ARABIC MANUSCRIPTS.

THE KORAN.

KÛFIC FRAGMENTS.

1.

38 A. Size 3¼ in. by 5 in.; foll. 64. Five lines in a page.

A Kûfic MS. on parchment, containing fragments of Sûrahs **36-39**, viz. (foll. 2*v*.–6) Sû. **36**, 26-40; (foll. 13-18, 7-8)[1] 47-71; (foll. 9-11) 74 to the end; (foll. 12, 19-20) Sû. **37**, 1-15; (foll. 21-28) 20–64; (foll. 29-31) 71-90; (foll. 32-38) 102-145; (foll. 39-47) 151 to Sû. **38**, 13; (foll. 48-59) 16-50; (foll. 60-61) 59-65; (fol. 62) 85 to the end, and the title of Sû. **39**; (fol. 63, in four lines and in another handwriting) Sû. **39**, 31-32, with the words كتبه على ابو طالب (sic).

Round characters; wide spaces; occasional red dots for vowels. Verses divided by gold ornaments; every tenth verse likewise marked by larger ones. The titles of the Sûrahs have not been filled in. The whole MS. has more recently been bordered with thick paper, which is entirely gilt and ornamented. At the beginning (foll. 1 and 2*r*.) Sûrah **1**; at the end the usual epilogue, صدق الله الخ, both within ornaments. Bound in leather, and covered with silk.

This MS. is said to have been "brought into Hindostan by Tamerlane, and sent from Lahore to Paris."

[1] The first eighteen leaves have been misplaced in binding.

2.

39 A. Size 4 in. by 6 in.; foll. 52. Three lines in a page.

Another Kûfic fragment, containing (foll. 1-34) Sû. **2**, 254-282, and (foll. 35-51) Sû. **3**, 14-32.

Large characters, rather cursive; the لا flourished in a peculiar way. A few red dots for vowels. Verses marked in the same way as in the preceding MS. Bordered with paper, highly ornamented and gilt. The last leaf—on the back of which are also Kûfic characters, but nearly effaced—bears on the *recto*, within ornaments, the words كتب حسن بن على (sic).

On some pages the letters have vanished; the margin is slightly injured. Bound in gilt leather.

3.

40 A. Size 4⅝ in. by 7 in.; foll. 46. Nine lines in a page.

Another Kûfic fragment, containing Sû. **1**, 6 نعمت — **2**, 160 كعب; large, long-shaped characters; vowel-points red, green, or yellow, in a few cases also blue. Sometimes, as if to indicate various readings, small lines are added on ر, in green or red, instead of diacritical points. Verses divided by gold ornaments; every tenth marked by larger ones, which contain the number. The title of Sû. **2** is on a gold ground.

One leaf is missing between foll. 7 and 8, and two between foll. 32 and 33.

The last leaf, which is half destroyed, belongs to another fragment (in five lines). Both this and the first page have been entirely gilt. In a leather binding, covered with silk. Some one has noted that the MS. was written by 'Alî (fol. 46).

4.

41 A. Size 6 in. by 8½ in.; foll. 20. Ten lines in a page.

Another Kûfic MS., containing the following parts of Sûrahs **6** and **7**:[1] (fol. 13*) Sû. **6**, 57-61; (fol. 5*) 69-74; (fol. 11) 80-84; (foll. 4* and 9*) 91-96; (fol. 2) Sû. **7**, 28-33; (fol. 14) 39-42; (fol. 1) 45-47; (foll. 8*, 7*, 17, 6, 18, 10, 15*, 3) 55-94; (foll. 19, 16*, 12) 155-166.

The last leaf (six lines) contains parts of Sû. **7**, 168, 169, with the colophon كتبه على بن حمدان on the *recto*.

Clumsy characters, rather cursive. Mostly red, sometimes green dots for vowels. Verses divided in the same way as in the preceding MSS. On several pages the writing has nearly disappeared.

The last page bears six seals, with signatures: viz. of two Ṣafawî kings named Ismâ'îl and 'Abbâs; of Akbar; of two servants of Shâhjahân, 'Inâyat Khân and Fâḍil Khân; and of I'timâd Khân, a servant of 'Âlamgîr. On the first page is written a treaty between several chiefs of Sindh, dated 25 Jumâda I., 1254, in *Persian*. This MS. belonged to the Sindh Prize property, and was presented to the Library of the East India House by Lord Dalhousie, 1853.

5.

42 A. Size 6¾ in. by 9½ in.; foll. 181. Sixteen lines in a page.

A large fragment of a Kûfic Koran, containing (foll. 13-20)[2] Sû. **5**, 112 — **6**, 95; (foll. 25-34) **6**, 108 — **7**, 63; (fol. 36) **7**, 104-126; (foll. 37-38) **7**, 138-160; (fol. 35) **8**, 20-34; (fol. 39) **9**, 7-19; (fol. 21) **9**, 38-51; (fol. 41) **9**, 74-86; (fol. 42) **9**, 108-118; (fol. 24) **10**, 12-23; (fol. 22) **10**, 34-50; (fol. 23) **11**, 29-44; (foll. 1-4) **15**, 99 — **16**, 70; (foll. 5-12) **20**, 34 — **21**, 68; (foll. 66-75, 116-125, 86-105, 76-85) **21**, 88 — **31**, 38; (foll. 40, 44-51, 43, 53, 140-147, 56, 63) **34**, 18 — **39**, 65; (foll. 57-64) **41**, 20 — **43**, 37; (foll. 65, 54, 134-136) **43**, 86 — **46**, 11; (foll. 137-139, 55, 126) **46**, 35 — **48**, 26; (foll. 163-166, 162) **50**, 1 — **53**, 7; (foll. 133, 127-129, 148-151, 130-132, 152-161, 106-115, 167-176) **53**, 36 — **89**, 3; (foll. 177-181) **93**, 10 to the end.

Written in rather slender characters, approaching to Naskh. Frequent red dots for vowels. Titles of Sûrahs, in a still more cursive character, and in red, are regularly inserted, but often differ from the usual names, being always derived from the first word. Every tenth verse is marked with the letters serving for figures, according to the older or Maghribî order. Also every two hundredth verse is marked on the margin.

At the end, in the same hand, كتبه عثمان بن عفان.

Seal and signature of Akbar and others on the last page. "Presented to the Library of the East India House by Major Rawlinson, C.B., the Hon. Company's Political Agent in Turkish Arabia, and H.M.'s Consul at Baghdad, March, 1845."

[1] The leaves have been entirely misplaced in binding; several are also bound upside down, marked above with an asterisk.

[2] The leaves have been entirely misplaced in binding.

NASKH COPIES.

6.

1371. Size 7¾ in. by 5¼ in.; foll. 318. Fourteen lines in a page.

Neatly written and richly ornamented. With marks of pauses, sections, etc. Ends with the usual epilogue, صدق الله الخ. Notes for practical use, in *Persian*, are added on the margin.

Preceded by a *Persian* introduction (foll. 1-16), compiled by order of Tippu.

It contains—

1. Foll. 1-13. Tables stating the place of revelation, the number of verses, words, letters, and ركوع, and the peculiarities, of every Sûrah.

2. Fol. 13. A table showing how often each letter of the alphabet occurs in the Koran.

3. Fol. 14. A list of the verses distinguished by a سجدة.

4. Fol. 15. A list of grammatical mistakes in reciting the Koran, which would be blasphemous.

5. Fol. 16. Some mnemonic verses, enumerating the verses which treat of certain subjects.

This introduction is written in Shikastah.

In the original binding, which is highly gilt, both outside and inside, and bears the favourite inscription:[1]

لا يمسه إلا المطهرون   تنزيل مِن ربِّ العالمين

[Tippu.]

7.

35 A. Size 8in. by 5 in.; foll. 522. Eleven lines in a page.

A splendid copy; gilt throughout, with double front ornaments. Marks of pauses, sections, etc.

On the last page is the prayer usually recited after perusing the Koran, with an introduction in *Persian*.

Well written, "under royal auspices," by Ḥâjjî 'Abdallah.

This copy was intended for the especial use of Tippu, as is stated in a note at the end (fol. 520). Various notes and directions, in different hands, on the margin, very often resembling those in the preceding MS. Preceded, also, by the same introduction.

One leaf is missing after fol. 22. Fol. 26 is much torn.

In a red leather binding, bearing all the marks and inscriptions mentioned in Stewart's Catalogue, Pref. p. v.

8.

996. Size 8¾ in. by 5½ in.; foll. 341. Thirteen lines in a page.

Well written, highly ornamented and gilt. Marks of sections, etc.

At the end the following colophon: تمت ... بخط الضعيف محمد حَيات شب پنجشنبه وقت چهارم پاس هجری سنه ۱۲۰۱ جلوس سنه ۳۷.

The last two pages have been filled up with a prayer in a different hand.

[Tippu.]

9.

730. Size 15 in. by 10 in.; foll. 363. Thirteen lines in a page.

Beautifully written on a dyed ground, sprinkled with gold. The first, middle, and last lines in Thulth. Tastefully ornamented throughout. Marks of pauses, sections, etc.

In a red leather binding, bearing the inscription لا يمسه إلّا المطهرون.

[Tippu.]

10.

1267. Size 11¼ in. by 6½ in.; foll. 31. Forty-one lines in a page.

A remarkable specimen of penmanship, written on dyed paper, in minute characters. Each line begins with an ا, which is in red. Every two pages contain exactly one of the thirty sections (اجزا). Highly ornamented and gilt.

Seal of Dhu'l-faḳâr Khân, A.H. 1141.

[Tippu.]

11.

1376. Size 17 in. by 9½ in.; foll. 31. Thirty-nine lines in a page.

Another thirty-leaved copy. Arranged and executed like the preceding MS.

[Tippu.]

12.

25 A. Size 12½ in. by 7½ in.; foll. 31. About fifty lines in a page.

Another thirty-leaved copy; closely written in minute characters. Foll. 7-10 should be placed after fol. 29.

According to a note on the fly-leaf, this copy formerly belonged to Tippu.

[East India College.]

[1] Sûrah 56, 78 and 79.

13.

14 B. Size 6½ in. by 4 in.; foll. 322. Fifteen lines in a page.

Imperfect at the beginning, the first leaf commencing with فيكون, the last word of Sû. 2, 111. Neatly written, marks of pauses, etc. On the first thirty leaves glosses are added, in the same hand, extracted from different works on orthography and on the various readings of "the Seven." Concluding: تم شد فرقان حميد بيد ضعيف عبد النبى.

Various notes in different hands on the margin.

In a red leather binding. Inscriptions prove that the MS. formerly belonged to Tippu's library.

[East India College.]

14.

1254. Size 18½ in. by 11¼ in.; foll. 60. Thirty-one lines in a page.

An elegant copy, richly ornamented. Marks of pauses, sections, etc.

Written by Muḥammad Ṣâdiḳ Astarâbâdî, A.H. 1137.

[Tippu.]

15.

1252. Size 18½ in. by 10 in.; foll. 390. Thirteen lines in a page.

Written in large characters, without ornaments. Marks of pauses, sections, etc. At the end: تمت كلام الله.

In the original binding, on which the inscription لا يمسة الخ is frequently repeated.

[Tippu.]

16.

32 A. Size 13¼ in. by 8½ in.; foll. 325. Thirteen lines in a page.

A very elegant copy, resembling that described in Cat. Bodl. ii., p. 60. The first two pages contain within two large circles, ornamented with gold, blue, etc., the verse, Sû. 17, 90. The next two pages, entirely ornamented in the same way, contain in the middle Sûrah 1, written in white Thulth on a golden ground, with the words لا يَمَسُّهُ الخ underneath. The next two pages, which contain the beginning of Sû. 2, are entirely gilt. All the following pages are written on a dyed ground, sprinkled with gold. The first, middle, and last lines are in large Thulth, the middle line dividing each page in two equal squares. The last two Sûrahs are written and ornamented like the first; and the next two pages, entirely ornamented, contain the same prayer as is found in the Bodl. MS. The last two pages contain (like the Bodl. MS.) rules of divination in *Persian* verses. Written in large Nasta'lîḳ.

The scribe names himself Ḥusain Fakhkhâr.

The whole MS. has been carefully mended and bordered with modern paper.

17.

1475. Size 6 in. by 4 in.; foll. 418. Eleven lines in a page.

Written in small characters, with marks of pauses, sections, etc. Ornamented and gilt. The leaves have been misplaced in binding. Foll. 146-148 should stand between 136 and 137; after fol. 286 the following is the correct order of the leaves: 295, 296, 288-293, 297, 294, 287, 298; after fol. 308 they should stand thus: 310, 311-315, 309, 316; and after fol. 386, thus: 389-398, 387, 388.

According to a note on the fly-leaf, this is the Koran on which Shujâ' al-daulah "swore to the treaty of 1768." It was "given to J. Cartier, Esq., and by him presented to the Library through the hands of Sir H. Inglis." The first leaf bears the seal of Shujâ' al-daulah, and on it are written, in somewhat illegible Shikastah, the terms of a treaty of alliance with the English, but dated 8 Dhu'l-ḳa'dah, 1183 (=6 March, 1770).

18.

14 A. Size 18 in. by 10 in.; foll. 387. Eleven lines in a page.

Written in very large characters; the first letter of every line in red. Marks of pauses, sections, etc. Ornamented and gilt.

Transcribed by Ḥâfiẓ Luḳmân.

[East India College.]

19.

1383. Size 13 in. by 8½ in.; foll. 347. Fifteen lines in a page.

Elegantly written; highly gilt and ornamented. Marks of pauses, sections, etc.

Transcribed by Aḥmad b. Muḥammad, A.H. 1094.

Foll. 22 and 23, foll. 286-293, and foll. 312-315 have been misplaced in binding.

In the original cover, with the inscription لَا يَمَسُّهُ الخ.

[Johnson.]

20.

24 A. Size 12¾ in. by 7¼ in.; foll. 62. Thirty-one lines in a page.

A sixty-leaved copy; but the distribution of each section on four leaves is not quite exactly maintained.

Written in small characters, each line beginning with an ا. Marks of pauses, sections, etc. Each page within lines of gold, the first four and the last highly gilt and ornamented.

At the end the words تمت القران در شصت ورق, followed by a long prayer.

[East India College.]

21.

3113. Size 14½ in. by 9½ in.; foll. 209. Seventeen lines in a page.

A splendid copy, with various ornaments in colours and gold. Marks of a double division, viz. the usual one into thirty sections (جزء), and another into seven portions (سبع), with the subdivisions (fourths) of both; notes of pauses, etc. Readings of Abu Bakr.

Dated A.H. 1141.

The binding is of green velvet, worked with silver thread.

22.

1389. Size 13 in. by 8 in.; foll. 62. Twenty-seven lines in a page.

Arranged on sixty pages, each four of which contain a section (جزء). Each line begins with an ا, written in red. Marks of pauses and sections.

[Johnson.]

23.

1592. Size 8 in. by 4½ in.; foll. 360. Eleven and nine lines in a page.

The First Part of the Koran, to Sû. 18, 2 (last words وَيُبَشِّرَ).

Plainly written; marks of pauses, sections, etc. Modern. Much used; pencil notes in a European hand.

[Johnson.]

24.

1593. Uniform with the preceding MS.; foll. 346.

The Second Part of the Koran, from Sû. 18, 2 (الْمُؤْمِنِينَ), to the end.

[Johnson.]

25.

18 A. Size 9 in. by 5½ in.; foll. 394. Twenty-four lines in a page.

Plainly written, marks of pauses, etc. With a *Persian* interlinear translation, written in a small Nasta'lîk, in red. Ornamented and gilt.

Foll. 256 and 257 should be transposed; likewise foll. 260 and 261.

The signature of R. Johnson (in *Persian*) on the title-page.

[East India College.]

26.

17 A. Size 9¾ in. by 6¼ in.; foll. 437. Eleven lines in a page.

Plainly written; ornamented and gilt. Marks of pauses, etc.; various readings of "the Seven."

Some glosses in the same hand, and others in *Persian*, in a different hand, concerning the division of the verses.

Names of R. Johnson, Brinsley Fitzgerald, and a succession of later owners, down to 1848.

[East India College.]

27.

1655. Size 12 in. by 8 in.; foll. 321. Twenty-six lines in a page.

The Koran, with *Persian* interlineation and glosses. Written in a Persian hand, the interlineation in red. Marks of sections, etc. Ornamented and gilt.

Fol. 191 should follow 201. At the end a prayer, and rules for obtaining omens (فال) from the Koran; written in Nasta'lîḳ (except the Arabic passages), and highly gilt.

In the original binding, with the usual inscription.

[Johnson.]

28.

1 A. Size 9¾ in. by 6 in.; foll. 329. Fifteen lines in a page.

An elegant copy, transcribed by one Muḥammad, A.H. 1267. Marks of pauses, sections, etc.; *Persian* glosses.

"Received from Dr. Royle, July, 1856."[1]

29.

3 A. Size 7½ in. by 4½ in.; foll. 364. Fourteen lines in a page.

Resembles the preceding MS. Copied apparently by the same scribe, who here calls himself Muḥammad Kâẓim.

30.

10 A. Size 10 in. by 5¾ in.; foll. 436. Twenty-four lines in a page.

The Koran, with a *Persian* interlinear translation. Written and ornamented almost like the preceding MS., but in larger characters. The translation is in small Nasta'lîḳ, in red.

Scribe, Muḥammad Kâẓim; date, A.H. 1266. At the end a short prayer.

31.

5 A. Size 7¼ in. by 4¼ in.; foll. 336. Fifteen lines in a page.

Similar to the preceding copy, and evidently written by the same scribe. Foll. 280–284 have been misplaced in binding.

32.

2 A. Size 10½ in. by 6 in.; foll. 144. Twenty-five lines in a page.

An elegant copy. Every sixth line in larger characters and between green lines. The first two pages contain only Sû. 1, in two small circles, all the rest being ornament. Written evidently by the same scribe as the preceding MSS.

33.

6 A. Size 6½ in. by 4 in.; foll. 281. Seventeen lines in a page.

Neatly written and ornamented like the preceding MSS.

In an illuminated binding.

34.

13 A. Size 12¼ in. by 7¼ in.; foll. 30. About fifty lines in a page.

Well written in minute characters, excepting the first, middle, and last lines of each page. Marks of sections. Highly gilt. *Persian* glosses. Dated A.H. 1266. Scribe, Walî.

35.

36 A. Size 4½ in. by 2½ in.; foll. 362. Fifteen lines in a page.

Written in a minute but very legible character, with marks of pauses, sections, etc.; ornamented and gilt.

Dated Jumâda II., 1101.

36.

33 A. An octagon, perimeter 4¾ in.; foll. 285. Fifteen lines in a page.

Written in a minute character, without division of verses; ornamented. The scribe names himself Mîrzâ 'Alî, the secretary of Yazd, a resident of Shîrâz.

A defect after fol. 256; the following leaves (to fol. 270) have been bound upside down.

In an elegant binding, illuminated in the inside, and in a double

37.

34 A. An octagon, perimeter 6½ in.; foll. 346. Twelve lines in a page.

Written in a minute but very legible character, with marks of pauses, etc. The first four pages bear golden ornaments. Part of the margin has been cut off.

Bound in green leather, with a gold clasp.

38.

3090. Size 7¾ in. by 5½ in.; foll. 10. Fourteen lines in a page.

A fragment of the Koran, between blank leaves. Well written, with marks of pauses, etc.

It contains the end of the 11th and nearly the whole of the 12th section, *i.e.* Sû. **10**, 107—**12**, 48; the rest of the 12th section (to v. 52) has been supplied in a clumsy modern hand.

On a page near the beginning is a note in Persian, stating that the title of this incomplete Arabic book could not be found out (!).

39.

3048. Size 8 in. by 5¼ in.; foll. 28. Thirteen lines in a page.

The 23rd and 24th جزء of the Koran (Sû. **36**, 27-**41**, 46). Plainly written in a Malay hand.

40.

B 268. Size 7 in. by 4⅜ in.; foll. 12. Thirteen lines in a page.

Sûrah **18** of the Koran. Mostly without division of verses. Vowel-points are but seldom added.

KORANIC SCIENCE.

41.

B 270. Size 6¼ in. by 4⅛ in.; foll. 89. Sixteen lines in a page.

كتاب التيسير لحفظ مذاهب القراي (sic) السبعة الخ

The celebrated treatise on the Seven Versions of the Koran, by Abu 'Amr 'Othmân b. Sa'îd b. 'Othmân Dânî (d. A.H. 444). Cf. Ḥ. Kh. ii. 487; Cat. Mus. Brit. 69; Bodl. ii., No. LXXXIII, 4 (where is the same title as in this MS.); Nöldeke, Gesch. d. Qorâns, p. 337.

Neatly written; concluding (fol. 87) تم كتاب التيسير بحمد الله . . . . فرغ من تعليقه يوم الاثنين الثامن عشر من شهر الله الاعظم رجب الاصب لسنة اربع عشرين وسبعماية (sic) العبد اسمعيل بن احمد الحافظ رحم الله لمن نظر ودعا لكاتبه ولصاحبه.

Fol. 87*v*. The form of the استعاذة, as given by the different *readers* (مذهب القرآء فى الاستعاذة), followed by a *Persian* tract on fasting in Ramaḍân, beginning قال النبى عم من صام رمضانَ وقام لياليها[1] . . . ان سَيّدى كى شمهٔ ازنعت او شنيدى چنين مى فرمايد, written in the same hand.

On one of the fly-leaves is a list of the ten readers, قرّاء, with their principal disciples. Seven foll. have been prefixed to the MS., on the last of which is a new title, written by علم الله بن عبد الرزاق, who bequeathed the MS. to the Bîjâpûr Library, A.H. 1028. Catalogue, p. 234, Tujweed i.

42.

B 269. Size 6 in. by 5 in.; foll. 114. From twelve to fifteen lines in a page.

Another copy of the *Taisîr*, imperfect both at the beginning and end. Clearly written; of the 10th century of the Hijrah.

It begins with the words: ام لم تنذرهم وشبهه وورش بضمها (= fol. 12 of the preceding MS.), and ends with ابن كثير ومناة الثالثة بالمد والهمز والباقون (= fol. 78 of the preceding MS.)

Injured by damp, especially near the beginning. There is written, upon the edge, مختصر قرآءت السبعة, and fol. 13 is wrongly inscribed بحر تجريد. Cf. Catal. 234, v.

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[1] Various reading ليلها.

43.

B 272. Size 9½ in. by 7½ in.; foll. 116. Seven lines (verses) in a page.

I. (foll. 1–92). A metrical version of the preceding work, by Abu'l-ḳâsim b. Fîrruh b. Khalaf b. Aḥmad Ru'ainî Shâṭibî (d. A.H. 590). It is entitled: حرز الامانى ووجه التهانى, but commonly called الشاطبية. See Ḥ. Kh. iii., 43; Catal. Bodl. ii., p. 323; Nöldeke, Gesch. d. Qorâns, p. 337 sq.

Well written in a large hand, with vowel-points. The first two pages ornamented with red lines. Interlinear and marginal notes.

II. Several tracts on the versions of the Koran:

Fol. 93r. The first Sûrah, with all the unusual readings, inscribed سورة الفاتحة بقراءة الشاذة; written in a large character.

Fol. 93v. A short *Persian* tract, beginning بعضى از احكام ورش اگر ميان كسره ورا ساكنى حايل باشد.

Fol. 95v. A list of the *ten* readers and their disciples.

Fol. 96v. The beginning of a treatise on Orthoepy, ascribed to Muḥammad Samarḳandî. It commences: هذه رسالة سمرقندى من مصنفات الحافظ محمد سمرقندى الاول فى تجويد فاتحة الكتاب. All the general principles of reading are exemplified from the first Sûrah, as usual. Abbreviations are used for the names of the readers, according to the system of Shâṭibî. Some confusion begins on fol. 105v., where a passage from fol. 102r. (الوقف على الهمزة الخ) is repeated, but with a different conclusion on fol. 107r., where the MS. abruptly ends. After some blank leaves, it recommences in the middle of fol. 108r. with the heading ذكر ذال اذ (which is also added as a catch-word to the former passage). It remains, however, doubtful whether this latter fragment belongs to the same treatise. Badly written.

Worm-eaten and stained by damp. Bîj. Libr. A.H. 1003. Catal. p. 234, Tujweed ii.

44.

B 272 A. Size 7½ in. by 4⅞ in.; foll. 153. Eight lines (hemistichs) in a page.

Another copy of the *Shâṭibîyah*. Well written, with vowel-points; has the following colophon:

تمت بحمد الله وحسن توفيقه غداة يوم الاثنين سلخ رجب المرجب لسنة احدى وثمانين وتسعمائة على يدى العبد الضعيف المفتقر الى رحمة ربه الغنى البارى على بن محمد بن محمد بن محمد بن الجابرى القارى رزقه الله يقينا تاما وعلما عاما كتابة لا قراءة.

Inscribed on the edge, رسالة قرات. Bîj. Libr. A.H. 1024.

45.

B 274. Size 7 in. by 5 in.; foll. 58. Nineteen lines in a page.

I. (foll. 16–49). A treatise on the Readings of Nâfi', as handed down by his two pupils Ḳâlûn and Warsh; derived from Shâṭibî.

Beginning: الحمد لله الذى فتح علينا ابواب العرفان .... وبعد فهذه رسالة فى بيان قراءة الامام البارع الحافظ الثقة امام نافع المدنى رضه برواية الامامين قالون وورش على ما رواه الامام الهمام ولى الله ابو القاسم الشاطبى رضه.

In two chapters: the first treating of the general principles of Nâfi' (الاصول), and the other giving a detailed account of his Readings, following the order of the Sûrahs (فى فرش الحروف). Preceded by an introduction on technical terms: مقدمة فى بيان اصطلاحات اهل القراءة.

II. (foll. 50–58). A list of passages or words of the Koran (styled حرف), according to the order of the Sûrahs, the purpose of which is not indicated.

There is no preface. Beginning, after the Basmalah: سورة البقرة فيه هدى قيل لهم لا تفسدوا.

Plainly written. Inscribed in a later hand: رسالة عجيبة.

There precedes a fragment of a *Persian* treatise on the Reading of the Koran.

46.

879. Size 9⅝ in. by 5⅛ in.; foll. 158. Fifteen lines in a page.

وقوفي سجاوندي

A List of the Pauses to be observed in Reading the Koran, according to the system of SAJÂWANDÎ (Muḥammad b. Ṭaifûr, sixth century). This is probably an abridgment of the fundamental work of Sajâwandî,[1] who is quoted at the beginning (fol. 3). The real author, perhaps, is introduced immediately afterwards, viz.: استاذ البشير (البشر .r) فی عصره المولی الحاجّ قوام الملّة والدین عبد الله بن الفقیه نجم الملة والدین محمود اعلی اللهُ تعالی درجتهما فی علّیّین.

Beginning: سورة فاتحة الكتاب سبع آيات وهی مكية ثم مدنية وركوع واحد بسم الله الرحمن الرحيم' كوفى العالمين لا الرحيم لا الدين ط نستعين ط

Written in large characters, by Muḥammad Bâḳi (?) b. 'Abd al-laṭîf. All the signs of pause, the marks of every fifth and tenth verse, the superscriptions, in red. Red lines round the pages. Some notes.

A list of the abbreviations used for the names of the principal قرّاء on the title-page. The book is wrongly ascribed to Sajâwandî himself, who, moreover, is thereby confounded with a renowned namesake, viz. Muḥammad b. Muḥammad b. 'Abd al-rashîd S. So also in Stewart's Catal. p. 173.

[Tippu.]

47.

2165. Size 9⅓ in. by 5⅔ in.; foll. 92. Seventeen lines in a page.

كتاب سجاوندي مسمي بوقوفي

Another copy of the preceding work, well written. The following Persian couplet is written twice at the beginning:

بفهم آيت بصرى وكوفى
وقوفی خوب میخواهد وقوفی
نیکث

At the end the following tetrastich:

روزيكه روح دامن عمرم رها كند
وين خاك تيره بند زبندم جدا كند
يا رب نگاهدار تو ايمان آنكسى
كين خطّ من بخواند وبرمن دعا كند

The seal of Muḥammad Nadîm Allah (A.H. 1180), with several *Persian* poems of his; an explanation of the different kinds of pauses and their signs, in *Persian* couplets; a dialogue between Abu Bakr and 'Alî, intended to show the equality of their dignity; and various other notes are on the blank pages at the beginning and end.

[Coll. Fort William, 1825.]

48.

1435. Size 9⅝ in. by 6 in. Twelve lines in a page.

Foll. 6–16. IBN JAZARÎ's (Muḥammad b. Muḥammad, d. A.H. 833) المقدّمة, or Treatise in Verse on the Pronunciation of the Koran. Cf. Ḥ. Kh. vi. 78; Cat. Bodl. ii. 190.

Well written in a large hand, with vowel-points. In narrow columns. The margin is wholly filled up with *Persian* glosses, written in small Shikastah. Leaves have been frequently inserted on which other glosses are written.

The rest of the volume contains *Persian* treatises on similar subjects.—See Persian MSS.

[Johnson.]

49.

B 273. Size 9¼ in. by 5¼ in.; foll. 72. Twenty-two lines in a page.

A Fragment of a Commentary on *Ibn Jazarî's* المقدّمة by 'ALÎ B. SULṬÂN MUḤAMMAD Ḳâri' (Harawî, d. A.H. 1014).

This Commentary is not mentioned anywhere. It begins: الحمد لله الذى اودع جواهر المعانى الصيائية' قوالب زواهر المبانى من الحروف الهجائية. The author says afterwards (fol. 1v.): ان المقدمة المنسوبة للعلامة . . . . . الجزرى' قدس الله سرّه السرى' ما رايت لها شرحا كاملا' بين (sic) بيانا شاملا' يكون لتحقيق

[1] كتاب الوقف والابتداء. See Nöldeke, Qor. p. 352; Flügel, Hdss. Wien, iii. p. 60.

الحقائق كافلا٬ فسنح ببالى ان اضع عليها شرحا معتدلا٬ لا مختصرا مخلاً٬ ولا مطولاً مملاً٬ فاقول وبالله التوفيق الخ.

There are defects after foll. 24 and 48; the last fol. ends with the commentary on the words: الا بفتح او بنصب. Somewhat injured by damp.

Catal. p. 234, iv.

50.

784. Size 9½ in. by 6½ in.; foll. 271. Twenty-one lines in a page.

An old Shî'ah Commentary on the Koran, by Abu'l-ḥasan 'Alî b. Ibrâhîm (b. Hâshim Ḳummî, flourished in the fourth century). See Ṭûsî, p. ٢٠٩; Bibl. Sprenger. 406; and Nöldeke, Gesch. d. Qor., xxix.

Imperfect at the beginning. The name of the author, as given above, appears at the commencement of Sû. 2 (fol. 1v.). This commentary, which may be regarded as the fundamental work of Shî'ah *Tafsîr*, is, on the whole, concise; only the causes (اسباب) of several revelations are related at greater length. It is founded chiefly on alleged sayings of the Imâms Abu Ja'far (Muḥammad Bâḳir), and Abu 'Abdallah (Ja'far Ṣâdiḳ), quoted either directly (by قال) or by an *Isnâd*, which always begins with the author's father.

The first words are: عن النضر بن سويد واحمد بن محمد; and the conclusion: قد وقع الفراغ من تسويد هذا الكتاب المبارك ضحوة يوم الخامس من.... (sic)

On the last fol. begins a treatise or extract, باب ما يعاين (sic) المومن والكافر.

Clearly written, about the tenth century of the Hijrah. Worm-eaten.

51.

B 301. Size 10½ in. by 6½ in.; foll. 263. Twenty-five lines in a page.

The First Part of a Commentary on the Koran, ascribed to the celebrated Kushairî (Abu'l-Ḳâsim 'Abd al-karîm b. Hawâzin, d. A.H. 465). Cf. Ḥ. Kh. ii. 376.

This commentary is merely mystical, quoting even mystical poetry, but always without naming the authors. Only the beginning of the passages commented is given, introduced by قوله تعالى. This volume concludes with Sû. 18, and is imperfect at the beginning. The first words are: النعمى واكرم الحسنى.

Written in a bad Nasta'lîḳ hand; red lines round the pages. Worm-eaten and injured by damp.

Cat. p. 223, xvii.

52.

1113. Size 12¼ in. by 7¼ in.; foll. 534. Forty-one lines in a page.

Zamakhsharî's (d. A.H. 538) Commentary on the Koran, called الكشّاف. Cf. the edition of Col. Nassau Lees.

Well written; finished on 23 Dhu'l-ḥijjah, 977, by 'Abd al-ḳâdir b. Zain al-dîn Ḳarâfî Azharî, of Makkah. Coloured lines round the pages. The first fol. has been supplied in a more modern hand; the last fol. is mutilated. One leaf is missing after fol. 6. Foll. 28 and 37 should be transposed.

[Johnson.]

53.

563. Size 14 in. by 7½ in.; foll. 796. Twenty-nine lines in a page.

Another copy of the *Kashshâf*. Well written, by Burhân b. Ḥâmid. Ornamented and gilt. Some glosses.

54.

B 275, 276, 277, 278. Size 12¼ in. by 7½ in.; foll. 726. Twenty-six lines in a page.

Another copy of the *Kashshâf*, including the whole text of the Koran. Well written. Dated Shawwal, 921.[1]

This MS. has been spoiled by damp. It has also many defects, which were supplied in a later hand; but since then a number of leaves of both sets have again fallen out. Originally in four volumes. The first concludes with Sûrah 6 (fol. 184); the second with Sû. 18 (fol. 376); the third with Sû. 38 (fol. 559v.). The beginning of the fourth, being in the second hand, is on the same page.

Catal. p. 219, i.

[1] The beginning of the colophon, containing the name of the scribe, has been erased.

55.

B 280. Size 11¼ in. by 8¼ in.; foll. 237. Thirty-one lines in a page.

The First Part of the *Kashshâf*, imperfect both at the beginning and end. The first words are والكشف (= p. ٢١ Lees), and it ends with Sû. 8, 54.

Written in two different hands. Coloured lines round the pages. Many illegible glosses in the first portion.

56.

B 281. Size 11 in. by 7¼ in.; foll. 230. Twenty-five lines in a page.

The third quarter of the *Kashshâf*, comprising Sûrahs 19–37.

Beautifully written, of about the ninth century. The final portion, however, has been supplied in a more modern hand.

The first leaf and the last but one are wanting. Much injured by insects.

57.

B 283, 282. Size 12¾ in. by 6½ in.; foll. 251. Twenty-three lines in a page.

الربع الرابع من تفسير الكشاف عن حقائق التنزيل مؤلف الامام العلامة ذى الشان الجليل استاذ الدنيا شيخ العرب والعجم حجة الاسلام وقدوة اهل العالم ابى القاسم محمود بن عمر الزمخشرىّ البسه الله تعالى لباس الغفران ورزقه الاتكآء على رفرفٍ خُضر وعبقرىّ آمين بالنّبى الامين.[1]

The last quarter of the *Kashshâf*; beginning with Sû. 18. Beautifully written, of about the eighth century. Rubrics sometimes omitted. At the end the author's epilogue. In two volumes, the first ending with Sû. 48 (fol. 99). Both the beginning and (in a less degree) the end are injured by damp.

[1] This inscription was written on the title-page in Rabî' I., 921. The name of the owner who wrote it has been erased.

58.

23. Size 12¼ in. by 7¾ in.; foll. 454. Twenty-five lines in a page.

An edition of the *Kashshâf* "mixed" with the text of the Koran, entitled كاشف الكشاف. The Editor, who calls himself Darwish, says in his short Preface: نحمده على ما شرح صدور اولو (sic) البصائر بكشف غوامض الحكم . . . اما بعد فيقول العبد المغمور بكثرة التشويش، العبد الاقل درويش، ان العلامة الزمخشرى قد ابدع فى تفسيره للكشاف، (r. الكـ) وبذل جهده واناف، كما قيل * ان التفاسير فى الدنيا بلا عدد * وان من بينها الكشاف كالشافى * لكنه لزخارة فضله ووفور علمه اقتصر فى اكثر المواضع على بيان اللفظ بالتفسير، فكان ادراكه على الطلاب عسير، (sic) فخطر ببال هذا العبد الضعيف المعترف بقلة البضاعة، ولسوالف ايامه بالاضاعة، ان يثبت قبل التفسير بالآيات، وان يكون للآية كلها او بعضها بات، (sic)

This is the First Part, concluding with Sû. 16.

Well written. Foll. 256 and 263 should be transposed.

[Hastings.]

59.

B 287. Size 10¼ in. by 6¾ in.; foll. 501. Twenty-seven lines in a page.

The last part of a voluminous Super-commentary on the *Kashshâf*, by Sharaf al-dîn al-Ḥusain b. Muḥammad Ṭaiyibî, (d. A.H. 743), from Sû. 35 to the end. Cf. Ḥ. Kh. v. 185, and Flügel, Hdss. Wien, iii., 74.

Beginning: قوله وعن ابن عباس ما كنت ادرى ما فاطر السموات. Written in Nasta'lîḳ, of about the tenth century. Various defects, and the whole final portion, have been supplied in another, indifferent handwriting. One leaf, containing the end of the author's epilogue, is missing at the end. Injured at the beginning.

Cat. p. 221, i. 8 (?).

60.

B 285. Size 8½ in. by 5¼ in.; foll. 217. Seventeen lines in a page.

Glosses of Saiyid Sharîf Jurjânî ('Alî b. Muḥammad, d. A.H. 816) on the *Kashshâf*, terminating at Sû. 2, 23. Cf. Ḥ. Kh. v. 187.

Clearly written. Dated Sunday, 4th Rajab, 939. In good preservation; one defect after fol. 88.

Bîj. Libr., A.H. 1003. Cat. 221, i. 2.

61.

598. Size 10½ in. by 6 in.; foll. 510. Twenty-five lines in a page.

The First Part of a large Commentary on the Koran, entitled مجمع البيان لعلوم القران. The author, who is not named here, is Abu 'Alî al-Faḍl b. al-Ḥasan b. al-Faḍl Ṭabarsî, a Shî'ite (d. A.H. 548). Cf. Catal. Mus. Brit. 671; Bodl. i. 50, and below, No. 64. Ḥ. Kh. v. 400 sq. confounds the author with the well-known Ṭûsî (d. A.H. 460).

The Preface has a double *Ḥamdalah*, beginning الحمد لله الذى ارتفعت عن مطارح الفكر جلالته and الحمد لله الذى انزل الفرقان هدى للناس respectively. The author says afterwards (fol. 3*v*.): قدمت فى مطالع كل سورة ذكر مكيها و مدنيها ثم ذكر الاختلاف فى اعداد آياتها ثم ذكر تلاوتها ثم اقدم فى كل آية الاختلاف فى القرآءة ثم ذكر العلل والاحتجاجات ثم ذكر العربية و اللغات ثم ذكر الاعراب والمشكلات ثم ذكر الاسباب والنزولات ثم ذكر المعاني والاحكام والتاويلات والقصص والجهات ثم ذكر انتظام الآيات.

In three volumes, bound together; the second begins on fol. 240, the third on fol. 427; it terminates abruptly at the beginning of Sûrah 7. Plainly written; the second volume in a different hand. Coloured lines round the pages.

[Johnson.]

62.

599. Uniform with the preceding MS.; foll. 448.

The Second Part of the same work, continuing the preceding MS. with the words فان قراها فى كل يوم جمعة. It also consists of three separate volumes; the first concludes on fol. 120, and in the colophon is called الجزء الرابع; the second ends with fol. 306, after which something seems to be wanting. The third terminates abruptly in the commentary on Sû. 18, 59–63. The greater part of it has been collated and emended.

Written in the same hand as the first and third volumes of the preceding MS.

[Johnson.]

63.

600. Size 10⅝ in. by 6 in.; foll. 770. Twenty-five lines in a page.

The Third Part of the same work, continuing the preceding MS. with the words اى الناس اعلم.

A sixth volume concludes on fol. 41*v*. The colophon contains the author's epilogue, viz.: تم الجزء العاشر وهو آخر كتاب مجمع البيان لعلوم القران حكاية خط المصنف وهى الحمد لله اولا وآخرا وباطنا وظاهرا على تسهيله وتيسيره وتقدر الفراغ منه الخميس منتصف ذى القعدة من سنة ست[1] وخمسمائة اللهم لك الحمد الخ.

Written in the same hand as the preceding MS.; but foll. 1–70 have been supplied by a later hand.

[Johnson.]

64.

1790. Size 11½ in. by 7½ in.; foll. 399. Twenty-five and twenty-seven lines in a page.

Another, more concise Commentary on the Koran, by Ṭabarsî,[2] called كتاب جامع الجوامع, and composed in A.H. 542 and 543. Cf. Ḥ. Kh. ii. 638, جوامع الجامع, and also v. 401. His statements are, however, very incorrect.

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[1] Here the words وثلثين seem to have fallen out. See Cat. Mus. Brit. 672 b.

[2] His full name, as given above, is found in the colophon.

The Preface begins: الحمد لله الذى اكرمنا بكتابه الكريم، ومنّ علينا بالسبع المثاني والقران العظيم، وما ضمّنه من الآيات والذكر الحكيم. The author relates that, after finishing his مجمع البيان, he read for the first time Zamakhsharî's *Kashshâf*, and made extracts from it, which he afterwards published as a separate book, serving as a Supplement to his first work, and entitled الكافى فى الشافى. Finally, at the instance of his son, Abu Naṣr al-Ḥasan, he combined the contents of both in a third and more abridged work,—the present one. As to the time of its composition, the author writes as follows in the Epilogue (fol. 398*v.*): وكان ابتدائي بتاليفه سنة اثنتين واربعين وخمسمائة فى يوم السبت الثامن عشر من صفر وفراغى منه بعون الله ومنّه لست بقين من المحرّم الشهر الثاني عشر فى مدة شهور العام وعدة نقباء موسى الاعلام بارض الشام فى سالف الايام[1] وخلفاء نبيّنا محمّد عليه وعليهم السلم ائمة الاسلام وحجج المهيمن السلام.

This MS. consists of two volumes of the same paper, executed by different hands. The first (to Sû. 18) is well written, and has some marginal notes. The two following lines have been added at the end (fol. 196*v.*):

فلم أرَ ودّهم الّا خداعًا

ولم ارَ دينَهم الّا نفاقا

together with the following notice: هذا الكتاب من اوّله الى هاتين القسيمتين الجديدتين بخط محمد بن على بن محمد بن ابرهيم بن احمد المعلّم غفر الله له ولوالديه وتاريخه كما كتبه يوم الاحد الرابع من شهر شعبان احد شهور سنة ست وتسعين وثمانمائة.

The second volume, from Sû. 19 to the end, is likewise well written. The scribe was also a Shî'ite, for at the end he blesses 'Alî and all the Imâms.

Fol. 21 should follow fol. 15, and fol. 48 should come after fol. 6.

Seals and notes of several owners on the title-page, one of them of A.H. 963.

[Hastings.]

[1] See Sû. 5, 15.

65.

43 A. Size 25 in. by 15¾ in.; foll. 503. Fifty lines in a page.

The First Part (to Sû. 18) of the large Commentary on the Koran التفسير الكبير, properly styled مفاتيح الغيب, by Fakhr al-dîn Abu'l-faḍl Muḥammad b. 'Omar Râzî (d. A.H. 606), who finished it in A.H. 602. Cf. Ḥ. Kh. vi. 5; Ibn Khallikân, ed. Wüstenfeld, No. ٦١١; and Cat. Bodl. ii. 701.

It begins with a long and detailed explanation of the first Sûrah, which forms a separate book.[1] The first words are (fol. 9): الحمد لله الذى وفّقنا لاداء افضل الطاعات، ووفقنا على كيفية اكتساب اكمل السعادات، وهدانا الى ان قلنا—followed by الاستعاذة and البسملة, and a paraphrase of Sûrah 1. Then the commentary begins: اما بعد فهذا كتاب مشتمل على شرح بعض ما رزقنا الله من علوم سورة الفاتحة. It contains a مقدمة in three فصول, the beginning of the first of which is quoted in Ḥ. Kh., and three books, each subdivided into ابواب and مسائل. They are:

I. Fol. 10*v.* فى العلوم المستنبطة من قوله اعوذ بالله;

II. Fol. 19. فى مباحث بسم الله الرحمن الرحيم; and

III. Fol. 26. الكلام فى سورة الفاتحة.

The commentary on the following Sûrahs (Sû. 2 from fol. 37*v.* to 177) is also very extensive, consisting rather of separate tracts, which are often subdivided into different مسائل. The whole text of the Koran is inserted in portions.

The present MS. consists of two volumes. The first, which concludes with Sû. 3 (on fol. 220), has the following colophon:

تم السفر الاول من التفسير الكبير الذى صنّفه الامام العالم البارع الفيلسوف فخر الملة وحبر الامة علامة (sic) الرازى برد الله مضجعه وشكر سعيه بحمد الله ومنه وسعة لطفه وعونه على يد احقر عباد الله حمزة بن محمد بن

[1] Cf. Ibn Khallik., no. ٦١١, p. ۱۳۳, l. 15.

المحمود حقق الله رجاه و من المخاوف نجّاه ظهيرة يوم الاحد التاسع من شهر الله الاصبّ رجب المرجب سنة ثلث وثلثين بعد الالف من الهجرة النبوية المصطفوية عليه وعلى آله الصلوات والف الف التحية.

The second volume contains the date of the author, relating to Sû. 18: تم تفسير هذه السورة يوم الثلثاء السابع عشر من شهر صفر سنة اثنتين وستمائة فى بلدة غزنين ونسال اكرم الاكرمين وارحم الراحمين ان يخصنا بالمغفرة والفضل فى يوم الدين. The colophon runs as follows: تم المجلد الاول من كتاب تفسير الكبير امتثالا لامر مخدومنا ومخدوم اهل العالم صاحب الفضل و الكرم جامع المعقول و المنقول حاوى الفروع و الاصول شيخ محمد الشهير بابن الخاتون العاملى ادام الله ظلال افادته و افاضته على مفارق الطلاب بحسب الجد و الطاقة على يد اقل الخليقة بل لا شى فى الحقيقة محمد امين ابن فضيلت پناه مرحومى مولانا مهدى رستمدارى فى يوم الاحد ثالث عشر شهر ذى القعدة الحرام من شهور سنة اثنى (sic) واربعين بعد الالف من الهجرة النبوية المصطفوية اللهم اغفر كاتبه (sic) ولمن نظر فيه آمين يا رب العالمين.

Beautifully written; the words of the Koran in the Thulth character and in gold, headings in red and blue. The beginning of each volume is splendidly ornamented and gilt; gold lines round the pages.

The whole is preceded by a lengthy Memoir of Râzî, including a list of his works and a survey of the present commentary. It begins: فى بعض فضائل مولانا الامام فخر الملة والدين الرازى وذكر مصنّفاته التى شهرت ووصلت هذه البلاد مصدّرة بخطبة بليغة. Written in a similar style, also with an ornament at the beginning.

In a very elegant native binding, illuminated both outside and inside.

66.

22. Size 13 in. by $8\frac{1}{4}$ in.; foll. 439. Thirty-seven and thirty-three lines in a page.

A portion of the same work, containing Sûrahs 3 to 9. Plainly written.

Foll. 414–15 and 424–25 should be transposed.

[Johnson.]

67.

971. Size $13\frac{3}{4}$ in. by 8 in.; foll. 532. Thirty-three lines in a page.

A portion of a Commentary on the Koran, styled التفسير الكبير, from Sûrah 32 to the end; apparently belonging to the preceding work, or rather to one of its continuations, either by Najm al-dîn Ḳamûlî (d. A.H. 727), or by Shihâb al-dîn Khuwaiyî (d. A.H. 639). See Ḥ. Kh. vi. 5.

Beginning: سورة السجدة . . . لما ذكر الله فى السورة المقدمة دلائل الوحدانية وذكر الاصل الآخر وهو الحشر وختم السورة بها بل (sic) لبيان الرسالة فى هذه السورة فقال الم.

Well written. Colophon: تمت هذا الكتاب التفسير الكبير الاعظم الكاتب الفقير الحقير الى الله المحتاج حافظ جيون (?) عزلت نشين ساكن دار السلطنة احمد آباد.

The first pages are highly ornamented and gilt; gold and coloured lines round each page.

[Johnson.]

68.

B 308. Size $8\frac{1}{2}$ in. by 6 in.; foll. 398. Twenty-five lines in a page.

The first half of a Commentary (ممزوج) on the Koran (to Sû. 18); without any title, but, as it appears from a comparison with the following MS., belonging to the بحر الحقائق والمعانى of Najm al-dîn Abu Bakr 'Abdallah b. Muḥammad Asadî Râzî, commonly called Dâyah (d. in Rabî' I., 618). Cf. Ḥ. Kh. ii. 17, and iv. 282.

There is no introduction but الحمد لله رب العالمين والصلوة على محمد وآله اجمعين.

The work begins with a very extensive and detailed interpretation of Sû. 1 (foll. 1–17): سورة فاتحة الكتاب سبع آيات قال الشيخ رضي الله عنه سميت الفاتحة فاتحة لمعنيين الخ.

The name of the author is not mentioned; but the chain of his authorities is more than once given at full length, leading up to the celebrated Abu Isḥâḳ Tha'labî (d. A.H. 427) in this way:

1. The author.
2. Al-Mu'ayyad b. Muḥammad b. 'Alî Muḳri' Ṭûsî.
3. Al-'Abbâs b. Muḥammad Ṭûsî.
4. Muḥammad b. Sa'îd b. Farrukhzâd.
5. Tha'labî.

Written in different hand-writings, partly in Nasta'lîḳ. Red lines round the pages.

69.

B 312. Size 10¼ in. by 5¾ in.; foll. 595. Seventeen lines in a page.

المجلد الثانى من كتاب بحر الحقائق والمعانى فى تفسير سبع (sic) المثانى[1] من مولفات السيد العالم الفاضل شيخ الورى قطب الابدال نجم الملة والدين ابى بكر بن محمد بن شاهاورى[2] الاسدى الرازى قدس الله ارواحهم و افاض علينا من فتوحاتهم واعاد الينا من بركاتهم.

The Second Part of the preceding work, from Sû. 10 to 52. Begins: الٓر تِلْكَ آيَاتُ ٱلْكِتَابِ ٱلْحَكِيمِ الاشارة فى تحقيق الآيتين ان فى قوله الٓر اشارة من الحق للحق الى عبده المصطفى وحبيبه المجتبى واشار (r. واشارة) لنبيه واليه[3].

[1] The words السبع المثانى as contained in the title, here and in Ḥ. Kh., must not be understood in their usual meaning, viz. the first Sûrah, but as denoting the whole Koran.

[2] The above form of the name nearly agrees with that found in Ḥ. Kh. vi. 120, viz. شاهانورى; elsewhere he reads شاهادر.

[3] This passage runs in the preceding MS. (fol. 306) as follows: الاشارة فيها ان فى قوله تعالى اشارتين اشارة من الحق للحق الى عبده المصطفى وحبيبه المجتبى و اشار (r. واشارة) من الحق لنبيه و اليه.

An indifferent copy, boldly written, with the following colophon: وقد تم المجلد الثانى من بحر الحقائق والمعانى فى شهر رمضان المبارك من يد الفقير الحقير سيد عبد الحكيم قادرى تاريخ ثانى عشر شهر المذكور يوم الخميس سنة شاهى احد عشر اللهم اغفر لى ولوالدى.

Catal. p. 222, x.

70.

B 279. Size 10 in. by 7¼ in.; foll. 570. Twenty-five, twenty-three, and twenty-one lines in a page.

Baiḍâwî's (d. A.H. 685) Commentary on the Koran, entitled انوار التنزيل واسرار التأويل. Cf. Ḥ. Kh. i., 469 sqq., and the edition of Professor Fleischer. On the author, Catal. St. Petersb. p. 17, and Lugdun. iv. 31.

Complete in one volume; written in a good Persian hand, of the ninth century. With numerous notes. The first leaf is wanting; both the beginning and end of the MS. are injured, and it is also stained by damp.

Fol. 567, which was taken for the final one, bears the correct title. The three following leaves were erroneously attributed to the تفسير مدارك (see below), and the whole volume was also described as Zamakhsharî' scommentary.[1] Cf. Cat. p. 222, ix, and xiv.

71.

593. Size 11 in. by 6¾ in.; foll. 531. Twenty-three lines in a page.

Baiḍâwî's Commentary in two volumes. The second begins with Sû. 19, on fol. 287. Numerous extracts from the Glosses of 'Abd al-ḥakîm, 'Iṣâm, Khaṭîb, etc., and from other works, have been added on the margin. Coloured lines round the pages; an ornament on the first page.

Foll. 18 and 24 should be transposed; likewise foll. 60 and 61.

Injured by damp both at the beginning and end.

Cf. Stewart's Catalogue, p. 169.

[Tippu.]

[1] See fol. 6.

72.

334. Size 11½ in. by 7½ in.; foll. 534. About twenty-five lines in a page.

Baiḍâwî's Commentary in two volumes. The second begins on fol. 303, with Sû. 19. Written in Nasta'lîḳ, chiefly by two hands. The following account of the MS. is given in the colophon:

والمستسعد بالكتابة من اولها اكثر الاجزآء وبعض الاوسط
عمّی و استادی وسندی عبد الولی غفر الله له وبعض الاوسط
والاکثر من الآخر علی ید الضعیف الراجی الی الله القوی
عبد الحفیظ الحافظ ابن محمد حافظ ابن ابو اسلم ابن ابو
هاشم ابن قاضی کرم الله ابن قاضی مبارکشاه سنکهانوی.

Dated Monday, 23rd Jumâda II., 1136.

The first few leaves are covered with glosses. Two leaves are missing after fol. 5; fol. 48 should come after 53, and fol. 477 after 482. Pencil notes by an English reader.

[Hastings.]

73.

2042. Size 9¾ in. by 5¾ in.; foll. 612. Twenty-seven lines in a page.

Another copy of the preceding work.

At the end the epilogue of the author, as contained in Prof. Fleischer's edition, followed by the words: تم الكتاب بعون الله الملك الستار و بتوجه محبوب الله العزيز الغفار.

An ornament on the first page, coloured lines round the others.

[College of Fort William.]

74.

592. Size 11¼ in. by 7 in.; foll. 676. Twenty-five lines in a page.

Another copy of the same work. Well written and ornamented.

A short prayer is added at the end.

75.

380. Size 10¾ in. by 6 in.; foll. 312. Twenty-nine lines in a page.

The first portion of an elegant copy of Baiḍâwî's Commentary. Neatly written, much ornamented and gilt. Many corrections on the margin. It ends with the words وَلَقَدْ بَعَثْنَا فِی كُلِّ أُمَّةٍ رَسُولاً (Sû. 16, 38).

Foll. 283 and 284 should come after fol. 288.

[Tippu.]

76.

369. Uniform with the preceding MS.; foll. 294.

The latter portion of the same copy; beginning with the words أَنِ اعْبُدُوا اللهَ وَاجْتَنِبُوا الطَّاغُوتَ. On fol. 40 ends the original first volume. The second volume begins with Sû. 19, on fol. 41 *v.*, which bears an ornament

Both volumes have been wrongly described as تفسیر حسینی.

77.

B 291. Size 10¾ in. by 7 in.; foll. 314. Twenty-five lines in a page.

The First Part of Baiḍâwî's Commentary, as far as Sû. 18. Well written; gold and blue lines round the pages, and an ornament at the beginning. Revised.

The first portion has numerous glosses, chiefly from 'Iṣâm, and interlineations. A defect after fol. 30.

'Alawî b. 'Abdallah بروم is noted as owner on the title-page.

Cat. p. 222, iii. 2.

78.

B 292. Size 10¾ in. by 6¾ in.; fol. 366. Twenty-one lines in a page.

The Second Part of the same work, from Sû. 19 to the end. Well written; finished, as is stated in a long colophon, on Wednesday, 20 Ṣafar, 1107, by Ḥâfiẓ Fatḥ Muḥammad b. Ḥâfiẓ Muḥammad Sharîf b. Shaikh Ilâh-bakhsh, at شاخی (?).

Ornamented like the preceding MS.

Cat. p. 222, iii. 2.

79.

2679. Size 11 in. by 6⅝ in.; foll. 353. Twenty-three lines in a page.

The first half of Baiḍâwî's Commentary, to Sû. 18. Plainly written in A.H. 1069.

Colophon: قد انتهى تحرير الجلد الاول من تفسير الانوار . . . . . فى الغرة الاول من شهر رمضان المبارك تسع وستون والف سنة بيد العبد الضعيف النحيف اللهيف الراجى الى رحمة الله تعالى فقير حافظ ابو بكر بن حافظ مخدوم سليمان بن مخدوم جعفر مدرس بن مخدوم بهاء الدين الخ.

Coloured lines round each page. Marginal notes of 'Iṣâm, 'Abd al-ḥakîm, and others, in the first portion.

[Bibl. Leydeniana.]

80.

B 292 A. Size 11¼ in. by 6½ in.; foll. 50. Twenty-one lines in a page.

A fragment of Baiḍâwî's Commentary, from Sû. 2, 181, to 3, 95. Plainly written, in two hands, of the tenth century. Eight leaves are missing after fol. 20, and two after fol. 30.

81.

B 292 B. Size 10 in. by 6 in.; foll. 115. Twenty-one lines in a page.

I. Foll. 1-107. A fragment of a Ḥâshiyah on *Baiḍâwî's* Commentary, by Shams al-dîn Muḥammad Amîn, commonly called Amîr Bâdishâh, Ḥusainî Bukhârî (a resident of Makkah, who flourished at the end of the eighth century). See Ḥ. Kh. i. 479.

Ends: تمت الحاشية المنسوبة الى سيدنا ومولانا العالم العلامة الحبر البحر الفهامة شمس [الدين] محمد امين الشهير بامير بادشاه البخارى الحسينى الى اواخر سورة النساء.

II. Foll. 108-115. Some leaves of 'Iyâḍ's الشفا, on the excellency of the Prophet (see No. 163).

Injured by insects.

82.

B 284. Size 10⅓ in. by 7½ in.; foll. 633. Twenty or seventeen lines in a page.

Jalâl al-dîn Suyûṭî's (d. A.H. 911) Annotations on *Baiḍâwî's* Commentary, entitled نواهد الابكار وشوارد[1] الافكار. Cf. Ḥ. Kh. i. 474.

The author relates in his long and very polemical preface (fol. 2*v.*) that he compiled his work chiefly from the glosses on the *Kashshâf*, and from several grammatical works, viz. the two تذكرة, by Abu 'Alî Fârisî and by Ibn Hishâm, some treatises of Ibn Jinnî, the امالى of Ibn Shajarî and of Ibn Ḥâjib, and others. He is very prolix in the beginning of his work. The annotations on Sûrahs 1-11, on which the author used to lecture during the years A.H. 880-890, occupy more than three quarters of the volume.

Plainly written in two different hands. The first leaf is wanting. Beginning: والعلامة شرف الدين. The final leaves are much injured.

Cat. p. 221, i. 6.

83.

B 297. Size 9⅓ in. by 6 in.; foll. 395. Twenty-seven lines in a page.

Marginal notes on *Baiḍâwî's* Commentary, by Abu'l-Faḍl Khaṭîb (Kâzarûnî, who died about A.H. 940). Cf. Ḥ. Kh. i. 474.

Beginning without a preface: .. الحمد لله الذى نزّل .. نذيرا قال صاحب الكشاف فى خطبته الحمد لله الذى انزل القران كلاما مولفا منظما وقال الشريف العلامة في الحاشية دل بلامى التعريف والملك الخ.

Written in Jum. I., 996. Coloured lines round the pages. Slightly injured near the beginning and the end.

Cat. p. 222, iii. 6.

84.

752. Size 11 in. by 6½ in.; foll. 412. Twenty-one lines in a page.

Marginal notes on *Baiḍâwî's* Commentary, as far as Sûrah 6, by 'Iṣâm al-dîn (Ibrâhîm b. Muḥammad b.

[1] The MS. (fol. 2*v.*) has شواهد.

'Arabshâh Isfarâ'inî, d. A.H. 943). See Ḥ. Kh. i. 477, and Codd. Havn. ii. p. 44.

This MS. begins with the last words of the preface: رجاء ان يهدينى الى صراط مستقيم قوله الحمد لله الذى ..... نذيرًا اقتبس اقتباسًا لطيفًا من قوله تعالى تَبَارَكَ الَّذِى نَزَّلَ الفُرْقان.

Well written in Nasta'lîḳ, by Muḥammad Fâḍil.

In the original binding of Tippu's library.[1]

[Tippu.]

85.

B 286. Size 9¾ in. by 6 in.; foll. 335. Twenty-seven lines in a page.

Annotations on the latter portion of *Baiḍâwî's* Commentary (from Sû. 11), by Mulla Chalabî[2] (*i.e.* Sa'd-allah b. 'Îsa, commonly called Sa'dî Chalabî, d. A.H. 945). See Ḥ. Kh. i. 477; De Jong, Catal. Codd. Acad. 160.

The beginning of the present copy is wanting. It commences with the 12th sheet (جزء), at Sû. 19, 10: قال المولف وقع ويجوز ان يكون الكاف; and concludes الاختتام بعون الملك المهيمن العلام.

Additional notes of the author on the margin.

Neatly written. Coloured lines round each page. Much injured by insects.

Described by mistake as glosses on the *Kashshâf* by Mulla Jalâl al-dîn. Cf. Catal. p. 221, i. 10.

86.

B 293. Size 9⅜ in. by 6¼ in.; foll. 575. Thirty-one lines in a page.

Glosses on *Baiḍâwî's* Commentary, by Muḥammad b. Jamâl al-dîn b. Ramaḍân Shîrwânî. Cf. Ḥ. Kh. i. 475.[3]

The author says: ولما كانت فوائد هذا الكتاب العظيم الشان[4] اكثر من ان تحصى فاقترح علىّ مع اعترافى بالقصور وقلة البضاعة والفتور وقصر الباع فى هذه الصناعة ان اجمع فيه ما تمسّ اليه الحاجة بقدر الاستطاعة وانتخب ما هو المعول عليه على حسب الطاقة واشرح مفردات اللغة الغير الواضحة واذكر الاعرابات النحوية الأنيقة وابيين خواص التراكيب بحسب علم المعانى واظهر التصرفات البيانية من المجاز والاستعارة والكناية الخ.

The MS. ends: تمت التحشية لقد اتفق الفراغ من تاليف هذه النسخة لعبد الضعيف الراجى الى رحمة ربه محمد الشيروانى ابن جمال الدين المسكرى غفر الله له ولوالديه وللمسلمين والمسلمات بتاريخ بيستم ماه ربيع الثانى روز جمعه سنه ١٠٦٣.

Hence it would appear that it was transcribed from the author's own copy.

Well written in a minute character. Foll. 18–34 are supplied in a different hand.

Cf. Cat. p. 222, iii.

87.

B 294. Size 10 in. by 6 in.; foll. 385. Twenty-one and twenty-three lines in a page.

The first part of Shîrwânî's Glosses, as far as Sû. 5. It appears, however, from a small blank on fol. 305v., that the whole portion from Sû. 2, 255, to 4, 28, has been omitted.

Bîj. Lib., A.H. 1088.

88.

B 295. Size 10 in. by 6¼ in.; foll. 544. Twenty-seven lines in a page.

The second part of Shîrwânî's Glosses, from Sû. 6 to the end.

Carelessly written. Coloured lines round each page. Injured both at the beginning and the end.

Cat. 222, iii. 5.

89.

B 296. Size ab. 9¼ in. by ab. 5¼ in.; foll. 456. Twenty-one lines in a page.

A fragment of the latter portion of the preceding

[1] See Stewart's Catal., Pref. p. v.

[2] Thus the author is called in the inscriptions of the single sheets.

[3] These glosses must not be confounded with those of Muḥammad Amîn Sharwanî, on which see Ḥ. Kh. i. 479.

[4] Viz., Baiḍâwî's commentary.

Glosses, imperfect at the beginning and, slightly, at the end. Well written, but much injured by insects.

It begins in Sû. 17, with the words التنكير ثم افادتنا.

The title is found on the edge of the book.

90.

B 288. Size 10½ in. by 6 in.; foll. 403. Twenty-three lines in a page.

Annotations on the beginning of *Baiḍâwî's* Commentary, by 'Abd al-ḥakîm b. Shams al-dîn Siyâlkûtî (السيالكوتى—of Siyâlkût in the Panjâb; flourished under Shâhjahân, and died shortly after A.H. 1060). Cf. Ḥ. Kh. vii. p. 798, l. 3 sqq.

One leaf is missing at the beginning. The first words are: حتى جذب ضيعى (sic) وجمع شتات عمرى دولة السلطان.

The preface dwells upon the merits, and especially the orthodoxy, of Shâhjahân (ابو المظفر شهاب الدين محمد شاه جهان بادشاه), to whom the author dedicated his work as soon as it had reached the end of the first جزء[1] of the text of Baiḍâwî. The MS. ends abruptly with the words قوله والجمهور آه[1] اى اكثر الفقهاء على ان الخلع بلا شقاق.

This may be the end of the work, which, according to Ḥ. Kh., remained unfinished.

Well written. Single leaves are missing after foll. 58, 182, 261.

Wrongly described on fol. 193 as a commentary on the *Kashshâf*. Cf. Catal. 221, i. 7.

91.

2220. Size 9 in. by 5 in.; foll. 348. Twenty-four, afterwards twenty-one, lines in a page.

Another copy of the Annotations of Siyâlkûtî, imperfect at the beginning. The first words are: قوله وقيل اصله لاء عطف على قوله اصله اله. The end is somewhat earlier than that of the preceding MS.

Written in two different Nasta'lîḳ hands. Coloured lines round the pages.

Seal of Nuṣrat Jang. Cf. Stewart's Catal. 169.

[Coll. Fort William, 1825.]

[1] Referring to Sû. 2, 229.

92.

B 289. Size 11¼ in. by 6½ in.; foll. 168. From twenty-one to twenty-six lines in a page.

A fragment of a Ḥâshiyah on *Baiḍâwî's* Commentary, by an unknown author. Imperfect both at the beginning and the end, and with many other defects. It comprises only the first two Sûrahs. The first words are: قوله ليكون اى العبد او الفرقان.[1]

This is the rough copy of the author, written in Nasta'lîḳ, in the tenth or eleventh century. Sundry passages are crossed or emended; numerous additions on the margin. The text of the Koran is added throughout.

93.

B 309. Size 8 in. by 5¼ in.; foll. 181. Twenty-one lines in a page.

Short Notes on select passages of *Baiḍâwî's* Commentary, imperfect both at the beginning and end. The author cannot be ascertained.

The present fragment begins at Sû. 3, 106,[2] with the words امرهم خلاف (sic) ذلك اى كانوا آمرين بالمنكر وناهين عن المعروف.

There is a defect after fol. 158, comprising nearly the whole of Sûrahs 60-70. The end is also wanting.

Carelessly written; the titles of the Sûrahs are often omitted or misplaced in the latter portion. Coloured lines round each page.

Inscribed on fol. 97: تفسير القران. Cf. Catal. 222, xiii.

94.

24. Size 13 in. by 7½ in.; foll. 705. Forty-one lines in a page.

التفسير النيسابورى

A large Commentary on the Koran, properly entitled غرائب القران ورغائب الفرقان, by al-Ḥasan b. Muḥammad Ḳummî, commonly called Niẓâm Nîsâbûrî (a

[1] Cf. i. p. ۲, l. 2 of Fleischer's edition.

[2] i. p. ۱۷۰, l. 21 Fleischer.

pupil of Naṣîr al-dîn Ṭûsî; flourished at the beginning of the eighth century). See Ḥ. Kh. iv. 306 for an abridgment of the introduction and of the epilogue, in which the author mentions his authorities. His chief authority is the التفسير الكبير or مفاتيح الغيب of Fakhr al-dîn Râzî (see No. 65). The explanation of the single passages of the Koran usually consists of two parts, التفسير and التأويل, preceded by two paragraphs on the reading القراءة and on the pauses الوقوف.

Beginning: رب يسر وتمم بالخير عونك يا كريم الى الله الكريم ارغب فى ابداء غرائب القران وبفضله العميم اتاهب لابداع رغائب الفرقان واليه ينتهى الامل والسول وهذا حين افتتح فاقول الحمد لله الذى جعلنا ممن شرح صدره للاسلام فهو على نور من ربه.

The last words of the epilogue are wanting in this MS., which ends with the words واما الاحكام فمنها.[1]

Well written in a small hand; with some marginal notes.

Splendidly ornamented and gilt. Two leaves are missing after fol. 568.

95.

1658. Size 11¾ in. by 5⅝ in.; foll. 285. Twenty-three lines in a page.

The first portion of a concise Commentary on the Koran, called مدارك التنزيل وحقائق التأويل, by Ḥâfiẓ al-dîn Abu'l-barakât 'Abdallah b. Aḥmad b. Maḥmûd Nasafî (d. A.H. 710).

The introductory remarks of the author on the purpose of his work are almost verbally reproduced by Ḥ. Kh. v. 470. Cf. Cat. Mus. Brit. p. 64. The work has been printed at Bombay, A.H. 1279.

Begins: الحمد لله المنزه بذاته عن اشارة الاوهام المقدس بصفاته عن ادراك العقول والافهام.

This MS. is plainly written, and ends abruptly at Sû. 7, 101. It was transcribed from a copy which had been made in the author's lifetime. Foll. 34–41 and 42–48 should be transposed.

The following note is found on the title-page: هذه النسخة مدارك تفسير القران من اوله الى الجزو السابع منه يسرها الله سبحانه لعبده محمد ذاكر نوقفها وجعل متوليها ابنه محمد سعد الدين طال عمره كان ذلك بمرشد آباد بنكاله فى سنة ١١٢٢ هجرى.

Seals of Muḥammad Ibrâhîm, a servant of the Emperors 'Âlamgîr and Bahâdur Shâh, A.H. 1115 and 1120.

[Hastings.]

96.

B 305. Size 8½ in. by 6 in.; foll. 8. Seventeen lines in a page.

The first sheet of another copy of the preceding work. Plainly written. Ends at Sû. 2, 1.

Cf. Catal. 222, ix.

97.

B 299. Size 10½ in. by 6½ in.; foll. 690. Twenty-three lines in a page.

A Commentary (ممزوج) on the Koran, entitled تبصير الرحمان وتيسير المنان بعض ما يشير الى اعجاز القران, and ascribed by Ḥ. Kh. ii. 182, to Zain al-dîn 'Alî b. Aḥmad b. 'Alî b. Aḥmad Umawî Ḥanbalî, "who died in A.H. 710." This date, however, is incorrect. For it appears from the preface that the work was written in A.H. 831. The author says, alluding to the first Muhammadan conquerors (fol. 1v.): حتى اعرضوا عن المعارضة بالحروف الى المقارعة بالسيوف فاحتملوا بذل المهج فلم يعارض الى مدة ثمانمائة واحدى وثلثين من الحجج الا معارضة ركيكة. Cf. Cat. Bodl. i. 47 and ii. 566. Printed at Dehli, A.H. 1286.

This commentary is preceded by a long introduction (foll. 1—6). It begins: الحمد لله الذى انار بكلامه قلوب اولى الالباب ليبصروا به مع عقولهم طريق الصواب.

Written in two different hands, of the tenth century.

[1] See the abridgment in Ḥ. Kh. p. 308, l. 9.

Red lines round each page. One leaf is wanting after fol. 32. The first few leaves are worm-eaten.

Seal and signature of Muḥammad 'Âdil Shâh of Bîjâpûr, on the title-page. The MS. belonged previously to Ḳâḍi Khûshḥâl (A.H. 1030), and before him to Ibrâhîm b. Dâ'ûd الوصالى (A.H. 981).

Catal. p. 222, v. 2.

98.

B 300. Size 9½ in. by 6 in.; foll. 113. Twenty-one lines in a page.

A fragment of the preceding work, from the beginning to the words: بنهر سالتموه لخروجكم (Sû. 2, 250).

Well written in a Persian hand of the tenth century. Several leaves near the beginning have been supplied by more modern hands. The first page ornamented in various colours, the others within coloured lines.

Catal. p. 222, v. 1.

99.

B 304. Size 9½ in. by 6 in.; foll. 315. Twenty-three lines in a page.

كتاب تفسير القران الكريم تاليف الشيخين الامامين العالمين العارفين الكاملين هما سيدنا وشيخنا جلال الدين السيوطي الشافعي مولف النصف الاول والشيخ جلال الدين المحلى الشافعي مولف النصف الثاني من اول سورة الكهف الى آخر سورة الفاتحة نفعنا الله تعالى بهما آمين.

A concise Commentary on the Koran, commonly called تفسير الجلالين, by Jalâl al-dîn Muḥammad b. Aḥmad Maḥallî (d. A.H. 864) and Jalâl al-dîn 'Abd al-raḥmân Suyûṭî (d. A.H. 911). Cf. De Jong, Codd. Bibl. Acad. 161; Cat. Bodl. ii. 64, etc. Printed A.H. 1257, at Calcutta, and many times afterwards.

The share of each author in the work is correctly defined in the above inscription.[1] This appears from Suyûṭî's epilogue, at the end of Sû. 17, هذا آخر ما كمّلتُ به تفسير القران العظيم الذى الّفه الامام العلامة المحقق جلال الدين المحلى الخ. Maḥallî began with Sû. 18, and when he had come to the end of the Koran, he turned to the first part, but never finished more than the first Sûrah. The rest, from Sû. 2 to 17, was afterwards done by Suyûṭî. He relates in the same epilogue that he was engaged on this task from Wednesday, 1st Ramaḍân, to Sunday, 10th Shawwâl, 870, and completed the first clean copy on Wednesday, 6th Ṣafar, 871. His work is naturally placed at the beginning, and the commentary to Sû. 1, as belonging still to Maḥallî's share, is put at the end of the whole.

[1] Ḥ. Kh. ii. 358, is wrong.

Plainly written. The colophon runs as follows: تم التفسير ووقع الفراغ من نساخته وكتابته علي يد الفقير علوى بن السيد عبد الله بروم با علوى لطف الله به فى ثلثى نهار الجمعة وتسعة (sic) عشر خلت من شهر رجب المرجب المبارك سنة ست وثلاثين ومائة بعد الالف من الهجرة النبوية . . . فى البلدة المسمى بعركات من قريب جندى فى دولة العزيز سعادت خان اسعد الله صباحه ومساءه واحسن عاقبته آمين.

Frequent extracts from Baiḍâwî on the margin. Used and stained.

Catal. p. 222, iv.

100.

1361. Size 8¼ in. by 5¼ in.; foll. 419. Seventeen lines in a page.

Another copy of the تفسير الجلالين.

In two volumes, the first of which contains the portion by Suyûṭî, preceded by Maḥallî's exposition of Sû. 1. At its end (fol. 194) the same epilogue as in the preceding MS. Next to this the account of a vision of Kamâl al-dîn, the brother of Maḥallî, given on the authority of Shaikh Muḥammad b. Abu Bakr Khaṭîb.

Written in a small clear hand, by عبد الرسول ولد عبد الصمد ساكن پرگنه رسول نگر. With marginal and interlinear notes.

101.

1394. Size 11⅝ in. by 6½ in.; foll. 600. Twenty-five lines in a page.

The first part of another Commentary on the Koran by Suyûṭî, entitled الدرّ المنثور فى التفسير المأثور. Cf. Ḥ. Kh. iii. 192, and Bibl. Sprenger. 444.

This commentary consists entirely of traditions. The author relates in his preface that he abridged it from another work of his called ترجمان القران[1], by omitting the Isnâds, with the sole exception of his own immediate authorities and of the author of each tradition. Accordingly, the explanation of Sû. 1 begins: سورة فاتحة الكتاب واخرج عبد بن حميد فى تفسيره عن ابرهيم قال سالت الاسود عن فاتحة الكتاب امن القران هى قال نعم. Only the first words of the passages to be explained are given.

The present MS. ends with Sû. 5. It is well written and ornamented. Foll. 77-80 and 81-84 should be transposed. Injured, especially near the end, the leaves having stuck together.

[Hastings.]

102.

21. Size 13 in. by 8¼ in.; foll. 787. Thirty-five lines in a page.

ارشاد العقل السليم الى مزايا الكتاب الكريم

A large Commentary (ممزوج) on the Koran, by Abu'l-su'ûd Muḥammad b. Muḥammad 'Imâdî (d. A.H. 982), being the most valued after those of Zamakhsharî and Baiḍâwî, upon which it chiefly depends. It is dedicated to the Turkish Sultan Sulaimân I. See Ḥ. Kh. i. 249; Fleischer, Cat. Dresd. 368; Cat. Lugd. iv. 41. Printed at Bûlâḳ, A.H. 1285.

Begins: سبحان من ارسل رسوله بالهدى ودين الحق.

In two volumes bound together; well written in a small hand; richly ornamented and gilt. The first volume ends with Sû. 12, and has the following colophon: كتبه الفقير اقل عباد الله الشيخ جمال الدين حافظ ابن الشيخ عبد الملك الحنفى مذهبا السنى عقيدة القادرى طريقا الهندى مولدا البغدادى موطنا عفى عنهما. The second volume concludes with the author's epilogue.

Foll. 33-36 are misplaced. Worm-eaten.

[Johnson.]

[1] See on it Ḥ. Kh. ii. 277.

103.

B 290. Size 9⅞ in. by 6 in.; foll. 485. Twenty-five lines in a page.

A Commentary (ممزوج), or Paraphrase of the Koran, by Muhammad b. Aḥmad b. Naṣîr . . ,[1] styled التفسير المحمدى, and composed in A.H. 981-2, according to the author's conclusion, which runs as follows: وقد اتفق اتمام هذا التفسير المشتمل على ربط كل آية بآية اخرى رباطا تامًّا الموسوم بالتفسير المحمدى فى الشهر الرمضان فى يوم الاثنين واسال الله سبحانه ان يعم نفعه للطلاب ولا يخلى سعى من نظر فيه من الاجر والثواب وكان ابتداؤه فى شهر شعبان فى السنة ٩٨١ التسعمائة والاحدى والثمانين واختتامه فى السنة ٩٨٢ التسعمائة والاثنتين والثمانين.

The preface begins: الحمد لله الذى انزل على عبده الكتاب معجزا قائما على امر الدور

Well written, by Shâh Muḥammad b. Kabîr Muḥammad, and dated 28 Ṣafar, 1013. Coloured lines round each page.

Catal. p. 222, vi.

104.

896. Size 10¼ in. by 6¼ in.; foll. 530. Twenty-one lines in a page.

A Commentary (ممزوج) on the Koran, entitled سواطع الالهام, by Abu'l-faiḍ b. Mubârak, commonly known by the poetical name of Faiḍî (born A.H. 954, at Agra, died A.H. 1004). Cf. Ḥ. Kh. iii. 629; Cat. Lugd. iv. 42; and Sprenger Cat. MSS. Oudh, p. 127.

A very curious composition, in which all letters with diacritical points are avoided. The author began it at the suggestion of his father Mubârak (d. A.H. 1001), and having been interrupted in his labours by a political mission in the service of Akbar,[2] completed it in A.H. 1002 at Lahore.

[1] The rest of the name, which occurs in the preface, is mutilated; the following words are still legible: المعروف . . ميانجيو نصير.

[2] Apparently his mission into the Dekhan. See Elphin India, p. 534.

The preface begins: الله لا اله الّا هو، لا اعلمه ما هو، وما ادركه كما هو، احامد المحامد، ومحامد الاحامد، لله مصعدًا (r. مُصْعِدِ) لوامع العلم وملهم سواطع الالهام. It is followed by a succession of introductory remarks in two chapters. In the first, which is entitled: السواطع الصالح (r. الصوالح) لصدر الكلام، (العوامل[1]) لاحوال محرّر سواطع الالهام, the author gives an account of himself and his family, as well as of the origin and nature of his work. Those names and dates which contain letters with diacritical points are expressed by logogriphs. This chapter is concluded by a poem in praise of the present work. The second chapter (foll. 8–16) treats of general subjects, and is inscribed السواطع اللوامع لعلوم كلام الله العلام، واسراره الصوالح لصدر المرام.

An indifferent copy, written in two hands. It ends in the author's epilogue, the last leaf being wanting. Coloured lines round each page.

Foll. 193–206 are misplaced, and should stand thus: 201–6, 199, 200, 193–198.

Seal of Khiradmand Khân, a servant of 'Âlamgîr, A.H. 1115.

105.

796. Size 10 in. by 6¾ in.; foll. 226. Fifteen lines in a page.

تفسير سواطع الالهام للشيخ العلامة فيضى افاض الله عليه نعيم دار السلام.

Two fragments of the preceding work. The first contains the beginning as far as Sû. 5, 65. The other (fol. 176) comprises from Sû. 17, 1 to Sû. 21, 36, and terminates abruptly.

Written in different ways; more correct than the preceding MS. The text of the first portion has all the vowels. Some of the names which are paraphrased in the introduction are added between the lines.

[Hastings.]

[1] From the following MS.

106.

333. Size 10½ in. by 6½ in.; foll. 251. Twenty-seven lines in a page.

The first part of a Shî'ah Commentary on the Koran, entitled نور الثقلين, by 'Abd 'Alî b. Jum'ah 'Arûsî Ḥawîzî, who completed it in A.H. 1065 at Shîrâz, as appears from the following conclusion (fol. 251):

تم الجزء الاول من نور الثقلين واتفق الفراغ منه على يد مؤلفه العبد الفقير . . عبد على بن جمعة العروسى الحويزى بدار العلم شيراز . . . فى المدرسة المباركة عمرها الله بتعمير بانيها . . . . الخواجة المعظم والماجد المكرّم محمد مقيم بن المرحوم المبرور محمد امين الشهير بالكاشى امدّه الله بالعمر السعيد . . . وكان ذلك يوم الجمعة السابع والعشرين من شعبان المبارك احد شهور السنة الخامسة بعد الستين والالف من هجرة سيد الاولين والآخرين الخ.

In the preface, the author speaks as follows on the purpose and principles of his present composition: اما بعد فيقول العبد . . . . انى لما رايت خدمة كتاب الله والمقتبسين من انوار وحى الله سلكوا مسالك مختلفة . . . . . احببت ان اضيف الى بعض آيات الكتاب المبين، شيا من آثار اهل الذكر المنتجبين، ما يكون مبديًا بشموس بعض التنزيل، وكاشفًا عن اسرار بعض التاويل، واما ما نقلت مما ظاهره مخالف لاجماع الطائفة المحقة فلم اقصد به بيان اعتقاد ولا عمل وانما اوردته ليعلم الناظر المطلع كيف نقل وعمّن نقل ليطلب له من التوجيه ما يخرجه عن ذلك مع انى لم اخل موضعًا من تلك المواضع من نقل ما يضادّه ويكون عليه المعوّل فى الكشف والابدآء الخ.

He also apologizes for inaccuracies in quoting his two chief authorities, the commentary of 'Alî b. Ibrâhîm,[1] and the مجمع البيان[2] of Tabarsî.

The whole work is a mere compilation from these and from other Shî'ah books, such as اخبار الرضا, by Ibn

[1] See No. 50. [2] See No. 61.

Bâbawaih[1]; تهذيب الاحكام, by Ṭûsî; Tabarsî's كتاب الاحتجاج[2]; كتاب الخصال; معانى الاخبار or بحر الفوائد; and اصول الكافى. The Isnâds are generally reproduced.

Beginning: الحمد لله الذى نزل الفرقان على عبده ليكون للعالمين نذيرًا.

The present MS. comprises Sûrahs 1-6. Well written, by Muḥammad (b. ?) Fakhr al-dîn Aḥmad, in A.H. 1089. The titles of the books quoted are written in red. Gold lines round the pages.

[Hastings.]

107.

B 306. Size 8¼ in. by 5⅝ in.; foll. 472. Seventeen lines in a page.

The first part of a Mystical Commentary on the Koran, imperfect both at the beginning and the end. It now begins with Sû. 2, thus: سورة البقرة قوله تعالى آلم معناه ان الالف اشارة الى وحدانية الذات واللام اشارة الى ازلية الصفات والميم اشارة الى ملكه فى اظهار الآيات, and terminates abruptly near the end of Sû. 15. Plainly written.

108.

B 307. Uniform with the preceding MS.; foll. 406.

The second part of the preceding Commentary, imperfect at the beginning. The first words are: عن فناء الفناء, referring to Sû. 17, 1.

Part of it written in a different hand. Frequent blanks in the final portion. One sheet is missing after fol. 20.

Both this and the preceding MS. are wrongly said to be Nasafî's مدارك التنزيل. Cf. Catal. p. 222, ix. 3.

109.

1570. Size 9½ in. by 5½ in.; foll. 411. Fifteen, afterwards about twenty-three lines in a page.

The first part of a Mystical Commentary, or rather annotations on single verses of the Koran, following the order of the Sûrahs. The title and the author cannot be ascertained. This MS. is imperfect and mutilated at the beginning. Ends with Sû. 18. Colophon: تمت تمام شد هذا الكتاب الحقائق من تفسير مسهات (?). However, this title (as well as that of the following MSS.) seems only to be taken from one of the paragraphs into which the commentary is usually divided; viz., حقائق, لطائف, and الملتقط. The author, who quotes numerous mystical authorities of all times, belongs to a very modern period. Some passages of his work are in *Persian*.

Begins: الادراك وحكى عن الشبلى انه قال.

Plainly written. Foll. 1-38 in a different hand.

[Hastings.]

110.

B 302. Size 10⅝ in. by 6⅝ in.; foll. 294. Seventeen lines in a page.

Another copy of the same work, imperfect both at the beginning and end. The first words are: يدعون ربهم بالغداة (= fol. 34 of the preceding MS.). Ends: ان المرء سيبلغ على (beginning of Sû. 14, = fol. 308 of the preceding MS.). Written in different hands and at different dates. The apparently older portion has all the vowel-points. Much injured by insects.

Inscribed اجزاء تفسير الملتقط Cf. Cat. 231, i. (?).

111.

B 303. Size 10¾ in. by 6⅝ in.; foll. 525. Seventeen lines in a page.

The second part of the preceding work, from Sû. 19 to the end. Written in a large plain hand. A lacuna comprising nearly seven Sûrahs (from the end of Sû. 21 to Sû. 28) is indicated by part of fol. 47*v*. remaining blank. The MS. terminates abruptly in the commentary on the last Sûrah.

Inscribed: تفسير ملتقط نصف آخر تصنيف سيد محمد حسينى كيودار[1]. It remains, however, doubtful whether this be the correct title, or a misnomer derived from the often occurring heading الملتقط. There is a ملتقط المعالم فى التفسير mentioned in Ḥ. Kh. vi. 108. Cf. Catal. 222, xi., where the author is called Bunduh Nowaz (بنده نواز).

[1] See below, No. 145. [2] See No. 166.

[1] Sic, r. كبودانى ?—كبودان or كبوذان is a village near Nîsâbûr. See Marâṣid, ed. Juynboll, ii. ٤٧٧, and Johnson's Persian Dict. s.v.

112.

B 311. Size 9¼ in. by 6⅓ in.; foll. 421. Twenty-three and twenty-five lines in a page.

The final portion of a concise Commentary (ممزوج) or paraphrase of the Koran, in the mystical way; title and author not ascertained.[1]

It begins with Sûrah 7, thus: سورة الاعراف سمّيت بها لانها من المنازل الرفيعة لاهل الكمال المقتضين على سائر الطوائف فشانها اولى بالاعتبار من سائر الشيون المذكورة فى هذه السورة بسم الله الجامع للكمالات.

The commentary on each following Sûrah begins in the same way (به or سمّيت بها). Next follows an ever-varying paraphrase of the Basmalah; and it concludes with a pious peroration.

Clearly written in two different hands for, and probably in part by, Shâh Makhdûm Kâdirî, about A.H. 1100. Imperfect at the end. Single leaves are wanting after foll. 150, 293, and 412.

113.

B 303A. Size 8⅓ in. by 5 in.; foll. 21. Fifteen lines in a page.

An explanation of Sûrah 1, by ʻAbdallah b. ʻAbd al-Ḥakîm b. Shaikh Shams al-dîn Siyâlkûtî, the son of the prolific author above-mentioned.[2] Preceded by an introductory treatise مقدّمة (foll. 2-6).

Begins: الحمد لله الذى نزّل الكتاب بالحق هدى وذكرى لاولى الالباب.

Well written, by ʻAbd al-dâʼim. Marginal notes. A defect after fol. 17.

Cf. Cat. p. 222, xii., where the treatise is styled اسرار الفاتحة.

114.

1063. Size 7½ in. by 5 in.; foll. 294. Nine lines in a page.

A Commentary on the 12th Sûrah (سورة يوسف), combined with the legendary history (القصة) of Joseph. It is ascribed to the celebrated Ghazzâlî (d. A.H. 505).

Begins (fol. 2v.): تفسير سورة يوسف وقصة يوسف عليه السلام' والسورة مكية باجماعهم وهى مائة واحدى عشرة آية والف وستمائة كلمة وسبعة آلاف ومائة وستة وستون حرفا قال المصنف الغزالى (fol. 3) فى سبب نزولها قولان.

This is not a real commentary, but rather a kind of homily on the double text aforesaid, illustrating it with moral stories, sentences, poetry, etc. It ends with v. 102. The rest of the Sûrah is given with the *Persian* Commentary of Ḥusain Kâshifî, introduced by the following words (fol. 288): تمت تفسير العربى من تصنيف الامام محمد الغزالى رحمه الله تعالى وما بقى من السورة يفسر من تفسير حسينى.

Ends: تمت قصة يوسف الصديق عليه السلام بعون الملك العزيز العلام.

Written in a large, plain hand. Coloured lines round each page.

The first two pages contain a prayer.

115.

B 314. Size 8 in. by 4⅓ in.; foll. 49. Thirteen lines in a page.

A short treatise on the abrogated verses of the Koran (الناسخ والمنسوخ), following the order of the Sûrahs, by an unknown author. The beginning is wanting; the first words are: فعلى هذا التفسير يكون حكم القائل به ثابتا غير منسوخ.

At the end a computation, according to which there are 150 abrogated (منسوخ) and 86 abrogating verses (ناسخ) in the Koran.

Plainly written. A defect after fol. 17.

116.

B 331. Size 8⅓ in. by 6 in.; foll. 281. Seventeen lines in a page.

A fragment of a work on the ordinances of law and religion which are derived from the Koran. It belongs to the kind usually called احكام القران (see

[1] On the title-page (sic) تفسير البحر.
[2] See No. 90.

Ḥ. Kh. i. 173). As the MS. is imperfect at the beginning, the title and the name of the author cannot be ascertained. The latter lived, however, as appears from his quotations, not earlier than the tenth century. He goes over the whole Koran, selects those verses which contain ordinances of the said kind, and illustrates them at some length.

Begins: سورة الفاتحة ام القران واصله ورئيسه تشتمل اجمالا على جملة ما فى القران تفصيلا وكيف لا والكتاب يعرف بعنوانه وديباجته ففيها شابتة (sic, r. ثابتة ?) من احكام الفقه وقواعد الاصول ومسائل الكلام.

After enumerating the various ordinances derived from the first Sûrah, the author proceeds to Sû. 2, and in the first place explains v. 27 as an illustration of the question, مسئلة ان الاباحة اصل فى الاشياء.

Imperfect at the end, terminating at Sû. 16, 77.

Plainly written on European paper, in the middle of the twelfth century.

Erroneously inscribed اجتهادات شيخ اكبر محيى الدين ابن على العربى در علم فقه. Cf. Catal. 229, xxii. 2.

TRADITION.

117.

347. Size 11½ in. by 8½ in.; foll. 478. Twenty-eight lines in a page.

The Collection of Traditions of Abu 'Abdallah Muḥammad b. Ismâ'îl Bukhârî (d. A.H. 256). Cf. Ḥ. Kh. ii. 512 sqq., and Professor Krehl's edition (Leyden, 1862, etc.), and also Zeitschr. d. Deutsch. morgenländ. Ges. iv. 1 sqq. Printed at Bûlâḳ, A.H. 1280.

A good copy, transcribed by a scholar, probably at Damascus, of the latter part of the eighth century. The text has been collated with several copies of note. An account of these is given in a note on the title-page, which, however, is partly obliterated, the beginning and the end of the MS. having suffered from damp. Fol. 474 should stand after 476.

A former owner, Muḥammad Sharaf al-dîn, ascertained with the aid of one 'Abd al-'azîz of Dehli, that this copy was complete.

[Tippu.]

118.

1004. Size 9¾ in. by 6 in.; foll. 646. Twenty-five lines in a page.

Another copy of the preceding work, very neatly written on thin paper stained brown. Headings in larger characters, and in various colours, or in gold. Originally in four parts, each having an ornament at the beginning.

Several passages, including the beginning and the end, have been supplied by a later hand. The whole MS. is bordered with thick, modern paper. Foll. 89-96 should stand between foll. 80 and 81.

[Hastings.]

119.

588. Size 11 in. by 7¼ in.; foll. 852. Twenty-one lines in a page.

Another copy of the same work, in two volumes, bound together. Well written, and richly ornamented, but incorrect. Frequent emendations on the margin of the first portion.

It begins with the following Isnâd of an old copy: اخبرنا الشيخ ابو زرعة ابن احمد بن محمد الهروى الحافظ قراءة عليه فى المسجد الحرام بمكة سنة احدى واربعمائة قال انا ابو محمد عبد الله بن احمد بن حَمُّوَيَةَ السرخسى بهراة سنة ثلث وسبعين وثلثمائة وابو اسحق ابرهيم بن احمد بن ابرهيم المستملى ببلخ سنة اربع وسبعين وثلثمائة وابو الهيثم محمد بن المكى بن محمد بن زراع الكُشْمِيْهَنى قالوا انا ابو عبد الله محمد بن يوسف بن مَطَر بن صالح الفَرَبرى هزبرى (r. الفربرى) قال ثنا ابو عبد الله محمد بن اسمعيل البخارى.

The colophon runs as follows: تمت هذه النسخة الميمونة المباركة بعون الملك الوهاب بتاريخ بيست ويكم ماه رجب تمام شد.

Of the eleventh century of the Hijrah.

120.

B 96. Size 12 in. by 9 in.; foll. 609. Twenty-nine lines in a page.

Another copy of the same work, plainly written, of the tenth century. Ornamented. The first pages covered with interlinear and marginal notes, the latter taken from commentaries. The last folio is wanting. The beginning is much injured.

According to the inscription, this MS. was once the property of 'Abd al-bâķi Tabrizî Husainî. Seal of Muhammad 'Adil Shâh. Bij. Libr. A.H. 1069.

Cat. p. 223, i. 6.

121.

B 94, 95. Size 11½ in. by 8 in.; foll. 363. Twenty-one lines in a page.

The first half of the *Saḥîḥ*. With frequent marginal notes, taken from the commentaries. The various readings of the first editors of the work are added in the beginning portion. A list of the abbreviations used for their names is on the title-page. The first part has several defects, as may be seen from the original pagination.

Plainly written in different hands. At the end the following note: اين كتاب مبارك حضرت خان عاليشان حضرت احمد خان . . . بن خداوند عبد الله خان محض لله وفى الله نويسانيده اند ومحض لله بخشش وهبت كرده اند براى حضر (sic) شيخ اسماعيل طالب العلم قادرى فمن بدّله بعد ما سمعه فإنّما إثمه على الّذين يبدّلونه إنّ الله سميع عليم.[1]

Cat. p. 223, i. 3.

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[1] Sû. 2, 177.

122.

B 97. Size 12 in. by 8 in.; foll. 290. Seventeen lines in a page.

The first quarter of the *Saḥîḥ*, beginning with the same Isnâd as No. 119. Clearly written. Extracts from various commentaries (chiefly those of 'Othmân and 'Ainî, besides those of Karmânî and Ķasṭalânî, and the فتح البارى) in different hands on the margin and between the lines.

Cat. 223, i. 2.

123.

B 98. Size 7 in. by 5¼ in.; foll. 221. Twenty-one lines in a page.

The final portion of the same work, commencing with كتاب اللباس. The first folio is wanting; begins: صلوات فرايت.

Written in a small, good hand. Dated Sunday, 19 Jum. II., 919. Injured by damp, especially fol. 2.

Cat. 223, i. 5.

124.

732. Size 13½ in. by 8¾ in.; foll. 127. Twenty-five lines in a page.

The second quarter of the *Ṣaḥîḥ*, from كتاب البيوع to مناقب عائشة. Boldly written. Headings in red.

Seal of 'Abd al-wahhâb Khân Nuṣrat Jang, A.H. 1175.

[Tippu.]

125.

B 101. Size 10½ in. by 7¼ in.; foll. 270. Thirty-one lines in a page.

Ibn Ḥajar 'Askalânî's (Shihâb al-dîn Abu'l-faḍl Aḥmad b. 'Alî, d. A.H. 852) Introduction to his large Commentary on the *Ṣaḥîḥ* called فتح البارى. Cf. Ḥ. Kh. ii. 525; Cat. Mus. Brit. 111; Bibl. Sprenger. 498; and on the author, Quatremère, Hist. des Sultans Mamlouks, i. 2, p. 209 sqq.

This introduction was written in A.H. 813, and entitled هدى السارى. It is divided into ten sections

(فصل), treating of the object and materials of the *Sahîh*, of its method of quoting traditions, of the names of traditionists, etc., and concludes with a notice of Bukhârî. The present copy is imperfect both at the beginning and end; it commences with the end of the first section. The second section[1] is inscribed: فى بيان موضوعه والكشف عن مغزاه فيه.

Written in a good, clear hand, of the ninth century. Both the beginning and the end are much injured by insects.

126.

B 102. Size 11 in. by 6¾ in.; foll. 441. Twenty-seven lines in a page.

The first portion of a large Commentary on the *Sahîh*, by Badr al-dîn Abu Muḥammad Maḥmûd b. Aḥmad 'Aɪɴî Ḥanafî (of 'Aintâb, flourished at Cairo, where he died in A.H. 855),[2] entitled: عمدة القارى فى شرح البخارى.

See Ḥ. Kh. ii. 527, whose statements are partly taken from the preface, which treats of the origin of the work, of the Isnâds connecting the author with Bukhârî, etc. (foll. 1-7). The commentary is very prolix, especially at the beginning.

The text of Bukhârî is always added, marked with ص. This MS. ends abruptly in Book IV. كتاب الوضوء, chap. باب الاستنثار فى الوضوء. It is neatly written, but not correct. Several blanks.

Cat. 223, i. 4.

127.

2659. Size 11½ in. by 7¾ in.; foll. 479. Thirty-three lines in a page.

The final portion of a Commentary (ممزوج) on the *Ṣaḥîḥ*, by Shihâb al-dîn Aḥmad b. Muḥammad Kasṭalânî (d. A.H. 923), entitled ارشاد السارى. Cf. H. Kh. ii. 535 sq. This commentary was printed at Bûlâḳ, A.H. 1285, and at Lakhnau, A.H. 1286.

It contains the last quarter, beginning with the chap. باب صلوة الاستسقاء فى المصلى from Book xv. كتاب الاستسقاء.

Plainly, but inelegantly written.

Seals of a servant of 'Âlamgir, of H. Vansittart, and of C. Boddam, and signature of the latter, Calcutta, 1787.

128.

1409. Size 11¼ in. by 6½ in.; foll. 230. Thirty-one lines in a page.

A fragment, apparently belonging to the preceding commentary.

Plainly written. It contains from near the beginning of كتاب المساقات (fol. 29) to the end of كتاب الوصايا (fol. 230), and also (beginning afresh) part of the book next following, كتاب الجهاد والسير. This latter has been placed by mistake at the commencement (foll. 1-28). A defect after fol. 151. Foll. 13-18 are mutilated.

[Johnson.]

129.

B 99. Size 12¼ in. by 9 in.; foll. 375. Thirty-one lines in a page.

A Commentary on the *Ṣaḥîḥ*, entitled غاية التوضيح للجامع الصحيح, by 'Othmân b. Ibrâhîm Ṣiddîḳî Ḥanafî, who appears to have lived in the tenth century of the Hijrah.

The author says in his preface that he compiled his work from the commentaries of Karmânî, 'Asḳalânî, Kasṭalânî, and Zarkashî, and also, in the first portion, from the فيض البارى, a commentary by Saiyid 'Abd al-awwal. There precedes (foll. 2-6) an introduction in nine sections (فصل), treating in general of the science of tradition, of Bukhârî, of the names and chronology of traditionists, etc. The commentary itself consists of annotations on single passages of the text, the first words of which are only given, introduced by قوله.

Begins: الحمد لله الذى شرح صدور المحدثين بالهام السنة النبوية.

Written in different hands, about A.H. 1000. The final leaves are mutilated, and the beginning is also injured.

Cat. p. 223, i. 7.

[1] An extract of it may be read in Ḥ. Kh. ii. 514 sq.
[2] See for an account of him, Quatremère, Sult. Maml. i. 2, p. 219 sqq.

130.

B 100. Size 10½ in. by 5⅝ in.; foll. 896. Twenty-one lines in a page.

A copy taken from the preceding MS. in its present injured condition. Plain handwriting. Blanks instead of the mutilated passages of the original. Rubrics omitted in the latter portion. The scribe calls himself Shaikh Muḥammad b. Shaikh 'Abd al-laṭîf.

131.

2390. Size 9 in. by 5 in.; foll. 313. Fifteen lines in a page.

الفيض النبوى فى اصول الحديث وفهاريس البخارى وشرح الكتابين من اول صحيحه الايمان والعلم جامعه ومالكه عمر بن محمد عارف عبد الغفور جماد تاجخان (sic ?) النهروالى مولدا والمدنى موطنا.

An Introduction to the *Ṣaḥîḥ*, with a commentary on the beginning of that work, compiled by 'Omar b. Muḥammad 'Ârif Nahrwâlî الفتنى,[1] for the benefit of his ignorant countrymen.

The preface begins: الحمد لله الذى حفظ كلام نبيه عن ادلاس اهل الضلال والاضلال.

The work begins with a general introduction, (fol. 8) مقدّمة فى بيان اصول الحديث واصطلاحها, and four special chapters. I. (fol. 14) فى اقسام الحديث; II. (fol. 34) فى كيفية سماع الحديث; III. (fol. 40) فى الجرح والتعديل; IV. (fol. 50) فى اسماء الرجال. Then follow various discussions, (fol. 52) مسائل شتى لها تعلق بما نحن فيه, concluded by notes on Bukhârî and his work, (fol. 74) فيما يتعلق; (fol. 99) خاتمة فيما يتعلق بالبخارى بصحيحه.

Added, (fol. 109) a survey of all the books and chapters of the *Ṣaḥîḥ* with regard to their number; (fol. 112) another pointing out the principles of their arrangement, taken from Balḳainî's commentary;[2] (fol. 121) another telling the traditions, and especially the تعاليق and the متابعات[1] contained in each chapter; and (fol. 127) an alphabetical list of the Companions of the Prophet on whose authority traditions are related in the *Ṣaḥîḥ*.

The commentary (foll. 132-313) is very copious. It does not, however, go as far as is stated in the inscription, but terminates abruptly in the very beginning of the كتاب الايمان. A sham conclusion has been added by a different hand.

Well written; of the twelfth century. Ornamented in colours. The copy was made by a calligraph for the use of the author, who revised it afterwards, and wrote the above title. Two leaves (foll. 134 and 135) were also inserted by him as a supplement (تتمة).

A list of contents on foll. 1–3.

[Sir Charles Wilkins.]

132.

641. Size 9⅓ in. by 6½ in.; foll. 280. Twenty-three lines in a page.

The Second Part of the الجامع الصحيح or Collection of Traditions of Muslim b. al-Ḥajjâj Ḳushairî Nîsâbûrî (d. A.H. 261). Cf. Ḥ. Kh. ii. 541; Cat. Mus. Brit. 112 and 719; Aumer, Hdss. Münch. 25. Printed at Calcutta, A.H. 1265.

This part contains from كتاب الصوم to كتاب الاضاحى. Well written, by جلويه بن محمد شاه بن محمد بن محمود شاه الحاجب التبريزى. Collated with another MS. in Sha'bân, 791. Coloured lines round the pages. Foll. 1-37 have been supplied by a modern hand. Foll. 95, 157, and 235 have been misplaced in binding; they should stand after foll. 86, 154, and 227 respectively.

[Tippu.]

133.

618. Size 9¼ in. by 5 in.; foll. 143. Nine lines in a page.

شمائل النبىّ

An Account of the person, manners, and character of the Prophet, by Abu 'Îsa Muḥammad b. 'Îsa b. Saurah Tirmidhî (d. A.H. 279). Cf. Ḥ. Kh. iv. 70; Catal. Mus.

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[1] Thus the author names himself in his preface. His native place is Nahrwâlah, or Pattan, in Gujarât.

[2] See Ḥ. Kh. ii. 531.

[1] See on these terms, Ḥ. Kh. ii. 534.

Brit. 98; Bibl. Sprenger. 107. Printed at Calcutta, A.H. 1252, with a Hindûstânî translation, entitled انوار محمدی.

In fifty-six chapters. The following is a list of them[1] as they occur in the present MS.: Fol. 1 خَلق; fol. 10 خاتم النبوّة; fol. 14 شَعْر; fol. 16 ترجّل; fol. 17 شَيْب; fol. 19 خِضاب; fol. 21 كحل; fol. 22 لباس; fol. 27 عيش; ib. خُفّ; fol. 28 نعل; fol. 31 خاتم; fol. 33 تختّم; fol. 35 سيف; fol. 36 درع; ib. مغفر; fol. 37 عمامة; fol. 38 ازار; fol. 39 مِشْية; fol. 40 تقنّع; ib. جِلْسة; fol. 41 تُكأة; fol. 42 اتكاء; fol. 43 اكل; fol. 44 خُبْز; fol. 46 إدام; fol. 56 وضوء; fol. 57 قوله قبل الطعام وبعد ما يفرغ منه; fol. 59 قدح; ib. فاكهة; fol. 61 شراب; fol. 63 شرب; fol. 65 تعطّر; fol. 67 كلام; fol. 68 ضحك; fol. 71 مزاح; fol. 74 كلامه فى الشعر; fol. 77 كلامه فى السمر; fol. 80 نوم; fol. 82 عبادة; fol. 90 صلوة; fol. 92 قراءة; fol. 93 صلوة التطوّع فى البيت; fol. 97 صوم; fol. 99 بُكاء; fol. 102 فراش; ib. تواضع; fol. 108 خُلق; fol. 115 حَيا; fol. 116 حجامة; fol. 117 اسماء; fol. 118 عيش; fol. 123 سنّ; fol. 125 وفاة; fol. 134 ميراث; fol. 137 رويته فى المنام.

The text consists entirely of traditions. It is introduced by the following words only: الحمد لله وسلام على عباده الذين اصطفى.

Well written, with vowel-points, by Muhammad Yahya. Collated in Rabî' I., 1107. Numerous interlinear and marginal notes in the earlier portion.

The *verso* of the last folio contains several sayings of Muhammad, relating to eating, etc., compiled by Abu'l Wazîrân Ahmad الايهوى.

[Tippu.]

134.

2115. Size 7 in. by 4 in.; foll. 120. Eleven lines in a page.

Another copy of the preceding work, with the same introduction as in the preceding MS.

[1] For the sake of brevity, only the names of the subjects are given, instead of the full phrase introducing each chapter, viz. باب ما جاء فى . . . رسول الله.

Plainly written. Conclusion: تمّ الكتاب شريفا وعمّ الثواب جميلا وكاتب الخطّ تحت الارض مدفون الخطّ يبقى زمانا بعد كاتبه.

Seal of Nuṣrat Jang.

[Coll. of Fort William, 1825.]

135.

B 69 A. Size $7\frac{1}{4}$ in. by 5 in.; foll. 64. Nine lines in a page.

Some fragments of a copy of the *Shamâ'il*. The first (foll. 1–8) contains the end of chap. 8 (لباس), chap. 9 (عيش), and the greater part of chap. 52 (عيش), which follows next. The second fragment (foll. 9–32) comprises from chap. 24 (اكل) to chap. 35 (ضحك); the third (foll. 33-64), from chap. 39 (نوم) to chap. 50 (حجامة).

Well written and collated. Vowel-points and various glosses in Arabic and Persian have been added subsequently.

136.

B 69. Size 10 in. by 6 in.; foll. 167. Twenty-eight lines in a page.

A copious Commentary on the *Shamâ'il*, by IBN ḤAJAR HAITHAMÎ (Shihâb al-dîn Aḥmad Makkî, d. A.H. 973). It was composed in Ramaḍân, 949, and entitled اشرف الوسائل الى فهم الشمائل. Cf. Ḥ. Kh. iv. 70; Cat. Mus. Brit. 98; Bibl. Sprenger. 111.

Of the main text, originally only the passages to be explained are given; but the rest are added, with the mark ص يل, on the margin.

Plainly written, by Zain b. 'Abdallah Muḳaibil, for his own use. Dated 9th Rajab, 1088. Collated with another MS. The first leaves are much injured by insects.

Cat. 223, viii.

137.

2208. Size 8 in. by $4\frac{1}{2}$ in.; foll. 173. Seventeen lines in a page.

Another, more concise Commentary on the *Shamâ'il*, including the whole text.

It has no preface. The before-mentioned commentary of Ibn Hajar is quoted in it.

Well written, by Jamâl 'Alî, for his own use. The final portion is worm-eaten.

[Coll. of Fort William, 1825.]

138.

1662. Size $11\frac{3}{4}$ in. by $7\frac{1}{4}$ in.; foll. 18. Nine lines in a page.

مائة كلمة عليّة عالية مرتضويّة

The celebrated Hundred Sayings of 'Alî, with a paraphrase in *Persian* distichs. See on the editions of the former, Cat. Mus. Brit. p. 511.

Beginning:

بهترین هرکلام ای نور چشم مردمان
هست نام خالق بسیار بخش مهربان
قال علی علیه الصلوة والسلم.

A splendid copy on tinted paper, sprinkled with gold. The words of 'Alî written in the Thulth character, alternately in gold and blue, with all the vowel-points, the Persian paraphrase in Nasta'lîk. With gold and coloured borders; the first and final pages richly illuminated and gilt.

Concluding: اللهم اغفر رمزات الالحاظ وسقطات الالفاظ وهفوات اللسان وشهوات الجنان.

یا الهی بی رضایت گر زبان وچشم ودل
زشت گوید یا به بیند یا رود جائی مهل.

Seals of 'Abd al-wahhâb Khân, a servant (فدوی) of Muhammad Shâh, A.H. 1157, and 'Abd al-razzâk Khân, A.H. 1187, on the title-page. The following is written, in large Nasta'lîk, on a vacant page near the end: بموجب نویسانیدهٔ غلام محمد خان نوابصاحب قبله شهید نواب انور الدینخان جنت سریر رحمة الله علیه بن حاجی محمد انور بن شیخ نعم (نعمت .r) الله بن شیخ عبد الحی بن شیخ عبد القادر بن قاضی .., and below it is added a list of the descendants of the aforesaid Ni'mat-allah, followed by the pedigree of the above Ghulâm Muhammad Khân, both written in Shikastah.

Cf. Stewart's Cat. p. 80.

[Tippu.]

139.

2180. Size $9\frac{1}{4}$ in. by $6\frac{3}{4}$ in.; foll. 19. Nine lines in a page.

صد کلمهٔ امیر المومنین علی ابن ابی طالب علیه السلم

Another copy of the preceding text, well written, the Arabic text in the Thulth, the Persian verses in the Naskh character, with all the vowel-points. At the end an address to 'Alî. Transcribed by Jamâl al-dîn Turkumân. Ornamented and gilt. The first page is injured by damp.

[Coll. of Fort William, 1825.]

140.

1179. Size $8\frac{1}{2}$ in. by 5 in.; foll. 18. Nine lines in a page.

The same Hundred Sayings of 'Alî, with another paraphrase in *Persian* couplets. Beginning:

هذه مائة کلمة من کلام امیر المومنین علی علیه السلام
گفت شیر خدای عز وجل هادی خلق ومقتدای انام
باد بر جان او فزون از حد هر زمان بیگران درود وسلام

The same paraphrase is found in the autographed edition of Major Yule, Edinburgh, 1832.

A plain copy. Each page contains three Arabic lines, with the second half of one couplet above, two complete couplets between, and the first half of a fourth couplet below them.

Inscribed on the title-page: صد کلمهٔ حضرت مرتضی علی کرم الله وجهه ورضی الله عنه مترجم منظوم از کتب قدیم در سلوک واخلاق.

Seal of Nusrat Jang, A.H. 1174.

[Tippu.]

141.

607. Size 11 in. by $7\frac{3}{4}$ in.; foll. 21. Ten lines in a page.

مائة کلمة لامیر المومنین علی علیه السلم

The Hundred Sayings of 'Alî and his Testamentary Advice to his son Husain, with a *Persian* interlinear translation.

The testamentary advice begins: اوصى امير المؤمنين على ولده الحسين صلوات الله عليهما وسلامه فقال يا بنىّ اوصيك بتقوى الله.

A fine copy, arranged so that the text of the sentences and that of the testament alternate with each line, the former written in a large Thulth, the latter in the Naskh character, with all the vowel-points. The Persian interlineation is in Nasta'lîk, in red. Gold and coloured lines round the pages.

In the original binding of brown gilt leather.

[Johnson.]

142.

1158. Size 9¾ in. by 6 in.; foll. 10. Six lines in a page.

The same Testamentary Advice (وصايا) of 'Alî as in the preceding MS.

Begins: اوصى امير المؤمنين على بن ابى طالب ولده الحسين صلوات الله عليهما وعلى الائمة الابرار من ذرّيّتهما وسلامه فقال يا بُنَيَّ.

A splendid copy, written on the inner sides of the leaves only, with all the vowels. Transcribed by 'Abdallah Ṭabbâkh, for his own use. Imperfect at the end.

o 143.

932. Size 7 in. by 3¾ in.; foll. 302. Twelve lines in a page.

A Collection of Shî'ah Traditions on the universal knowledge, divine right, and spiritual powers of the Holy Imâms, entitled بصائر الدرجات (فى علوم آل محمد وما خصّهم الله به),[1] and ascribed to Muhammad b. al-Ḥasan al-Ṣaffâr (Abu Ja'far Kummî, d. A.H. 290). See Ṭûsî, p. ٢٨٨.[2]

The work is divided into chapters (باب), each headed by a brief sketch of its contents.

[1] The words in brackets are added in the titles of Parts III. and IV.

[2] Ṭûsî, however, in speaking of the works of the author, only mentions a زيادة كتاب بصائر الدرجات of his. See below.

The Imâms are always spoken of collectively (الائمة عليهم السلام), and the work vindicates the boldest Shî'ah doctrines regarding them. Its chief authorities are 'Alî, Abu Ja'far (Muḥammad Bâkir), and Abu 'Abdallah (Ja'far Ṣâdiḳ) themselves. The connexion of the Isnâds with the compiler is generally not expressed.[1]

Beginning: الجزؤ الاول من كتاب بصائر الدرجات بسم الله الرحمن الرحيم باب فى العلم انّ طلبه فريضة على الناس محمد بن الحسن المعروف بمهزلة (sic) عن ابرهيم بن هاشم عن الحسن بن يزيد (زيد .r) بن على بن الحسين عن ابيه عن ابى عبد الله عليهم السلام قال قال رسول الله صلى الله عليه وآله طلب العلم فريضة على كل مسلم.

In four separate parts (جزء). Part II. begins on fol. 94; III. on fol. 186; IV. on fol. 250. Well written, the titles in gold, and the names of the authorities in red. Gold lines round the pages. An ornament at the beginning.

Foll. 64-77 should be placed between foll. 190 and 191, in the following order: 64, 66-77, 65.

Fol. 302 contains extracts from the بحار الانوار, and from the رسالة الرجعة of Muḥammad b. al-Ḥasan al-Ḥurr, in which the present work, and another one with the same title, by Sa'd b. 'Abdallah,[2] and also an abstract of the latter by Ḥasan b. Sulaimân, are noticed. There probably exists some relation between the two books. To conclude from the evidence of Ṭûsî before mentioned, the present work might be considered an augmented edition of the original work of Sa'd. This would also account for the strange introduction of the Isnâds noticed above.

144.

568. Size 11½ in. by 6¾ in.; foll. 884. Twenty-nine lines in a page.

The famous Collection of Shî'ah Traditions, entitled الكافى, by Abu Ja'far Muḥammad b. Ya'ḳûb Kulînî

[1] *i.e.* حدثنا and the like are omitted at the beginning of the Isnâds.

[2] He died about A.H. 300. His work is also mentioned by Ṭûsî, p. ١٥٣, l. 9, and described as being divided into four parts. Cf. Fihrist of Ibn al-Nadîm, ed. Flügel, p. ٢٢٣, where the same work is called تصدير الدرجات.

(d. A.H. 328). See on it and on the author, Ṭûsî, p. ٣٢٦; Ibn al-Athîr, ed. Tornberg, viii. p. ٢٧٣;[1] Liber as-Sojutii de nomin. relat., ed. Veth, p. ٢٢٣; Sprenger, Life of Mohammad, p. 68. Copies are rare in Europe.[2] A few extracts from the work are to be found in Cat. Mus. Brit., p. 452, vi., and a commentary on it in De Jong, Cat. Bibl. Acad. Reg. Scient., p. 174.

The preface begins: الحمد لله المحمود لنعمته المعبود لقدرته. The work is divided into twenty-nine or thirty books, according to the subjects. Their order in the present copy differs from the list of Ṭûsî. Besides, some portions are in a strange state of confusion, of which the owner of this copy must have been conscious, and which he tried to conceal by spoiling the text at the end and at the beginning of several books with ornaments.[3] Owing to the identity of their first words, foll. 287 sqq. and 555 sqq. have been misplaced, but they cannot be re-arranged properly, in the present condition of the MS. The only way of making the whole run coherently is to break the connexion of كتاب الصوم and كتاب الحج (foll. 474 and 475). Then the books would stand in the following order:

I. (fol. 7v.) العقل والجهل; II. (fol. 22v.) التوحيد; III. (fol. 45) الحجة, containing the Shî'ah doctrines on the Imâmate; IV. (fol. 155) الايمان والكفر; V. (fol. 251v.) الدعاء; VI. (foll. 280-286, 555, 556) فضل القران; VII. (foll. 557-565) العشرة;[4] VIII. (foll. 475-554, 287-302) الحج; IX. (fol. 302v.) no title (الطهارة); X. (fol. 318) الحيض; XI. (fol. 325) الجنائز; XII. (fol. 358v.) الصلوة; XIII. (fol. 414) الزكوة; XIV. (foll. 446-474) الصوم; XV. (fol. 566) الجهاد; XVI. (fol. 581v.) العتق والتدبير والكتابة; XVII. (fol. 587v.) الصيد; XVIII. (fol. 593) الذبائح or الاطعمة (the former title is given at the beginning, the latter at the end of this book; more likely they are two separate books, as in Ṭûsî's list; then the latter begins on fol. 595, where is the heading باب علل التحريم وهو اوّل الاطعمة); XIX. (or XX.) (fol. 627v.) الاشربة; XX. الزىّ والتجمّل والمروّة; XXI. (fol. 667v.) الدواجن; XXII. (fol. 672v.) الوصايا; XXIII. (fol. 690) المواريث; XXIV. (fol. 716v.) الحدود; XXV. (fol. 741) الديات; XXVI. (fol. 770) الشهادات; XXVII. (fol. 777) الاحكام; XXVIII. (fol. 785) الأيمان والنذور والكفّارات; XXIX. (or XXX.) (fol. 793) الروضة, on 'Alî and the early Imâms personally.

A very elegant copy, transcribed by order of a Saiyid of Iṣfahân, by Muḥammad Ḥusain b. Ḥâjjî Jalâl al-dîn Shîrâzî. Dated Friday, 1 Jumâda II., 1162. The names of the original authorities (Muḥammad and the Imâms) in gold, and those of the Shaikhs of the author in red. The titles in red, but the words كتاب and باب in gold. The beginning of each book is ornamented and gilt. Gold and blue lines round the pages.

The table of contents (foll. 1–7) comprises only Books I—VII, and is inscribed accordingly: فهرست ما فى اصول محمد بن يعقوب الكلينى رحمه من الكتب والابواب اما الكتب فسبعة بهذا التفصيل. The chapters are said to be 498 in number.

[Johnson.]

145.

1293. Size 11 in. by 6 in.; foll. 101. Seventeen lines in a page.

A Collection of Shî'ah Traditions, entitled معانى الاخبار, by Abu Ja'far Muḥammad b. 'Alî ... IBN BÂBAWAIH Kummî (d. A.H. 381). Cf. Ṭûsî, p. ٣٠٤ penult.

The work is—apparently without a system—divided into numerous chapters, illustrative of single points of

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[1] Read وقيل instead of وقُتل in the text in question.

[2] I am informed by Prof. Wright, of Cambridge, that there is another copy in the library of Trinity College, Dublin.

[3] A gross mistake occurs also in the concluding words on fol. 302r.: تم كتاب الاصول ويتلوه كتاب المياه. In reality this is the end of كتاب الحج, and no books with the above titles occur in the work. The book following next, on the *verso* of the same fol. (كتاب الطهارة), is without title.

[4] This book, which is entirely detached, is inserted here according to the table of contents. It does not occur in Ṭûsî's list.

Shî'ah theology. Each of them begins ... باب معنى or ... باب معانى. The present volume contains about 170 of these chapters. A complete list of them is found on the fly-leaves. According to this list[1] and to the conclusion, this is only the first part (جزء) of the work.

Begins: الحمد لله .... ابواب الكتاب الباب الذى سمّينا هذا الكتاب كتاب معانى الاخبار (sic) قال الشيخ ابو جعفر محمد بن على بن الحسين بن موسى بن بابويه الفقيه القمى نزيل الراى الراى (الرىّ الرازى .r) مصنف هذا الكتاب رضه حدثنا ابى ومحمد بن الحسين بن احمد بن الوليد رحه قالا الخ.

Clearly written in Nasta'lîk, of the eleventh century. A rich ornament on the first page, gold lines round the others. With marginal notes, partly in the same, and partly in a different hand, the latter being in *Persian*, and written in red ink. Injured by insects.

Signature of Abu'l-ḥasan Ibn Muḥammad Ismâ'îl Ḥusainî Mûsawî on the title-page.

[Johnson.]

146.

975. Size 13¼ in. by 7¾ in.; foll. 428. Fourteen lines in a page.

عيون اخبار الرضا

An account of the life and the alleged sayings and doctrines of 'Alî Riḍa, the eighth Imâm of the Shî'ites, ascribed to Ibn Bâbawaih Ḳummî. Cf. Catal. Mus. Brit. 730; Aumer, Hdss. Münch. p. 188; and also Ḥ. Kh. iv. 270, عنوان اخبار الرضا; it is *not* mentioned by Ṭûsî.

A beautiful copy, written in a bold hand; of the latter part of the eleventh century. Ends: تم الكتاب وهو كتاب عيون اخبار الرضا عليه افضل الصلوة والسلم تصنيف الشيخ السعيد ابى جعفر الخ.

The first two pages are richly ornamented and gilt; gold lines round the other pages.

In a rich native binding.

[Hastings.]

[1] It is followed (fol. 2*v.*) by the beginning of an index to the second part: (sic) فهرست جلد ثانى مفتاح المعانى.

147.

2147. Size 10 in. by 5⅜ in.; foll. 276. Nineteen lines in a page.

A work on Morals, founded upon the Tradition, entitled تنبيه الغافلين; by Abu'l-Laith Naṣr[1] b. Muḥammad b. Ibrâhîm b. al-Khaṭṭâb Samarḳandî (d. A.H. 383 or 375). Cf. Ḥ. Kh. ii. 428, and Flügel, Hdss. Wien, iii. 268, no. 1837, which, however, appears to be a different and incomplete version.

This MS., agreeing with Ḥ. Kh., contains ninety-four chapters, a list of which is on the last page. They are: 1. فى الاخلاص (fol. 2); 2. فى هول الموت (fol. 7*v.*); 3. فى عذاب القبر (fol. 12*v.*); 4. اهوال يوم القيامة (fol. 19); 5. صفة اهل النار (fol. 25); 6. صفة اهل الجنة (fol. 30*v.*); 7. ما يرجى من رحمة الله (fol. 35); 8. الامر بالمعروف والنهى عن المنكر (fol. 39*v.*); 9. فى التوبة (fol. 42*v.*); 10. The same (fol. 48*v.*); 11. فى قص الشارب (fol. 55); 12. حق الوالدين على الولد (fol. 56*v.*); 13. صلة الرحم حق الولد على الوالدين (fol. 60*v.*); 14. (fol. 62); 15. حق الجار على الجار (fol. 65*v.*); 16. الزجر عن الكذب (fol. 67*v.*); 17. الزجر عن شرب الخمر (fol. 73); 18. الغيبة (fol. 75*v.*); 19. النميمة (fol. 80); 20. الحسد (fol. 82*v.*); 21. الكبر (fol. 86); 22. الاحتكار (fol. 89); 23. الزجر عن الضحك (fol. 90); 24. كظم الغيظ (fol. 93*v.*); 25. حفظ اللسان (fol. 97*v.*); 26. الحرص وطول الامل (fol. 101); 27. فضل الفقرآء (fol. 104*v.*); 28. الصبر على البلاء والشدة (fol. 108*v.*); 29. رفض الدنيا (fol. 113); 30. الصبر على المصيبة (fol. 117*v.*); 31. فضل الوضوء (fol. 121*v.*); 32. الصلوات الخمس (fol. 124); 33. فضل الاذان والاقامة (fol. 131); 34. الطهارة والنظافة (fol. 134); 35. فضل الجمعة (fol. 135); 36. حرمة المساجد (fol. 137*v.*); 37. فضل الصدقة (fol. 139*v.*); 38. ما يدفع الصدقة عن صاحبها (fol. 143); 39. ايام العشر من ذى الحجة (fol. 145); 40. شهر رمضان (fol. 148*v.*); 41. فضل عاشورا (fol. 151); 42. فضل صوم التطوّع وصوم البيض وشهر رجب (fol. 152*v.*); 43. النفقة

[1] The MS. has, incorrectly, نصير.

الرعاية على ملك اليمين .44 (fol. 154v.) ; على العيال (fol. 156) ; 45. الاحسان الى اليتيم (fol. 157v.) ; 46. الزجر عن الزنا (fol. 159) ; 47. اكل الربا (fol. 161) ; 48. ما جاء فى الذنوب (fol. 162v.) ; 49. الظلم (fol. 166) ; خوف العبد من الله .50 (fol. 168) ; 51. الرحمة والشفقة (fol. 170v.) ; 52. ما جاء فى ذكر الله (fol. 173) ; 53. الدعاء (fol. 176) ; 54. ما جاء فى التسبيح (fol. 178) ; ما جاء فى .55 (fol. 179) ; 56. فضل الصلوة على النبى ما جاء في فضل القران .57 (fol. 181) ; فضل لا اله الا الله (fol. 184) ; 58. فضل طلب العلم (fol. 186v.) ; 59. فضل مجالس اهل العلم .60 (fol. 189) ; فضل العلم بالعمل (fol. 191v.) ; 61. ما جاء فى الشكر (fol. 194) ; 62. فضل آفة الكسب والحذر من الحرام .63 (fol. 196v.) ; الكسب (fol. 198) ; 64. فضل اطعام الطعام وحسن الخلق (fol. 200) ; 65. التوكل على الله (fol. 201v.) ; 66. الورع (fol. 204v.) ; 67. الحيا (fol. 206v.) ; 68. العمل بالنية (fol. 208) ; 69. العجب (fol. 210) ; 70. فضل الحج والعمرة (fol. 212) ; 71. فضل الغزو والجهاد (fol. 214) ; 72. فضل الرباط (fol. 216) ; 73. فضل الرمى (fol. 217) ; 74. ادب الغزو (fol. 218) ; 75. فضل امة محمد (fol. 218v.) ; 76. حق الزوج (fol. 222) ; 77. حق المرأة على الزوج (fol. 228) ; 78. الاصلاح بين الناس والنهى عن المهارشة (fol. 224) ; 79. فضل المريض وعبادة (fol. 226) ; 80. مخالط السلطان (fol. 228) ; 81. صلوة النفل والضحى[1] (fol. 230) ; المريض الدعوات .82 الصلوة غير التام[1] (fol. 231v.) ; 83. والتسبيحات (fol. 233v.) ; 84. الرفق (fol. 237) ; 85. الحزن فى امر الاخرة (fol. 240) ; 86. العمل بالسنة (fol. 240v.) ; 87. التفكر .88 ما قيل بصبح الرجل (fol. 242v.) ; (fol. 244) ; 89. علامات الساعة (fol. 247v.) ; 90. الاحتياط .91 (fol. 251) ; احاديث عن ابى ذر الغفارى (fol. 254v.) ; 92. عداوة الشيطان (fol. 258) ; فى الطاعة 93. ما جاء فى فضل الرضا بالقضاء (fol. 261v.) ; 94. المواعظ والحكايات (fol. 263v.).[2]

Well written. Red lines round the pages. Notes and corrections in the earlier portion.

[1] This rubric is omitted in the text.

[2] Thus in the index ; in the text, two different chapters.

A number of traditions in *Persian*, relating to the use of the tooth-brush (مسواك), an advice how to pray for the release of a prisoner, and various notices are added at the end (fol. 274 sqq.).

Seal of 'Abd al-majid Khân, A.H. 1145.

[Coll. Fort William.]

148.

674. Size 8 in. by $5\frac{1}{4}$ in. ; foll. 38. Fifteen lines in a page.

One thousand Sentences of the Prophet, without the Isnâds. The book was originally inscribed : الجزء ا من شهاب الاخبار, and although this title has been cancelled afterwards, it appears to be correct, when compared with Ḥ. Kh. iv. 83. The author, then, would be Abu 'Abdallah Muḥammad b. Salâmah Ḳuḍâ'î (d. A.H. 454). See for other MSS. of his work, Cat. Lugd. iv. 61, and Cat. Bodl. ii. 592, and for commentaries, Cat. Mus. Brit. 115 (cf. 767) and 406.

The present text is not divided into chapters, as is noticed in Ḥ. Kh. (l. c.), nor does it contain the appendix mentioned there. It concludes with the following sentence : اجود الناس من جاد بنفسه فى سبيل الله وابخل الناس من بخل بالسلام.

Plainly, but inelegantly written. The final portion is injured by fire.

The book bears the erroneous titles عقد الفرائد, and الف كلمة من الحكمة, the latter being words of the preface.

[Tippu.]

149.

B 103 A. Size $9\frac{1}{2}$ in. by $6\frac{1}{4}$ in. ; foll. 296. Nineteen lines in a page.

كتاب مصابيح الدجى من صحيح حديث المصطفى تاليف الامام الاجل الاوحد المحقق ناصر الحديث محيى السنة افضل المتاخرين ابى محمد الحسين بن مسعود البغوى الفراء قدس الله روحه الخ.

The celebrated Collection of Traditions of al-Ḥusain b. Mas'ûd Baghawî (d. A.H. 510 or 516), who compiled it from the seven canonical collections of Bukhârî,

Muslim, (Abu Dâ'ûd) Sajastânî, Nasâ'î, Tirmidhî, (Ibn Mâjah) Ḳazwînî, and Dârimî. Cf. Ḥ. Kh. v. 564; Flügel, Hdss. Wien, iii. 85; Cat. Lugd. iv. 74, etc.

Written in a good hand, the diacritical points often omitted; of about the eighth century. The transcriber names himself al-Ḥasan b. 'Abdallah b. Muḥammad b. Abu'l-Ḳâsim Gharâbîlî. Much worn. The earlier portion is covered with marginal and interlinear notes. The vacant leaves at the end are filled up with various extracts and notices. On the last fol. begins a table of contents.

Signature of Muḥammad 'Âdil Shâh. Frequent impressions of a seal which offers no name, on the title-page. Cf. Cat. 223, iii. 1.

150.

B 105. Size $12\frac{3}{4}$ in. by $9\frac{1}{2}$ in.; foll. 318. Nineteen lines in a page.

Another good copy of the preceding work, imperfect and much injured at the beginning.[1] Boldly written, with many vowel-points. Numerous marginal notes, derived from Jârabardî's (d. A.H. 746) commentary, in the first portion. Has the following colophon, written in a cursive style, difficult to read:

تمّ الكتاب وربّنا محمودٌ وله المكارمُ والعُلى والجودُ
صلّى الاله على النبى محمّدٍ ما اخضرّ ريحان وأورقَ عودُ
وقع الفراغ من تحريره فى سنة اثنتين وثلثين (و) سبعمائة
فى العشر الآخر من شعبانها العاذل واتّفق الابتدآء فى
تبريز حماها الله تعالى من نسخ اهاليها المحشّاة بشرح
المولى المعظّم فخر الملّة والدين الجاربردى حرس الله
فضائله الى النصف والباقى فى . . [2] المخدوميّة الاعظم العلامة
من نسخ فقهآء . . [2] بخراسان . . [3] وفّق الله تعالى العبد
الكاتب ليصحّحه ويكتب حواشيه فهو المرجوّ وما
التوفيق الّا منه وان حال القضآء على خلاف ذلك
فالمتوقّع من الولد الاعزّ عبد اللطيف ابقاه الله ان يتمّمه
ويصحّحه ويبالغ فى تصحيحه وتحشيته وانا العبد الضعيف
المحتاج الى رحمة ربّه اللطيف عبد العظيم بن محمد

[1] Originally of 325 foll.
[2] One word doubtful.
[3] One word obliterated.

ابن ابى الفضائل محمد . . [1] العراقى القمى اصلح الله
شانه وصانه عما شانه وردّه الى اوطانه سالما الخ

Foll. 318v. and 319. A list of technical terms used in tradition.

The MS. is erroneously described as الصحيح of Ibn Ḥibbân. Cf. Catal. 223, i. 8.

151.

B 106. Size $10\frac{1}{2}$ in. by $6\frac{3}{4}$ in.; foll. 68. Twenty-five lines in a page.

A fragment of a concise Commentary on *Baghawî's* المصابيح, by an unknown author, containing about one-third of the whole. It begins with باب الامان, from كتاب الجهاد, and ends in the paragraph مناقب على of the last book.

Of the original text, only the passages to be explained are given, usually preceded by وفى حديث . . [2]. The commentary is introduced by قال الشارح.

Boldly written, the diacritical points frequently omitted; of about the tenth century. Single leaves are missing after foll. 22, 29, and 52.

Erroneously inscribed: اوراق شرح مشكات شريف از ابن حجر مكى. Cf. Catal. 223, iii. 2.

152.

2016. Size $12\frac{1}{4}$ in. by 9 in.; foll. 381. Fourteen lines in a page.

The first volume of the مشكاة المصابيح, *i.e.* the revised and enlarged edition of *Baghawî's* المصابيح, by WALÎ AL-DÎN Abu 'Abdallah Muḥammad b. 'Abdallah Khaṭîb TABRÎZÎ, who completed it on Friday, the last of Ramaḍân, 737. Cf. Ḥ. Kh. v. 567. It has been translated into English by Capt. Matthews, Calcutta, 1809–10. It was printed at Dehli, A.H. 1268, and at Bombay, A.D. 1865.

Begins: الحمد لله نحمده ونستعينه ونستغفره ونعوذ بالله من شرور انفسنا.

An elegant but incorrect copy. Preceded by a list of the chapters.

[College of Fort William, 1825.]

[1] One word doubtful.
[2] Here follows the name of the authority.

153.

2122. Uniform with the preceding MS.; foll. 384.

The second volume of the *Mishkât*, from كتاب النكاح to the end. It contains the date of the author as given above.

The copy is dated A.H. 1085. It was transcribed by Jalâl al-dîn b. 'Alî, a student at the Mausoleum (روضهٔ منوّره) of Ibrâhîm 'Âdilshâh (of Bîjâpûr). Frequent marginal notes in the first portion. Preceded by a list of contents.

[College of Fort William, 1825.]

154.

2143. Size 10⅓ in. by 6⅓ in.; foll. 712. Eleven, fifteen, and seventeen lines in a page.

Another, plain copy of the preceding work, completed at the beginning of Rabî' I., 1094, at Shâhjahânâbâd. Red lines round the pages. Numerous notes. Foll. 684–691 have been supplied by a different hand.

[College of Fort William, 1825.]

155.

2237. Size 11 in. by 6⅓ in.; foll. 504. Twenty-one lines in a page.

Another copy of the same work, written in several hands.

Colophon: وقع الفراغ من كتابته فى يوم الاربعاء وقت الظهر من اثنى وعشرين فى جمادى الاول سنة الف ومائة وثمانية عشر من الهجرة النبوية مطابق سنة ٥ جلوس عالمگير سلمه الله وذلك على يد اضعف العباد واحقرهم عنايت الله بن مولينا ملا امين محمد بن نور الدين محمد المعروف المشهور كاتب الصكّ ساكن معظم احمداباد من حويلى اكبرپور نزديك كهاريه الحنفى مذهبا الخ.

Notes in the first portion. Fol. 170 should be placed after fol. 165.

Prefixed is an index to the contents of an entirely different work on law.

Seal of Nuṣrat Jang, A.H. 1175.

[College of Fort William, 1825.]

156.

772. Size 11 in. by 6¼ in.; foll. 285. Nineteen lines in a page.

A fragment of the *Mishkât*, beginning[1] in the chapter الافلاس والانظار; the rest complete.

Well written, with all the vowel-points, and with frequent marginal notes. Some leaves, containing extracts from the منار المشكاة,[2] have been recently inserted to serve as supplements to single chapters. Slightly injured both at the beginning and end.

[Johnson.]

157.

B 113, 114. Size 11¼ in. by 7 in.; foll. 323. Twenty-seven lines in a page.

The final portion of a Commentary on the *Mishkât*, by Ḥusain[3] b. Muḥammad Ṭaiyibî (d. A.H. 743), entitled الكاشف عن حقائق السنن. Cf. H. Kh. v. 567.

Begins with كتاب القصاص. The text of the *Mishkât* is not included. Written in a good Nasta'lîḳ hand. Dated 3rd Ramaḍân, 888. Scribe, 'Abdallah b. Mas'ûb b. سيدى Kâzarûnî. A defect after fol. 163.

158.

313. Size 14⅔ in. by 9 in.; foll. 598. Thirty-seven lines in a page.

The first volume of a large Commentary (ممزوج) on the *Mishkât*, by 'Alî b. Sulṭân Muḥammad Harawî Ḳârî', a Ḥanafite (d. A.H. 1014). It is entitled مرقاة المفاتيح بمشكاة المصابيح. Cf. Ḥ. Kh. v. 568.

The preface begins: الحمد لله الذى فتح قلوب العلماء بمفاتيح الايمان وشرح صدور العرفاء بمصابيح الايقان.

The author says in it that he began to read the *Mishkât* with several Shaikhs of Makkah (الحرم المحترم), but found them neither critics nor in possession of a good text. He therefore exerted himself in collecting a number of correct and authentic

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[1] Fol. ٢٧١ of the original pagination.
[2] See Ḥ. Kh. v. 568 sq.
[3] *Alias* Ḥasan, and so originally in this MS.

copies, of which he gives an account. From these he has made a new, and what he hopes will become the standard edition of the text. To write also a commentary he was induced by the consideration, that almost all the labour bestowed upon the work was due to the Shâfi'ites.

This volume concludes with كتاب الوصايا. Well written, in a small hand. Richly ornamented and gilt. Foll. 50 and 57 should be transposed.

[Johnson.]

159.

314. Uniform with the preceding MS.; foll. 580.

The second volume of the preceding commentary, from كتاب النكاح to the end.

No date. Occasional blanks in the text seem to indicate that the original MS. was mutilated.

The leaves after fol. 9 should stand thus: 11, 12, 10, 15, 13, 14, 16; and after fol. 95, thus: 103, 102, 98-101, 97, 96, 104. Foll. 120 and 127 should be transposed.

[Johnson.]

160.

343. Size 11½ in. by 7¼ in.; foll. 439. Twenty-nine lines in a page.

A fragment of the same commentary, containing about one-third of the whole, viz. from كتاب النكاح to the commencement of باب[1] الرويا, where it ends abruptly.

Plainly written; coloured lines round the pages.

Seals of Iḳtidâr Khân (A.H. 1179) and Nuṣrat Jang (A.H. 1186). Bound in red leather, which is highly gilt.

[Tippu.]

161.

1053. Size 7½ in. by 4¾ in.; foll. 252. Eleven lines in a page.

A Collection of Traditions, apparently an abridgment of the *Mishkât*. The order of the books and chapters is the same as in that work, but many traditions, as well as whole chapters, are omitted. It begins: الحمد لله ربّ العالمين والصلوة على خير خلقه محمد وآله وصحبه اجمعين. Next comes a tradition of 'Omar, taken from the end of the introduction of the *Mishkât*, then begins كتاب الايمان.

The title and the name of the author cannot be found.

Plainly written. All rubrics omitted after fol. 20. A list of the chapters precedes.

[Gaikwar.]

162.

2263. Size 8¾ in. by 5 in.; foll. 160. Twenty-one lines in a page.

A Collection of Apophthegms of 'Alî, without the Isnâds, arranged alphabetically. It is entitled غرر الحكم ودرر الكلم. The author is 'Abd al-Wâḥid b. Muḥammad b. 'Abd al-wâḥid Âmidî Tamîmî, who flourished, according to Ḥ. Kh. ii. 646 sq., at the beginning of the sixth century. Cf. Ḥ. Kh. iv. 316; Cat. Mus. Brit. 331 sq.; and Cat. Lugd. i. 193.

Written in a good Persian hand, of about the tenth century. The end is missing. Thin paper. Worm-eaten.

Seal of Nuṣrat Jang.

[College of Fort William, 1825.]

163.

1046. Size 9 in. by 5 in.; foll. 209. Twenty-one lines in a page.

'Iyâḍ b. Mûsa Yaḥṣubî's (d. A.H. 544) celebrated work on the excellency of Muḥammad, entitled الشفاء بتعريف حقوق المصطفى. A full account of it is given in Ḥ. Kh. iv. 56 sq. Cf. Cat. Mus. Brit. 97, etc. Printed at Cairo, A.H. 1276.

Clearly written. The colophon runs as follows: قد وقع الفراغ من تنميق هذا الكتاب . . . بيد الضعيف الراجى الى رحمة الله القوى برهان عبد الوهاب برهان امام الزبيرى قدس الله ارواحهم مولدا ومسكنا (sic) وقد تم هذا الكتاب فى التاريخ الثالث والعشر من شهر محرم المكرم فى يوم الثالث (sic) وقت الظهر . . . . سنة سبع وسبعين وتسعمائة من هجرة نبى الله الخ.

[1] The MS. has كتاب.

Coloured lines round the pages. Glosses in Arabic and *Persian*. Somewhat injured by insects. Foll. 1–26 have been supplied by a different hand.

[Gaikwar.]

164.

B 71. Size 10¾ in. by 6 in.; foll. 301. Seventeen lines in a page.

Another copy of the preceding work, executed by two hands. Colophon: كتبه الكاتبان اولهم قاضى علاو الدين وآخرهم عبد الملك غفر الله ذنوبهما تمت الكتاب فى سلخ شهر ذو القعدة يوم الخميس سنة اربع سبعين والف سنة ١٠٨٤ (sic).[1]

Frequent marginal notes, taken from different commentaries on the present and on other works. Nine leaves are missing after fol. 38.

Cat. 224, xiv.

165.

2312. Size 8½ in. by 6 in.; foll. 197. Twenty-three lines in a page.

Another copy of the *Shifâ*.

Legibly written, by Molla 'Abd al-'azîz b. Ḥusain b. Muḥammad b. 'Abd al-'azîz Aḥsâ'î, who finished it on Thursday, 24 Ramaḍân, 1089. Collated.

After several other owners, whose signatures are to be found on the title-page, the MS. came into the possession of Ḥâjjî Jalâl al-dîn, of Palembang, in A.H. 1177. A notice in Malay on the fly-leaf refers to his pilgrimage to Makkah, which was performed in the years 1175–6.

[College of Fort William, 1825.]

166.

1302. Size 10 in. by 6 in.; foll. 225. Twenty-three lines in a page.

An account of the various controversies between the twelve Imâms and their opponents, according to the Shî'ah tradition. It is in all probability the كتاب الاحتجاج of Abu 'Alî al-Faḍl b. al-Hasan Ṭabarsî (d. A.H. 549).[2]

Although, as a rule, the Isnâds are omitted, yet that leading up to the eleventh Imâm, al-Hasan 'Askarî, is given at full length at the beginning of the work (fol. 2*v*.). It runs thus: ما حدثنى به السيد العالم العابد ابو جعفر مهدى بن ابى حرب الحسينى المرعشى رضة قال حدثنى الشيخ الصدوق ابو عبد الله جعفر بن محمد بن احمد الدوريستى رحة قال حدثنى ابى محمد بن احمد قال حدثنى الشيخ السعيد ابو جعفر محمد بن على بن الحسين بن بابويه القمى رضة قال حدثنى ابو الحسن بن محمد القسم الاسترابادى المفسر قال حدثنى ابو يعقوب يوسف بن محمد بن زياد وابو الحسن على بن محمد بن سيار وكانا من الشيعة الامامية قالا حدثنا ابو محمد الحسن بن على العسكرى عليهما السلام.

Another Isnâd connects the author with Abu Ja'far Ṭûsî (d. A.H. 460), in the following way (fol. 25*v*.): حدثنى السيّد العالم العابد ابو جعفر مهدى بن ابى حرب الحسنى (sic) رضة قال اخبرنا الشيخ ابو على الحسن بن الشيخ ابى جعفر محمد بن الحسن الطوسى رضة قال اخبرنا الشيخ السعيد الوالد ابو جعفر قدس الله روحه.

The preface begins: الحمد لله المتعالى عن صفات المخلوقين.

The author complains of the slackening spirit of his sect. He quotes, by way of introduction, what is said in favour of religious contention in the Koran, to which he subjoins an account of the various disputes of the Prophet with idolaters, Jews, and Christians. He then proceeds to relate at great length the claims and arguments of 'Alî, and subsequently those of the other Imâms in succession. Each of them is represented as pleading his cause in speeches and disputations, or in letters. The work is accordingly divided into sections (فصل), each of which is inscribed احتجاج ...[1]. The "pleading" of the twelfth Imâm, al-Mahdî (الحجّة

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[1] Only A.H. 1084 agrees with the rest of the date.

[2] See regarding him No. 61. On the title-page we find the inscription: احتجاج طبرسى.

[1] Here follow the name of the Imâm and the subject of the controversy.

(القائم المنتظر المهدى صاحب الزمان), chiefly consists of his correspondence with Muḥammad b. ʿAbdallah Ḥimyarî[1] and others, and is further supported by the arguments of Mufîd (d. A.H. 413) and Saiyid Murtaḍa (d. A.H. 436), two great Shîʿah divines.

Neatly written, and collated with another MS. Some notes.

[Hastings.]

167.

B 88. Size 10 in. by 7 in.; foll. 135. Twenty-five lines in a page.

كتاب رياض الصالحين

تصنيف الشيخ الامام العالم العامل محيى الدين النواوى غفر الله له ولوالديه ولمن دعا له بالمغفرة ولوالديه ولجميع المسلمين آمين.

A Collection of sound Traditions bearing on morals and asceticism, by Muḥyi al-dîn Nawawî (d. A.H. 676). See Ḥ. Kh., iii. 518, and Aumer, Hdss. Münch., p. 30 sq.

An old copy, carefully written in a firm hand, with constant distinction of the un-pointed letters. Concludes (fol. 133): آخر الكتاب والحمد لله رب العالمين حمدا يوافى نعمه ويكافى مزيده قال مؤلفه رحمه الله تعالى فرغت منه يوم الاثنين رابع شهر رمضان سنة سبعين وستمائة.

Corrections on the margin, mostly in the original hand.

A notice of Nawawî, which begins (fol. 133v.): الحمد لله . . . شرح ترجمة الشيخ محيى الدين النواوى مختصرا, and some poetry alluding to him, fill up the vacant space at the end.

A list of the chapters of the work has been added on the first and last pages in two different hands. It concludes (fol. 135v.): تمت الابواب وعدتها ثلثمائة وستة وخمسون بابا والله اعلم. The number given here, though varying from the statements of Ḥ. Kh. and Aumer (l.c.), fairly agrees with the number of the chapters marked in the present text.

According to a note on fol. 133v., ʿAlî b. Hârûn b. Yûsuf العلوى (sic) bought this copy in Muḥarram, 790. Signature of ʿAbd al-raḥmân b. ʿAlawî . . . al-ʿAidarûs at the end of the text.

Cat. p. 223, iv.

168.

B 77. Size 8¾ in. by 4¾ in.; foll. 313. Twenty-one lines in a page.

Another copy of the same work, ill written; headings in red. Concludes: تمّ هذا الكتاب من احاديث النبويّة من رياضة (sic!) الصالحين بخطّ الفقير الحقير (sic).

A list of the chapters of the work (264 in this MS.) is inserted after the preface (foll. 3–9). Notes in the earlier portion.

Bîj. Libr., A.H. 1069. Seal of Muḥammad ʿÂdil Shâh.

169.

2294. Size 8½ in. by 5½ in.; foll. 372. From fifteen to twenty lines in a page.

كتاب شرح الاربعين الحديث للشيخ الامام . . احمد بن حجر الهيثمى

A copious Commentary (ممزوج) on the Forty Traditions of *Nawawî* (d. A.H. 676), by Aḥmad b. Ḥajar Haithamî (d. A.H. 973), properly entitled الفتح المبين لشرح الاربعين. Cf. Ḥ. Kh. i. 241, and Stewart's Catal., p. 158, iii.

The author says in his preface: ولذا عنّ لى ان اكتب عليها شرحا يعرف رُواتها ويبين احكامها ويوضح غريبها ويعرب مشكلها ويشير الى بعض ما يستنبط منها من الاصول والفروع والادب مع ايثار الايجاز ومجانبة الاطناب وان كانت حريّة بالتطويل والاكثار لما اشتملت عليه من بدائع الفوائد والاسرار الخ.

Ill written, by Saiyid ʿOmar b. Muḥammad الهندوان. Dated 1st Rabîʿ I., 1151.

Seal of Nuṣrat Jang.

[College of Fort William, 1825.]

[1] See regarding him Ṭûsî, p. ٢٩٨.

170.

B 108. Size $9\frac{1}{4}$ in. by $5\frac{3}{4}$ in.; foll. 230. Twenty lines in a page.

Another, imperfect copy of the same Commentary. Clearly written in Nasta'lîḳ.

Single leaves are missing after foll. 39, 96, 217, and 223, and the last fol. is lost.

Cat. 223, xiii.

171.

1227. Size $7\frac{3}{4}$ in. by $4\frac{1}{4}$ in.; foll. 76. Thirteen lines in a page.

هذا كتاب نصاب الاخبار لتذكرة الاخيار من تصنيف الشيخ الامام الاجل الافضل الكبير الخطير شيخ الاسلام ركن الدين صفى الامّة مقتدى الائمة امام الحرمين محمد بن عيسى (sic) بن عثمان بن محمد الاوشى الخ.

One thousand sound Traditions bearing on moral subjects, compiled by Sirâj al-dîn Ûshî (Abu Muḥammad 'Alî[1] b. 'Othmân, flourished in the sixth century). Cf. Ḥ. Kh. vi. 345 and iv. 317, and Aumer, Hdss. Münch. 29.

This work is an abridgment of the author's غرر الاخبار. It is divided into a hundred chapters, a list of which is inserted after the preface.

Begins: قال العبد .... هذا ما اختصرته من كتاب غرر الاخبار' ودرر الاشعار' الذى سبق منى جمعه وتصنيفه' ونظمه وتاليفه' فى عيون الالفاظ الشريفة النبوية' الهادية الى مراتب جنات علية' على حسب ما تمنته الخواطر' واستحسنته النواظر' مقتصرا على ايراد الف حديث صحيح' مودعا كلّ عشرة منها فى ضمن باب مليح.

Written in a cursive hand, except the preface and the list of the chapters, which are executed in a fine Naskh. Coloured lines round the pages. Some marginal notes. A table of abbreviations on the title-page. Worm-eaten.

[Gaikwar.]

[1] Thus he is always called; the above form of the name is evidently incorrect.

172.

B 87. Size 9 in. by 5 in.; foll. 331. Fifteen lines in a page.

A diffuse treatise on the state of the soul after death, inscribed on the title-page: كتاب روح الارواح فى تحقيق احوال ما بعد الموت والاخرة والبرزخ. The author does not give his name; but as he professes to be a disciple of the famous Ibn Taimîyah Ḥanbalî (d. A.H. 728), he is very probably Shams al-dîn Muḥammad b. Abu Bakr Dimishḳî Ḥanbalî, commonly called Ibn Ḳaiyim al-Jauzîyah (d. A.H. 751).[1] A work of this author, with the title كتاب الروح, is mentioned by Ḥ. Kh. v. 88,[2] and with this the present treatise appears to be identical. It is based on twenty-one questions, though by mistake only nineteen are counted in the present MS. It was compiled from the tradition and from old authors, *e.g.* Ibn Abu'l-dunya (d. A.H. 281), whose كتاب القبور is quoted, Muḥammad b. Naṣr Marwazî (d. A.H. 294), Ibn Ḥazm, the author of the كتاب الملل والنحل, (d. A.H. 456), etc.

Begins: الحمد لله مُعِزّ من اطاعه واتقاه' ومُذِلّ من خالف امره وعصاه. The twenty-one questions are: I. (fol. 2*v.*) المسئلة الاولى هل يعرف الموتى بزيارة الاحياء; II. (fol. 20) ان ارواح الموتى هل تتلاقى; III. (fol. 24*v.*) انه تتلاقى ارواح الاحياء وارواح الاموات; IV. (fol. 45) ان الروح هل تموت ام الموت للبدن وحده; V. (fol. 51) هل الروح قديمة او محدثة مخلوقة; VI. (fol. 69*v.*) (هل) تقدم خلق الارواح على الاجساد او تأخر خلقها; VII.[3] (fol. 92) ان الارواح بعد مفارقة الابدان اذا عنه تجردت باى شئ تتميز بعضها من بعض الخ; VIII. (fol. 107?)[4] هل عذاب القبر على النفس والبدن او على النفس دون البدن الخ; IX.[5] (fol. 121) ما جوابنا للملاحدة والزنادقة المنكرين لعذاب القبر; X. (fol. 137*v.*) ما الحكمة فى كون عذاب القبر لم يذكر فى القران الخ; XI. (fol. 140) ما الاسباب التى يعذب بها اصحاب

[1] See on other works of his, Cat. Lugd. iv. 253 sq.
[2] He describes, however, only an abridgment of it.
[3] Wrongly numbered v.
[4] Not marked.
[5] Numbered vii., and so on.

ما هى الاسباب المنجئة من القبور ; XII. (fol. 143) ان السؤال فى القبرهل (fol. 148v.) XIII. ; عذاب القبر هو عامّ فى حقّ المسلمين والمنافقين والكفّار الخ ; XIV. (fol. 152) ان سؤال منكر ونكير هل هو مختص بهذه الامة الخ ; XV. (fol. 153v.) ان الاطفال هل يمتحنون فى هل عذاب القبر دائم او منقطع ; XVI. (fol. 155) قبورهم XVII. (fol. 157) ان مستقرّ الارواح فى ما بين الموت الى يوم القيامة هل هو فى السماء ام فى الارض ; XVIII. (fol. 187v.) هل تنتفع ارواح الموتى بشئ من سعى الاحياء ما هى حقيقة النفس هل هى جزء (fol. 216) XIX. ; ام لا هل الروح والنفس (fol. 264v.) XX. ; من اجزاء البدن الخ هل النفس واحد ام (fol. 268v.) XXI. ; شئ واحد الخ ثلاثة. The work concludes with a succession of distinctions (fol 322v.), فصل ونحن نختم الكتاب باشارة لطيفة الى الفروق الخ.

Inelegantly written, by Ḥasan b. Yûsuf Sindî. Date, A.H. 887.

Signature of ʿAbd al-raḥmân b. ʿAlawî al-ʿAidarûs, among others, on the title-page.

Cat. 232, xxvii. (?)

173.

2234. Size 12½ in. by 8½ in.; foll. 138. About thirty-two lines in a page.

كتاب بهجة المحافل وبغية الاماثل فى السير والاخلاق والشمائل فى سيرة سيد الاواخر والاوائل.

A compendious work on the life, person, and character of Muḥammad, by Abu Zakariyâ ʿImâd al-dîn Yaḥya b. Abu Bakr ʿÂmirî (d. A.H. 893), who completed it, according to the epilogue, in Ramaḍân, 855.[1]

Cf. Ḥ. Kh. ii. 74, and Stewart's Catal. 33.

This work is divided into three parts (قسم), a survey of which is given at the beginning. Part I. فى تلخيص سيرته صلعم من مولده الى وفاته وما يتعلق بذلك, in six chapters. II. القسم الثانى فى اسمائه الكريمة وخلقته الوسيمة وخصائصه ومعجزاته وباهر آياته, in four chapters. III. القسم الثالث فى شمائله وفضائله واقواله وافعاله فى جميع احواله, in three chapters.

The author used the works of various predecessors, among whom he points out Ibn Isḥâḳ and Ṭabarî, Tirmidhî and Ibn Ḥibbân, and ʿIyâḍ.

Plainly written, by Saʿîd b. Ṣalâḥ الفقيلى (?), apparently in Southern Arabia. Headings in large characters. Coloured lines round the pages of the first portion. Notes. Foll. 106 and 116 have been misplaced; they should stand together between foll. 60 and 61.

Signatures of various owners: first a prince named احمد بن حسن بن اسحق بن امير المومنين المهدى لدين الله احمد بن حسن, Ramaḍân, 1158; then ʿAbd al-rabb, of Kaukabân, A.H. 1159; after him his daughter Fâṭimah, A.H. 1177, etc.

[Coll. Fort William, 1825.]

174.

2296. Size 8 in. by 4½ in.; foll. 500. Seventeen lines in a page.

Another copy of the preceding work. Well written, by Jamâl ʿAlî.

The epilogue of the author varies from the preceding MS. The date is also different, and apparently correct, namely Sunday, 14 Ramaḍân, 855.

[Coll. Fort William, (1809) 1825.]

175.

B 72. Size 8½ in. by 6¼ in.; foll. 160. Seventeen lines in a page.

A portion of the same work, containing the 3rd and 4th chapters of the first part.

Clearly written.

176.

829. Size 7¾ in. by 4¾ in.; foll. 415. Mostly nine lines in a page.

A detailed description of the world to come, founded upon the Koran and the tradition, and entitled البدور السافرة فى امور (احوال) الآخرة, by Jalâl al-dîn Suyûṭî (d. A.H. 911). See Ḥ. Kh. ii. 30.

[1] The present MS. has the date, Friday, 10 Ramaḍân, which is not correct.

Beginning: قال الشيخ الامام العالم العلامة جلال الدين ابن سيدنا الشيخ الامام العلامة كمال الدين ابى بكر السيوطى الشافعى نفعنا الله تعالى ببركته ورحم سلفه وسلفنا به الحمد لله الذى خلق السموات والارض وجعل الظلمات والنور الخ.

In about a hundred and forty chapters, a list of which precedes (foll. 1–8). The first treats of the end of the world (انقراض الدنيا والنفخ فى الصور).

The author's epilogue contains no date.

Clearly written in Nasta'lîk, breadthways like Sanskrit books. The colophon runs as follows: وقد وقع الفراغ من تحرير هذه النسخة الكريمة الجليلة المسمى ببدور السافرة فى احوال الآخرة من تاليف الشيخ الامام العلامة الفاضل شيخ جلال الدين السيوطى تغمده الله بغفرانه فى سبع وعشرين من شهر الشوال يوم الجمعة سنة ١٠٩٩ فى بلدة دار السرور برهانپور حرسها الله عن الآفات والشرور بيد الضعيف العاصى الراجى الى رحمة الله الحنان المنان فقير قطب الدين ولد محمد سعيد الصوفى البرهانپورى ابن شهباز (؟) خان غفر الله لهما الخ.

Explanatory notes, drawn from various works, on the margin.

One leaf is wanting after fol. 411.

Seal of Amjad Khân, a servant of 'Âlamgîr II.

[Johnson.]

177.

2738. Size 8¾ in. by 6 in.; foll. 116. Nineteen lines in a page.

لقط المرجان فى احكام (sic) الجان تاليف الشيخ الامام العلامة الرحلة الفهامة المحقق المدقق عبد الرحمن ابو الفضل جلال الدين الاسيوطى رحمه الله تعالى.

A treatise of Suyûtî on the nature and history of demons and the devil, according to the tradition, properly styled لقط المرجان فى اخبار الجانّ. Cf. Ḥ. Kh. v. 328, and Cat. Lugd. iv. 257. It is an abstract (تلخيص) of *Badr al-dîn Shiblî's* (d. A.H. 769) work on the same subject, entitled آكام المرجان فى احكام الجانّ, on which see Ḥ. Kh. i. 386.

This treatise begins with a succession of short paragraphs, ذكر خلقهم, ذكر وجودهم, etc., and concludes with two long chapters, جامع من اخبار الجان and جامع من اخبار الشيطان.

Well written. Dated 5 Shawwâl, 1115 (فى خمس شهر شوال سنة خمس عشر ماية الف). Preceded by a list of contents. Worm-eaten. The leaves have been misplaced in binding; they should stand in the following order: foll. 1–9, 26–57, 18–25, 10–17, 58–116.

[Bibl. Leydeniana.]

178.

B 82. Size 8 in. by 5 in.; foll. 12. Fifteen lines in a page.

In what manner Muḥammad, and the other prophets, remain alive in their graves. A discussion by Suyûtî, being in answer to a question which was put to him on that subject. It is entitled, according to the conclusion, انباء الاذكياء بحياة الانبياء. See Ḥ. Kh. i. 443, and Bibl. Sprenger. 1960.

Begins: قال رحمه الله الحمد لله وسلام على عباده الذين اصطفى وقع السؤال قد اشتهر ان النبى صلعم حى فى قبره وورد انه صلعم قال ما من احد يسلم علىّ الا رد الله على روحى حتى ارد عليه السلام فظاهره مفارقة الروح له فى بعض الاوقات فكيف الجمع وهو سؤال حسن يحتاج الى النظر والتامل فاقول حياة النبى صلعم فى قبره هو وسائر الانبياء معلومة عندنا علما قطعيا.

Well written, of the twelfth century.

The title of the book is in a different hand. Signature of 'Abd al-raḥmân b. 'Alawî al-'Aidarûs. Cat. 223, xi. 1.

179.

351. Size 11¼ in. by 6⅜ in.; foll. 364. Thirty-one or thirty-three lines in a page.

A Biography of Muḥammad, compiled by Shihâb al-dîn Aḥmad Ḳastalânî (d. A.H. 923), and entitled المواهب اللدنية بالمنح المحمدية. Cf. Ḥ. Kh. vi. 245; Flügel, Hdss. Wien, ii. 341; Cat. Mus. Brit. 98. Printed with the commentary of Zarḳânî, at Bûlâḳ, A.H. 1278, in 8 vols.

The author's conclusion is wanting. Written alternately in two small hands, on tinted paper. Coloured lines round the pages.

Seal of Nuṣrat Jang, A.H. 1175.

[Tippu.]

180.

764. Size 10¾ in. by 6¼ in.; foll. 429. Twenty-five lines in a page.

Another copy of the same work, containing at the end the author's conclusion. He completed his work on the 2nd Shawwâl, 898, and finished the fair copy on the 15th Sha'bân, 899. The original of the present copy was dated 10th Ṣafar, 904, Makkah.

Well written. Some notes. Preceded by indices.

On the first fol. is a sketch of the life of the author, taken from the biographical history of the tenth century,[1] by Ibn 'Abdûs. According to this, Abu'l-'Abbâs Aḥmad b. Muḥammad b. Abu Bakr Ḳaisî Ḳasṭalânî Miṣrî Shâfi'î was born at Cairo on the 12th Dhu'l-ḳa'dah, 851, and became a pupil of Khâlid Azharî, Sakhâwî, and others. His controversy with Suyûṭî, alluded to by Ḥ. Kh. (l.c.), is also related here.

The MS. has once been a وقف.

181.

2264. Size 8⅜ in. by 6 in.; foll. 191. Twenty-three lines in a page.

A defence of the orthodox doctrine on the Khalifate, or the righteousness of the three predecessors of 'Alî, against Shî'ahs and heretics, by Shihâb al-dîn Aḥmad b. Ḥajar Haithamî Makkî (d. A.H. 973). It is entitled الصواعق المحرقة.

See Ḥ. Kh. iv. 110,[1] for an abstract of the preface. Cf. Bibl. Sprenger. 708, and Stewart's Catal. 136.

This work is mainly founded on the Sunnî tradition and on old authors. The above title, and the name of the author, do not occur in the text. There are really *eleven* chapters instead of ten, as stated in the preface,[2] viz.: I. (fol. 6v.) فى بيان كيفية خلافة الصديق; II. (fol. 40v.) فيما جاء عن اكابر اهل البيت من مزيد الثناء على الشيخين; III. (fol. 44) فى بيان افضلية ابى بكر على سائر هذه الامة; IV. (fol. 68v.) فى خلافة عمر; V. (fol. 70v.) فى فضائله وخصوصياته; VI. (fol. 80v.) فى خلافة عثمان; VII. (fol. 83) فى فضائله ومآثره; VIII. (fol. 89) فى خلافة على; IX. (fol. 92v.) فى مآثره وفضائله; X. (fol. 103v.) فى خلافة الحسن وفضائله; XI. (fol. 108-158) فى فضائل اهل البيت النبوى. There follows (foll. 158-168) a supplement to the last chapter, containing extracts from a treatise on the same subject (فى مناقب اهل البيت), by *Sakhâwî* (Muḥammad b. 'Abd al-raḥmân, d. A.H. 902), with which the author became acquainted fourteen years after the completion of the present work, when numerous copies of the latter had spread all over the world ("the farthest West, Transoxania, Kashmîr, India, Yaman, etc."). Though these extracts were not considerable, and could easily be added as marginal notes, yet it seemed to him impossible to gather all the copies of the text for that purpose (!). He therefore gives them separately, divided into four short chapters (باب). The work concludes with a double appendix (خاتمة), fol. 168v.: فى امور مهمّة, and fol. 174: فى بيان اعتقاد اهل السنة والجماعة من (r. فى) الصحابة الخ.

Carefully written, by Sulaimân b. 'Abd al-karîm Khaṭîb Sanabânî (السنبانى, sic)[3] Shâfi'î. Dated Wed-

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[1] النور السافر فى اخبار اهل القرن العاشر.

[1] The correct title of the work is given in Add. et Corr. vii. 780.

[2] See Ḥ. Kh. l.c.

[3] Probably of Sanabân in Yaman. See Yâḳût, iii. ١٥٦.

nesday, 10 Rajab, 995. An index to the work is on the title-page.

The last pages (foll. 188v.–191) are filled with extracts from Suyûṭî's منهاج السنة, etc., ill written.

The book bears only a modern inscription, which begins: كتاب الصواعق المحرقة لاخوان الشيطان والابتداع والضلال والزندقة تاليف الامام الخ. In an Oriental binding of brown leather.

[Coll. Fort William, 1825.]

182.

603. Size 10¼ in. by 6⅛ in.; foll. 221. Seventeen lines in a page.

Another copy of the preceding work, which appears to have been made for Prince 'Âẓim, the son of Aurangzîb. Well written. Dated 5 Ramaḍân, year 43 of 'Âlamgîr (=A.H. 1111). Prefixed is a detailed list of contents, which, however, seems to be simply copied from the original MS. This latter was dated Thursday (يوم الخمسا, sic), 7 Ṣafar, 1078. Worm-eaten.

Seals of a servant of 'Âẓim Shâh, and of Arshad Khân, a servant of Shâh 'Âlam, A.H. 1120.

[Johnson.]

183.

B 374. Size 6⅛ in. by 4 in.; foll. 157. Between twenty-two and fourteen lines in a page.

An incomplete copy of the same work, written in various Nasta'lîḳ hands.

The beginning is wanting, and there are defects after foll. 58, 64, 94, and 148. The work terminates on fol. 151v., l. 1, where it is immediately followed by an extract from Abu'l-Sa'âdât [Ibn] al-Athîr's كتاب المختار فى مناقب الاخيار[1]. Imperfect at the end. Fol. 157, a stray leaf, probably belongs to the same extract.

Cat. 226, xxxvi.

184.

B 457. Size 8¼ in. by 6 in.; foll. 22. Seventeen lines in a page.

A fragment of the same work, containing the preface and part of Chap. I.

[1] Sic. Cf. Ḥ. Kh. v. 438.

Plainly written, on European paper, of the middle of the twelfth century.

Inscribed: اين رساله در تحقيق خلافت شيخين در علم كلام. Cf. Catal. 226, xxxviii.

185.

B 363. Size 10¼ in. by 7⅝ in.; foll. 461. Nineteen lines in a page.

كتاب الزواجر عن اقتراف الكبائر تصنيف الامام العالم العلامة العارف بالله الشيخ احمد بن حجر الهيثمى مصنّف التّحفة وغيرها الخ.

A diffuse treatise on mortal sins, founded upon the tradition, by Aḥmad b. Ḥajar Haithamî. It has been printed at Bûlâḳ, A.H. 1284. Cf. Stewart's Catal. 151.

The author, who does not give his name, tells us that he began this treatise in A.H. 953, at Makkah (امّ القرى), and that he made use of a work of Abu 'Abdallah Dhahabî (d. A.H. 748). The treatise consists of an introduction (مقدّمة), on the definition of mortal sin, etc., and two parts (باب), one (fol. 23) treating of the "internal" or mental sins (الكبائر الباطنة), and the other (fol. 108) of the "external" sins, or crimes in practise (الكبائر الظاهرة). The latter is divided into special chapters, according to the system of the law-books, باب الطهارة, etc. The appendix (الخاتمة, fol. 436) treats of four subjects: I. of penitence (التوبة); II. (fol. 440) of the day of judgment; III. (fol. 448v.) of Hell; and IV. (fol. 452) of Paradise, and it concludes with a prayer.

Well written. Dated as follows: عشية يوم الخميس وعشرون خلت من شهر المحرم عاشورا سنة الف ومائة واثنى عشر من الهجرة. This copy was made by 'Abd al-raḥmân b. Sulaimân[1] . . Bâ Faḍl, by order of Wajîh al-dîn Saiyid 'Abd al-raḥmân b. 'Alawî b. Aḥmad al-'Aidarûs Bâ 'Alawî Ḥusainî.

The signature of Wajîh al-dîn is at the end and on the title-page; the above title is also in his hand-writing.

Cat. 223, x.

[1] The following word is effaced.

186.

2222. Size 7½ in. by 4½ in.; foll. 54. Fifteen lines in a page.

A short Collection of Traditions and Sentences, for devout purposes, styled منبّهات. It is ascribed here (and also in Stewart's Catal. 159, xi.) to Ṣafî al-dîn Aḥmad b. 'Alî, commonly called Ibn Ḥajar, but elsewhere to Aḥmad b. Muḥammad Ḥajarî. See Ḥ. Kh. vi. 161, and Catal. St. Petersb., 213, 5 (where the patronymic is pronounced الحُجرى). Which form of the name is correct, and whether one of the two famous Ibn Ḥajar is to be understood, is not ascertained. The work is divided into ten chapters, arranged by the numbers 1–10, so that the sentences contained in each chapter have a relation to its number by their structure and partition, or enumerate as many things, etc.

This copy begins: الحمد لله الّذِى علَّم بِالقلمِ علّم الانسانَ ما لَم يعلمْ والصلوة والسلام على نبيه محمد سيد العُرب والعجم فهذا الكتاب المسمى بالمنبهات تصنيف الشيخ السلام (sic) العالم العلامة زين القضاة شارح احاديث النبى صلعم صفى الملة والدين احمد بن على المعروف بابن حجر رحمة الله عفى عن (sic) وجميع المسلمين آمين هذا مُنبّهات على الاستعداد ليوم الميعاد فان منهاء مثنى وثلث (sic) ورباع الى عشار فاما ما يكون مثنى فمنه ما روى عن النبى الخ.

As the exordium differs from that quoted in Ḥ. Kh., and from that of the following MS., none of them seems to be authentic.

Well written, by one Ya'ḳûb; of the twelfth century.

The last pages contain a saying of the Prophet, concerning the visits of the spirits of the deceased to their old haunts; an explanation of the word صوفى, in *Persian*, extracted from the كشف اللغات, etc.

[Coll. Fort William.]

187.

1242. Size 8¼ in. by 4⅝ in.; foll. 31. Mostly fifteen lines in a page.

Another copy of the preceding work, somewhat abridged.

Begins: الحمد لله فى كلّ حين واوقات[1] والصلوة والسلام على رسوله اشرف الخلق والبريّات[1] هذه منبهات على الاستعداد ليوم المَعاد صنفها صفى (sic) معتمدا للنعم والوداد مما صنفه الشيخ زين القضاة رحمه الله تعالى فان منها ما يكون مثنى مثنى ثلث ثلث الى تمام العشر.

The concluding portion is omitted. Boldly written. The colophon runs as follows: كتبه فقير حقير خدا پرست خاكپاى درويشان حق جانمحمد ولد مخدوم حسن على ادام الله . . . . يوم السبت فى وقت الظهر بتاريخ ١٠ شهر ربيع الاول سنة ١٠٧٨.

Additions to the text in the same hand, and various *Persian* notes and interlineations. The title-page is filled with several apophthegms of the Prophet.

[Tippu.]

188.

B 111. Size 10½ in. by 7 in.; foll. 140. Twenty-five lines in a page.

A fragment of a large Collection of Traditions. The name of the author is not to be found, the first leaf being wanting. It appears, however, from the detailed index to the whole book which fills up the first eleven leaves, and from recent inscriptions, running الاكمال لمنهج العمال and اجزا منهاج اعمال, that this is the work of 'Alî b. Ḥusâm al-dîn Muttaḳî (d. A.H. 975), described in Ḥ. Kh. iii. 553 and 616, as a combined and newly arranged edition of Suyûṭî's الجامع الصغير and the supplement to it (الزيادة). It is entitled منهاج العُمّال فى سنن الاقوال.

The single books (كتاب) are arranged alphabetically, and subdivided into chapters (باب) and sections (فصل). Each of the latter has a double appendix, inscribed الاكمال and الافعال. The books from which the tradi-

[1] Cf. Sû. 96, 4, 5.

[2] ما يكون is added on the margin.

tions are taken are always marked, the same abbreviations being used as in Suyûṭî's work.[1]

The present fragment comprises only two books, viz., I. كتاب الايمان والاسلام, in three chapters: 1. فى تعريفهما; 2. فى الاعتصام بالكتاب والسنة; 3. فى لواحق كتاب الايمان; and II. (fol. 54) فى الاخلاق, in two chapters: 1. فى الاخلاق والافعال المحمودة; 2. فى الاخلاق والافعال المذمومة. The details of both these chapters are also arranged alphabetically.

Plainly written in three different hands, and terminating abruptly. Marginal notes. The final leaves much injured. A slight defect after fol. 43.

Cat. 224, xxii.

189.

2060. Size 8½ in. by 6 in.; foll. 367. Nineteen lines in a page.

كتاب روضة الابرار فى سير النبى المختار

A compendious work (مختصر) on the life and the excellency of the Prophet, by 'Abdallah b. Khiḍr b. Abu'l-mafâkhir Tamîmî. Cf. Stewart's Catal. 31, cix.

The author says in the preface that his work is an abridgment of the مولد المصطفى, a work written in *Persian*, by (Sa'îd al-dîn) Muḥammad b. Mas'ûd Kâzarûnî (d. A.H. 758),[2] to which he added extracts from the معالم التنزيل of Muḥyi al-sunnah (Baghawî), from the كتاب السير by Ḳiwâm al-sunnah Abu'l-Ḳâsim Ismâ'îl (b.) Muḥammad b. al-Faḍl Iṣfahânî (d. A.H. 535),[3] and also from Ibn Ḳutaibah's (d. A.H. 276) كتاب المعارف and 'Iyâḍ's الشفاء. The arrangement he adopted unaltered from Kâzarûnî's work. The first part (قسم) contains seven[4] chapters, the second and the third eight,[5] and the fourth eleven chapters, each of the latter comprising one of the years of the Hijrah. The appendix (خاتمة الكتاب, fol. 288) treats of various more dogmatic questions, in seven chapters, I. فى ثناء الله تعالى عليه الخ; II. فى جامع اوصافه الخ, etc. To this is added another appendix (fol. 363, after the original conclusion) in three sections, on which the author speaks as follows: يشتمل على ذكر من راى النبىّ فى المنام وآداب من اراد زيارته وذكر اهل بيت رسول الله والصحابة على طريق الاجمال الخ.

Plainly written. The name of the transcriber and the date are found in a note on the title-page, which runs as follows: اما بعد فقد حصّل هذا الكتاب المكرم المعظم لنفسه افقر العباد واحوجهم اليه (sic) عوض بن السيد شيخ بن طه (?) بن عوضه (sic) با عقيل السقاف عامله الله ووالديه وجميع المسلمين بالطافه .... وكان الفراغ من تحصيله يوم الاحد ٢١ فى صفر الخير سنة ١١٢٨ من الهجرة الخ.

The end is wanting. Fol. 240 should be placed after 242, and fol. 247 after 244.

[College of Fort William, (1809) 1825.]

190.

B 107. Size 10¼ in. by 6½ in.; foll. 82. Fifteen lines in a page.

A treatise on the ascent of Muḥammad, رسالة المعراج, by 'Alam Allah b. 'Abd al-razzâḳ Makkî Ḥanafî.

The preface begins: الحمد لله الذى جعل المعراجَ الى اوج قربه دينَه وطاعتَه. The author relates in it that he was driven from his former dwelling-place, Burhânpûr, by religious disturbances (فلما حدث فيها ما حدث من فتنة الدين الخ), and that, after having wandered about for some time, he was invited to the court of a prince, whom he calls (fol. 2) مؤيّد الدين المحمدى. To him he dedicates the present work, which he had begun several years before.

The treatise commences (fol. 3v.): الحمد لله المبدع

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[1] See Ḥ. Kh. iii. 550.

[2] Cf. Ḥ. Kh. vi. 167, where it is called المنتقى فى سير النبى المصطفى.

[3] Perhaps the same as the دلائل النبوة mentioned in Ḥ. Kh. iii. 237.

[4] Instead of eight, as stated in Ḥ. Kh.

[5] Instead of nine, as Ḥ. Kh. has.

المختار الواحد القهار. Various authorities, as late as Ibn Ḥajar Haithamî (d. A.H. 973), are quoted in it.

Conclusion: هذا ما تيسر لى فى بيان المعراج المحمدى وابراز اسرار ما وقع له صلعم فى تلك الليلة المباركة من العنايات الربانية والرعايات الصمدانية الخ.

Well written, of the eleventh century. A defect after fol. 11.

Cat. 224, xvi.

191.

2341. Size 8 in. by 6 in.; foll. 46. Fifteen lines in a page.

I. Foll. 1–2: A prayer for Muḥammad, supposed to have been communicated by him to Maḥmûd of Ghaznah in a dream.

Begins: اين درود معظم محمود غزنوى را در خواب محمد رسول الله آموخته.

II. Foll. 3–44: A Collection of Traditions from the Prophet, entitled لباب الاخبار, by Aḥmad b. 'Abdallah.

It is divided into forty chapters, each of which contains ten traditions. The Isnâds are generally omitted. Each tradition is followed by a *Persian* translation. This collection was printed at Bombay, A.H. 1280. Cf. Stewart's Catal. 164, xliv.

Beginning: الحمد لله رب العالمين قيوم السموات والارضين. The first chapter is inscribed: الباب الاول فى فضيلة العلم والعلماء. A list of all the chapters is inserted after the preface.

Dated 1 Muḥarram, 1157.

III. Foll. 44*v*.–46: Various pious stories in *Persian*, concluding with blessings on Muḥammad.

Well written.

Seal of Tippu on the first page.

[Coll. Fort William, 1825.]

192.

2340. Size 8¾ in. by 5¼ in.; foll. 8. Thirteen lines in a page.

Forty Sayings of the Prophet, with a paraphrase in *Persian* verse, preceded by a preface also in *Persian*. Cf. Stewart's Catal. 158.

The preface begins: صحيح ترين حديثى كه راويان مجالس دين الخ. The first tradition is: لا يؤمن احدكم حتى يحب لاخيه ما يحب لنفسه.

Conclusion: تمت ترجمة الاربعين بتوفيق من هو خير ناصر ومعين الخ.

Neatly written in Nasta'lîḳ, by Muḥammad Mahdi b. Ḥâjjî 'Abd al-hâdi. Ornamented.

[Coll. Fort William.]

193.

630. Size 9¼ in. by 6 in.; foll. 8. Eleven lines in a page.

Another elegant copy of the same work, without the preface. The text of the traditions written in Thulth, the paraphrase in Naskh. Tastefully ornamented in colours.

Seal of Nuṣrat Jang.

[Tippu.]

194.

2040. Size 11¼ in. by 7½ in.; foll. 8. Thirteen lines in a page.

Another copy of the same, also without the preface. Well written in Thulth and Nasta'lîḳ, and ornamented in gold and blue. Scribe, بخش الله ولد سلطان محمود الخوافى.

Seal of 'Abd al-ṣamad Khân Dilîr Jang, A.H. 1189.

[Coll. Fort William, 1825.]

195.

2279. Size 8¼ in. by 5¾ in.; foll. 99. Fourteen lines in a page.

A selection of Traditions from the Prophet, made by order of Tippu, by 'Abd al-Raḥmân b. 'Abd al-Mâlik. It is derived from the six canonical collections, and divided into ninety-two chapters, according to the numerical value of the name محمد, and hence entitled الجامع المحمدى. Cf. Stewart's Catal. 157, xciii. (?). The text is accompanied by a *Persian* interlinear translation.

Begins: . . . . نحمدك اللهم والمحامد راجعة اليك واما بعد فيقول العبد المفتقر الى رحمة الله تعالى عبد

الرحمن بن شيخ العارفين عبد المالك غفر الله ذنوبهما
لمّا اشار السلطان الاعظم والخاقان الاعلم الاكرم . . . . .
السلطان المنصور المؤيّد تيپو سلطان غازى قريشىّ نسبًا . .
. . الى انتخاب احاديث سيد الانام على عدد اسم
المحمّدى (sic) عليه الصلوة والسلام لفوائد جمهور اهل
الاسلام فاقتبستُ من مصابيح الصحاح الستّة احاديث
واخبارًا ومن آيات كلام الله انوارا . . . . فسمّيته بجامع
المحمّدى (sic) الخ.

The first chapters treat of the holy war.

Written in a large plain hand, the Persian interlineation in Nasta'lîķ. Preceded by a list of contents in *Persian* (foll. 1–2).

[College of Fort William, 1825.]

SCIENCE OF TRADITION.

196.

B 86. Size 10 in. by 6 in.; foll. 65. About twenty lines in a page.

كتاب المغيث من مختلف الحديث

A treatise on Discrepancies in Traditions, by MAḤMÛD B. ṬÂHIR B. AL-MUẒAFFAR SANJARÎ.

This MS. is imperfect at the beginning and end; it commences now with the following verses, which belong to the preface:

حسنُ الخُلقِ جميلٌ خَلقُهُ (sic) جودُه يسبق جودَ المَطرِ
عالِمٌ بل عالَمٌ فى جسدٍ قُرِنت آرآؤه بالظَفرِ
لستُ ادرى خُلقُهُ احسنُ أمْ خَلقُه ام لفظه كالدُّررِ
ليست الشمسُ تُضاهيه سَنًا وَجْهُه أخجلَ نور القَمرِ
راحةُ الزُّوّارِ فى راحته خُلِقتْ للنفع لا للضررِ

The author says subsequently that in the course of his studies he read the مختلف الحديث of *Kutabî* (*i.e.* Ibn Kutaibah, d. A.H. 276).[1] The present treatise is an abridgment of that work, with additions by the author. It tries to solve the discrepancies between single traditions, as well as between traditions and the Koran. The discrepant traditions are introduced, the one by حديث آخر, the opposite by فان قيل, and the solution by الجواب. The author dedicated his work to المجلس العالى المؤيّدى النظامى القوامى العضدى الجلالى, for whom he had already written a treatise on Koranic science, فى حقائق التنزيل وبدائع التاويل ومختلف القراءات.

Written in different hands, of about the tenth century. Much is wanting at the end. Single leaves are also missing after foll. 7, 10, and 11. Fol. 3 is much torn.

Wrongly inscribed كتاب عقايد تنزيل. Cf. Cat. 226, xxxiii.

[1] See on this work, Ḥ. Kh. v. 463 and i. 198, and Cat. Lugd. iv. 54.

197.

2347. Size $7\frac{1}{2}$ in. by $5\frac{3}{4}$ in.; foll. 44. Thirteen lines in a page.

الالفية

A treatise in verse on the Science of Tradition, by 'Abd al-raḥîm b. al-Ḥusain Atharî 'IRÂĶÎ (d. A.H. 806), composed in A.H. 768. It is chiefly an abstract of the علوم الحديث of *Ibn al-Salâḥ* (d. A.H. 643). Cf. Ḥ. Kh. i. 416, and Flügel, Hdss. Wien, iii. 82.

Well written, by Abu'l-su'ûd b. 'Izz al-dîn المنوفى, and dated Thursday, 2nd Dhu'l-ḥijjah, 1146. With vowel-points. The headings in the Thulth character.

Seal of Nuṣrat Jang.

[College of Fort William, 1825.]

198.

B 104. Size 7¼ in. by 5½ in.; foll. 147. Twenty-one lines in a page.

الجزء الاول من كتاب الايضاح بتكملة التنكيت على ابن الصلاح جمع شيخنا العلامة . . شهاب الدين ابن حجر تغمده الله برحمته .

Ibn Ḥajar 'Asḳalânî's (Abu'l-fadl Aḥmad b. 'Alî, d. A.H. 852) Glosses on the علوم الحديث of *Ibn al-Ṣalâḥ* (Abu 'Amr 'Othmân Shahrazûrî, d. A.H. 643), and on the annotations on that work by *'Irâkî*. Cf. H. Kh. iv. 250.

These glosses begin with the preface (خطبة) of Ibn al-Ṣalâḥ. The last heading which occurs is (fol. 142): القسم الثانى والعشرون معرفة المقلوب, and from a note at the end (هذا آخر ما وجد بخط شيخ الاسلام رضه) it would appear that the work was never continued beyond this first volume.

Written in a good small hand, probably transcribed from the author's own copy. The passages commented are preceded by قوله, with ص or ع written over it, in order to distinguish the original text (الاصل) and the annotations of 'Irâkî (الفرع). Several blanks, intended in the author's copy for the full text of some quotations, which were never inserted, appear likewise in the present MS.

Bîj. Libr., A.H. 1046. Seals of Muḥammad 'Âdil Shâh, and of two servants of 'Âlamgîr (Aurangzîb), namely 'Inâyat Khân and Ḳâbil Khân. Cat. 224, i.

199.

2182. Size 9 in. by 5 in.; foll. 58. Fifteen lines in a page.

Ibn Ḥajar 'Asḳalânî's Commentary (ممزوج) on his own نخبة الفكر, on the technical terms used in Tradition, entitled نزهة النظر فى توضيح نخبة الفكر. Cf. H. Kh. vi. 316. Edited by Col. Nassau Lees, Calcutta, 1862 (Bibl. Indica).

Plainly written. Dated A.H. 1184. The distinction of the text and the commentary is often inaccurate. Frequent glosses in the first portion.

Seal of Nuṣrat Jang.

[College of Fort William, 1825.]

200.

B 109. Size 10 in. by 5½ in.; foll. 102. Nineteen lines in a page.

A Commentary on the preceding work, probably that of 'Alî Ḳâri' (b. Sulṭân Muḥammad Harawî, d. A.H. 1014), which is entitled مصطلح اهل الاثر على شرح نخبة الفكر. Cf. H. Kh. vi. 316, and Bibl. Sprenger. 485.

This commentary contains the complete text of Ibn Ḥajar. Begins: الحمد لله حمدا يوافى نعمه ويكافى مزيده.

Well written. The colophon runs as follows: نسخة الفقير . . . اضعف عباد الله شريف ضيف[1] الله بن المغفور المرحوم شر[يف] محمود الحسينى المكى بن المبرور المكروم (sic) شاه محمد خادم بيت الله الحرام غفر الله له . . . وكان فراغه فى بلد الدكن يدپور فى ٢٩ ربيع الثانى سنة ١٠٥٢.

Some marginal notes.

Fol. 102*v*. An account of the seals of Muḥammad and his three successors, and of those of Abu Ḥanîfah, Abu Yûsuf, and Shaibânî, beginning: فى البستان لا ينقش محمد, and concluding: تم مختصر الوقاية (sic).

Cat. 224 (Osoole Hudeeth), ii.

201.

B 110. Size 8 in. by 4 in.; foll. 157. Seventeen lines in a page.

An indifferent copy of the same work, apparently transcribed from the preceding MS. The last sheet but one is missing (after fol. 147).

Cat. 224 (Osoole Hudeeth), iii.

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[1] Sic, r. صبغة or ضيف.

LAW.

HANAFITES.

202.

1157. Size 9¾ in. by 5¼ in.; foll. 116. Thirteen lines in a page.

I. Foll. 1-4. A short treatise in explication of the following eight law terms: فرض, واجب, سنة, مستحب, مباح, محرم, مكروه, مفسد, and in as many chapters. According to the conclusion,[1] the materials were taken from the following works: المحيط الكبير, المنتقى, الهداية وحاشيتها, الفتاوى الخانية, and ميزان الاصول. Begins: الحمد لله . . . اعلم ان العبد مبتلا.

It appears from a work printed at Dehli (about A.D. 1870), which contains glosses on the present treatise, that the name of its author is Tâj al-dîn الزكالى, and it seems to be entitled عمدة اليقين.

II. Foll. 5-115. كتاب القدورى. An abstract of Ḥanafite Law, by Abu'l-Ḥusain Aḥmad b. Muḥammad Kudûrî (Baghdâdî, d. A.H. 428). It is also called مختصر القدورى, or merely القدورى. See Ḥ. Kh. v. 451; Aumer, Hdss. Münch. 84; Fleischer, Cat. Lips. 477, etc. Printed at Dehli, 1847, and subsequently.

This MS. begins: الحمد لله رب العالمين . . . قال الشيخ الامام ابو الحسن (sic) احمد بن محمد البغدادى رحمة الله عليه كتاب الطهارات الاصل فى وجوب الطهارات (sic) قال الله تعالى الخ.

Well written in Nasta'lîk, by Shaikh Farîd al-dîn Muḥammad b. Shaikh Ḥasan Muḥammad. Dated 5th Rabî' I., 1091. Covered with notes in different hands, and preceded by a table of contents.

Library of Faiḍâbâd (Oudh). Seal of Mîr Muḥammad Asad Khân, A.H. 1185.

["Tippu" (Johnson?)]

[1] The text is very inaccurate.

203.

2059. Size 8½ in. by 6 in.; foll. 97. From fifteen to twenty-two lines in a page.

Another copy of the مختصر القدورى, somewhat differing from the preceding.

It begins: هذا كتاب الطهارة يا ايها الذين آمنوا, and concludes with two *Persian* verses. Boldly written. Occasional notes. Interleaved with European paper, the first few pages of which contain notes and explanations in English.

This MS. came into the possession of A. Locket, at Baghdâd, A.D. 1811. The following note is on the title-page: قد انتقل فى تصرف تولية من الحاج عبد الفتاح افندى امام جامع حسين باشا, and some notes in Turkish, in the same hand, are on the last page. The MS. had been a وقف.

[Coll. Fort William, 1825.]

204.

11. Size 13½ in. by 8 in.; foll. 243. Twenty-seven lines in a page.

A portion of the المبسوط, or system of Ḥanafite Law, by Shams al-a'immah Abu Bakr Muḥammad b. (Aḥmad b.) Abu Sahl Sarakhsî (d. A.H. 490 or 500), who dictated the whole work during his imprisonment at Ûzjand. See on it Ḥ. Kh. v. 363, and on the author, Flügel, Class. d. hanefit. Rechtsgel., p. 303, and also Hdss. Wien, iii. 201.

This seems to be the only fragment of the work extant. It is said to be the ninth volume, and contains the following books, each of which is subdivided into chapters: العين والدين; العتق فى المرض (fol. 53); الدور (fol. 79v.); الفرائض (fol. 97v.); فرائض الخنثى (fol. 161v.); الخنثى (fol. 166); حساب الوصايا (fol. 170v.); الشروط (fol. 190v.); الحِيَل (fol. 205v.); الكسب (fol. 218); الرضاع (fol. 235). The name of the author

is introduced at the commencement of each book, together with the notice, that it is his dictate. The last book is dated Thursday, 22nd Jum. II., 477.

Beginning: كتاب العين والدين قال الشيخ الامام الاجل الزاهد شمس الائمة وفخر الاسلام ابو بكر محمد بن ابى سهل السرخسى رحمه الله املآ اعلم بان مسائل هذا الكتاب وترتيبها من عمل محمد بن الحسن رحمه الله.

Written in a large hand. Dated 25th Jum. I., 1150. The beginning and end are worm-eaten.

[Hastings.]

205.

B 349. Size about $10\frac{1}{4}$ in. by about $7\frac{3}{4}$ in.; foll. 229. Between twenty-four and twenty lines in a page.

The first part of a work on details of Ḥanafite Law, entitled خلاصة الفتاوى, by Iftikhâr al-dîn Ṭâhir b. Aḥmad b. 'Abd al-rashîd Bukhârî (d. A.H. 542, at Sarakhs). Cf. Ḥ. Kh. iii. 165 and 136; Flügel, Class. hanef. Rechtsgel. 318; and Stewart's Catalogue, 148.

This is a concise manual for judges, which the author wrote subsequently to his larger works, خزانة الواقعات and نصاب الفقيه. The preface begins: الحمد لله الذى نهج الدين ونصب عليه البراهين.

The present volume contains the following books, each subdivided into sections (فصل), which are numbered: الطهارة; الصلوة (fol. 22); الحيض (fol. 74); الزكوة (fol. 76); الصوم (fol. 84); الحج (fol. 94); النكاح (fol. 97); الطلاق (fol. 128); الايمان (fol. 168).

Ends: آخر المجلد الاول من كتاب خلاصة الفتاوى ويتلوه فى الثانى كتاب البيوع.

Exquisitely written. Several portions, including the commencement and the end, restored by more modern hands. A lacuna on fol. 57. The first leaves much injured.

Erroneously inscribed خزانة الواقعات. Cf. Catal. 228, xvii.

206.

976. Size $14\frac{1}{4}$ in. by 9 in.; foll. 596. Twenty-nine lines in a page.

The first half of a Ḥanafite law-book, styled المحيط, the same as the محيط سرخسى of Ḥ. Kh. v. 433, ١١٥١٣, or one of the editions of the work of Raḍî al-dîn Sarakhsî (Muḥammad b. Muḥammad, d. A.H. 544). See also Ḥ. Kh. v. 431 sq., and Flügel, Class. hanef. Rechtsgel. 317.

The authenticity of this work has been questioned from the very beginning, and it has also been confounded with the المحيط البرهانى (Ḥ. Kh. v. 431)—the latter certainly without reason, as both works are very clearly distinguished in Ḥ. Kh. l.c. The identity of the present text with the محيط سرخسى is proved from the beginning and extracts of the preface as given by Ḥ. Kh. Less certainty may be attributed to his statement, that this is the larger edition in ten vols. The present text, at least, is complete in two vols. No other copy of the work is known to exist.

The present volume extends from كتاب الطهارة to كتاب الاصطيادات. The order of arrangement differs much from that usually followed in Ḥanafite law-books.

Plainly, but not carefully, written in different hands. There is a colophon on fol. 305, according to which the preceding portion was finished at the beginning of Sha'bân, 24 *Julûs*. Coloured lines round the pages. Foll. 560*v*. and 561*r*. have been left blank by mistake.

[Johnson.]

207.

977. Uniform with the preceding MS.; foll. 464.

The second volume of the preceding work, extending from كتاب الفرائض to كتاب الذبائح.

Written in the same way as the preceding MS. Gold and blue lines round the pages. Rubrics occasionally omitted. Foll. 342–3 should stand after 347, and foll. 400–1 after 407.

Inscribed on the title-page: الجزوُ الاول (sic) من كتاب محيط سرخسى. Both this volume and the preceding bear a note of A.H. 1196, in which the work is styled فتاوى محيط.

[Johnson.]

208.

B 356. Size 10½ in. by 7 in.; foll. 268. Twenty-three lines in a page.

A Commentary on a work on Ḥanafite Law, imperfect at the beginning, and without title. The author of the original work is only alluded to by the words السيد الامام المصنف; however, from occasional quotations of other works, especially his المنشور,[1] he appears to be Saiyid *Nâṣir al-dîn* Abu'l-Ḳâsim Muḥammad b. Yûsuf Samarḳandî Madanî (d. A.H. 556),[2] and the work commented on here, his الفقه النافع. Cf. Ḥ. Kh. vi. 291; Fleischer, Cat. Lips. 477 sq.; and Aumer, Hdss. Münch. 94.

The author of the commentary is the well-known Abu'l-barakât 'Abdallah b. Aḥmad Nasafî (d. A.H. 711). This commentary is described by Ḥ. Kh. (l.c.), who also gives an abstract of the epilogue. It is probably entitled المستصفى. The chief authority of Nasafî is Badr al-dîn Kardarî (Muḥammad b. Maḥmûd), commonly called Khwâharzâdah (d. A.H. 651), the nephew of that Kardarî (Shams al-a'immah Muḥammad b. 'Abd al-sattâr, d. A.H. 642) who is mentioned in the epilogue.[3] Very likely, therefore, the "commentary by a disciple of Kardarî," subsequently noted by Ḥ. Kh.,[4] is not different from the present work. Cf. Flügel, Class. 323.

Only the first words of the passages commented are given (with قوله), but the books, chapters, and sections of the original work are marked throughout. Hence it would appear that the Leipzig MS. is incomplete. The following headings are to be inserted into the list given in Fleischer's Catal. 478. After No. 11, الظهار; after No. 14, العتاق; المكاتب; الولاء; الايمان; الحدود; السرقة; السير. No. 29 is here only a "chapter" (باب). After No. 32, which is here inscribed القسمة, is to be added الاجارات; after No. 34, الرجوع عن; الحوالة; الكفالة; الوكالة; الاقرار; الدعوى; الشهادات; احياء الموات; المزارعة; المضاربة; الرهن; الصلح; الديات; الجنايات; المأذون; الحجر; الاكراه; الاشربة; الوصايا; المعاقل; and after No. 35, الخنثى.

The beginning of this MS. (20 foll.) has been wanting for at least two centuries. The first words are: مرضه بالتحرك. The final portion has been partly destroyed by white-ants. Still, the MS. is valuable enough, as it is written in a very good hand, though without diacritical points, and, as far as can be made out from the conclusion, seems to have been transcribed by the author himself. Unfortunately, the passage is much injured. After a short prayer, the author says: قال العبد الض[عيف] . . . احمد النسفى . . . رتب (?) هذا ا . .[1] [غفر الله] له ولوالديه واحسن اليهما واليه. Then follows the statement quoted by Ḥ. Kh. The last fol. is lost.

Corrections and additions in the same hand, but of different dates. Indistinct characters have been occasionally rendered clear on the margin (marked with بيان), and various readings added from another MS.

Inscribed اجزا جلد رابع هدايه, and again (fol. 140), كتاب فتاوى نسفى در علم فقه جلد دويم. Cf. Catal. 227, i. 5 and 229, xxii.

209.

2239. Size 11½ in. by 6¾ in.; foll. 392. Twenty-five lines in a page.

A Commentary (ممزوج) on *Rukn al-islâm's* (Muḥammad b. Abu Bakr Imâmzâdah Samarḳandî Ḥanafî, d. A.H. 573) شرعة الاسلام, by Ya'ḳûb b. Saiyid 'Alî (Rûmî, d. A.H. 931). It is entitled: مفاتيح الجنان ومصابيح الجنان. See Ḥ. Kh. vi. 1 and iv. 42, and for a full analysis of the شرعة الاسلام, Krafft, Hdss. orient. Akad. Wien, 163 sq. Cf. Catal. St. Petersb. 44, and Cat. Bodl. ii. 82.

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[1] See on this work, Ḥ. Kh. vi. 186.

[2] This is undoubtedly the correct date, as it occurs severally in Ḥ. Kh., not 656, which he gives in describing the present work. Cf. especially Ḥ. Kh. vi. 107.

[3] Cf. Ḥ. Kh. l.c. See on the two Kardarî, Flügel, Class. 319 sq. and 322.

[4] Here I do not follow Flügel's translation.

[1] This word has been erased.

This commentary has been compiled from 120 works, such as commentaries on the Koran, collections of traditions, law-books, works on morals, dictionaries, grammars, etc. A list of them is given at the end of the work.

Begins: حمدا لمن منّ على عباده نعمة الاسلام وجعله شرعة ومنهاجا. The original work commences (fol. 4v.): الحمد لله الذى دلنا على الطريق بالشواهد والاعلام.

Well written. The colophon runs as follows: كاتبه احقر الناس محمد نصير قريشى تحرير فى التاريخ پانزدهم شعبان روز چهار شنبه سنه ١٠٩٦.

A list of the sections of the شرعة الاسلام is written on the fly-leaves. Worm-eaten.

[Coll. Fort William, 1825.]

210.

744. Size 11¾ in. by 7½ in.; foll. 271. Twenty-nine lines in a page.

The first half of the فتاوى قاضيخان, or Legal Decisions, compiled by Fakhr al-dīn Abu'l-maḥâsin al-Ḥasan b. Manṣûr b. Maḥmûd Ûzjandī, commonly called Ḳâḍîkhân (d. A.H. 592). Cf. H. Kh. iv. 364; Flügel, Hdss. Wien, iii. 240; Cat. Mus. Brit. 724; and Aumer, Hdss. Münch. 89. Printed at Calcutta (Asiat. Lithograph. Press), 1835, in 4 vols.

This MS. is founded upon a dictate of the author's, given at his house, on the 6th Muḥarram, 578.

Well written. Concluding: تم النصف الاول من الخانية المسمى بفتاوى قاضيخان الخ. Dated 24 Rabī' I., 1108. Preceded by a table of contents.

The following note runs over fol. 117v.–118r.: اين كتاب وقف ١١٦٨ شد از ملك قطب شاه' هركه خواند دعاء بكند درحق اين بى نواه (sic). Seal and signature of Ṣibghat-allah Khân, A.H. 1182.

[Hastings.]

211.

605. Size 10¼ in. by 7 in.; foll. 385. Twenty-one lines in a page.

The first half of Burhân al-dîn Abu'l-Ḥasan 'Alī b. Abu Bakr b. 'Abd al-jalīl Marghînânî's (d. A.H. 593) الهداية, which is a commentary on his own بداية المبتدى, on Ḥanafite Law. See H. Kh. vi. 479; Flügel, Hdss Wien, iii. 202 sq., and Class. 316. The work was printed at Calcutta, A.H. 1234, and translated into English by C. Hamilton, London, 1791, and this translation edited for the second time by S. G. Grady, London, 1870.

Concludes with كتاب الوقف. Well written, by 'Alī b. Ḥasan Azharī, in Shawwâl, A.H. 861, فى يوم السبت المبارك تاسع عشرين (sic) شوال المبارك سنة احدى وستين وثمانى مائة.

A table of contents is on the fly-leaves. Foll. 1 and 2, which are of a much smaller size, belong to a *Persian* treatise.

A splendid ornament, in gold and blue, is on the title-page (fol. 6r.), containing the following inscription: الاول من الهداية للشيخ الامام العالم عبد الجليل المغرى نانى (sic) رحمه الله. According to notes at the end and on fol. 3, the book had been taken from Muḥammadâbâd-Bîdar, and came into the Royal Library of Bîjâpûr, in A.H. 1029. Seals of Maḥmûd Khwâjah Jahân, and 'Abd al-majîd Khân (A.H. 1145). In a rich Oriental binding.

[Tippu.]

212.

146. Size 12 in. by 7 in.; foll. 373. Seven lines in a page.

The first part of the *Hidâyah*, concluding with كتاب الزكاة.

Plainly written in three different hands, Naskh and Nasta'līk, with frequent marginal notes.

[Tippu.]

213.

147. Uniform with the preceding MS.; foll. 419.

The second part of the same, from كتاب النكاح to كتاب الوقف.

Written in different hands, Nasta'lîḳ prevailing, with numerous notes. Preceded by a table of contents.

Both this volume and the preceding bear the seal of Khân Jahân. Cf. Stewart's Catal. 144, i.

[Tippu.]

214.

1776. Size 12½ in. by 8 in.; foll. 174. Twenty lines in a page.

The first half of the *Hidâyah*.

Mostly written in an inelegant Nasta'lîḳ hand, approaching Shikastah. Dated 25th Rabî' I., 1017. Colophon: تمت هذه النسخة المعظمة المكرمة المصنفة في علم الفقه من يد الضعيف النحيف الراجي الى رحمة الله تعالى محمد زمان (?) بن ملا اله بخش في يوم الثلثاء في . . الخامس والعشرون من شهر ربيع الاول سنة ١١٧ (sic).

Covered with notes. On fol. 174 recipes.

Signature of R. Johnson.

215.

1419. Size 10¼ in. by 7¼ in.; foll. 232. Eighteen lines in a page.

The second half of the same work, from كتاب البيوع to the end.

Mostly written in a bold Nasta'lîḳ hand; not quite finished, though a conclusion has been added, with the date, A.H. 1052. Copious marginal notes. Some portions supplied in two different hands.

[Johnson.]

216.

B 343A. Size 11½ in. by 7 in.; foll. 387. Eleven, afterwards nine lines in a page.

The first portion of the *Hidâyah*, as far as كتاب الحج, with copious notes.

Plainly written in a Persian hand, of about the tenth century. Imperfect at the beginning[1] and end; single leaves are missing after foll. 47 and 96. Injured on the margin and stained.

[1] Forty-five foll. are wanting.

217.

B 343B. Uniform with the preceding MS.; foll. 244.

Another fragment of the same, extending from كتاب الطلاق to كتاب اللقطة, with copious notes.

Written in two different hands. Imperfect at the beginning and end, and in many other places. Stained. Part of fol. 124 torn off.

This MS. and the preceding had been mixed together in utter confusion. Fol. 380 of the latter is inscribed: اجزا شرح هدايه. Cf. Catal. 227, i. 7, 8 (?).

218.

1393. Size 12 in. by 8 in.; foll. 335. Twenty-nine and twenty-one lines in a page.

The first part of a copious Commentary on the *Hidâyah*, entitled النهاية في شرح الهداية. The author is Ḥusâm al-dîn al-Ḥusain b. 'Alî Ṣighnâḳî (d. A.H. 711), who completed his work in A.H. 700. See Ḥ. Kh. vi. 480, and Flügel, Class. 327. Cf. Stewart's Catal. 144, iii. No other copy seems to be extant.

This is the first commentary that was written upon the *Hidâyah*. The author began it at the exhortation of his Shaikh, 'Alâ al-dîn Muḥammad b. Aḥmad b. 'Omar الساغرى. Of the two Isnâds connecting him with Marghînânî, the one consists of three, and the other of two intermediate persons. He can by no means be called his pupil, as he is by Ḥ. Kh. (l.c.). The original text is distinguished by the word قوله.

The present volume consists of two separate portions. The first (foll. 1-183) contains the books الطهارات and الصلوة, and the second (foll. 184-335) the books الزكوة, الصوم, and الحج. Plainly written. Two blanks on foll. 270 and 271, intended for drawings of the Mosque of Makkah, have never been filled up. Worm-eaten.

Seal and signature of a Saiyid named Ashraf b. 'Abdallah, who bought this MS. of Nûr Muḥammad صحاف, and seals of Faiḍ 'Alî Khân (A.H. 1174), and Muḥammad Khiḍr Khân (A.H. 1191).

[Tippu.]

219.

778. Size 8⅞ in. by 5½ in.; foll. 539. Twenty-seven lines in a page.

The first part of a Commentary on the *Hidâyah*, entitled العناية, by Muḥammad b. Maḥmûd b. Aḥmad Ḥanafî[1] (Akmal al-dîn Bâbartî, d. A.H. 786). Cf. Ḥ. Kh. vi. 485; Cat. St. Petersb. 40; and Flügel, Class. 334 sq. The work was printed at Calcutta, A.H. 1247, in four vols.

This is also a commentary by قوله. The present volume comprises the first half of the *Hidâyah*, or the first two volumes of the aforesaid edition, and concludes: تجز الجزو الثانى من العناية فى شرح الهداية بحمد الله . . ويتلوه الجزو الثالث كتاب البيوع; but the beginning of the second جزو is not marked.

Inelegantly written; the first two leaves restored by a more modern hand. Owing to the bad quality of the ink, the leaves had stuck together, and often could not be separated without injuring the writing.

This MS. was once a وقف.

[Hastings.]

220.

B 344, 347. Size 10½ in. by 7 in.; foll. 624. Thirty-one, twenty-nine, and twenty-seven lines in a page.

Another Commentary (by قوله) on the *Hidâyah*, called الكفاية, by Burhân al-sharî'ah Maḥmûd b. 'Ubaidallah b. Maḥmûd Tâj al-sharî'ah Maḥbûbî, who flourished at the beginning of the eighth century (see the following MS.). Cf. Ḥ. Kh. vi. 483. The work was printed, together with the *Hidâyah*, at Calcutta, A.H. 1249, in four vols., and also at Bombay, A.H. 1280.

Originally in two separate volumes, each containing two of the Calcutta edition. Written in different hands, part of the second volume in a bad Nasta'lîḳ. Vol. I. (as far as fol. 297) is revised throughout, and concludes with the date of the original copy (Ramaḍân, 832). It is preceded by a different commentary on the preface of the *Hidâyah* (foll. 4–8), which, after an introductory line, begins: الحمد لله افتتح الكتاب بالتسمية والتحميد. Both vols. have tables of contents, in a modern hand. One leaf is wanting after fol. 21, and six after fol. 43. Fol. 39 is much injured. Stained.

Vol. I. has the correct title, but vol. II. is inscribed: نهاية حاشيه هدايه جلد چهارم. Cf. Catal. 227, ii., and i. 4.

221.

2555. Size 10 in. by 6 in.; foll. 329. Twenty-one or nineteen lines in a page.

A Commentary on *Burhân al-sharî'ah's* الوقاية, or abridgment of the *Hidâyah*, compiled by his grandson (Ṣadr al-sharî'ah) 'Ubaidallah b. Mas'ûd b. Tâj al-sharî'ah b. Ṣadr al-sharî'ah (d. A.H. 747 or 745), who completed it in A.H. 743. It is called simply شرح الوقاية, but also goes by the name of its author, viz. صدر الشريعة. See Ḥ. Kh. vi. 460; Flügel, Hdss. Wien, iii. 209; Cat. Mus. Brit. 119, etc. Copies are frequent.

Written in different styles. Date, A.H. 965. Scribe, 'Abd al-raḥîm (b.?) 'Omar. Frequent marginal notes; the margin, however, is injured. Stained.

Foll. 1-9 and 320-329 are filled with various extracts and notes.

Signature of Muḥammad Afḍal at the end.

[Bibl. Leydeniana.]

222.

2148. Size 10 in. by 6⅞ in.; foll. 336. Seventeen lines in a page.

Another copy of the شرح الوقاية.

Well written, and finished on the 2nd Dhu'l-ḥijjah, 1055, by Naẓar Muḥammad b. Molla Muḥammad Khuwârazmî. Notes have been frequently added on the margin by different hands.

Frequent impressions of the seal of 'Abd al-majîd Khân (A.H. 1145).

[Coll. Fort William, 1825.]

[1] Thus the author names himself in the preface.

223.

362. Size $10\frac{1}{4}$ in. by 6 in.; foll. 554. Thirteen lines in a page.

Another copy of the شرح الوقاية.

Well written, by Muḥammad 'Âḳil b. 'Abd al-ghafûr. Copious notes have been added, partly by the same, and partly by Jamâl 'Ali, who also revised the latter portion.

Seals of 'Abd al-razzâḳ Khân (A.H. 1177) and 'Abd al-wahhâb Khân.

[Tippu.]

224.

1669. Size $10\frac{1}{3}$ in. by $5\frac{3}{4}$ in.; foll. 244. Twenty-seven lines in a page.

Another copy of the same Commentary.

Plainly written. Conclusion: تمت هذه الكتاب الشريفة المسمى بشرح الوقاية بوقت مبارك ضحى تمام شود تحرير فى التاريخ الحادى والعشرين من شهر مبارك رمضان سنة الف ثمان وتسعين' بعون الله الملك العزيز العلام مالك كمال محمد ابن محمد جيو مقدم ائمة كتب هذا الكتاب فقير عبد الكريم بن امى جى (sic) بوهره ساكن قصبة بيجابور غفر الله لكاتبه ومالكه الخ.[1]

Prefixed is a table of contents, in the same hand.

225.

1440. Size 11 in. by $6\frac{1}{2}$ in.; foll. 293. Twenty-three lines in a page.

Another copy of the same.

Plainly written, by the same scribe as the preceding MS. The colophon runs as follows: ختمت هذا الكتاب المسمى من شرح وقاية فى يوم الثانى بوقت عصر فى التاريخ التاسع عشر من شهر شعبان المعظم سنة الف ومائة واربع' هذا الكتاب . .[2] بيبى امتو السلام بنت ميان عمر شاه بن شاه محمد كتبه فقير عاجز محتاج الى شفاعة النبى صلعم عبد الكريم بن محمد امين ابن عبد الرحمن مرحوم غفر الله لكاتبه ومالكه الخ.

Worm-eaten.

[Johnson.]

[1] Compare the colophon of the following MS.

[2] One word erased. A note on the fly-leaf referring to the lady owner is also partly erased.

226.

348. Size $12\frac{1}{4}$ in. by 8 in.; foll. 284. Nineteen lines in a page.

Another copy of the same.

Well written in Nasta'lîḳ. The colophon runs as follows: قد وقع الفراغ من تحرير هذه الكتاب المسمى بشرح الوقاية فى بلد الپسرور(?) بيد فقير الحقير دين محمد ابن دولت محمد بن شير محمد عرب جهانملكى ومن هجرة النبوى صلعم الف ومائة واربعون وتسعة سنة فى يوم الجمعة بوقت الضحى فى تسعة شهر محرم الحرام ومن سنة الجلوس محمد شاه تسعة عشر اللهم اغفر لكاتبه الخ.

With marginal notes. Stained by damp.

[Johnson.]

227.

B 351. Size $9\frac{3}{4}$ in. by $5\frac{3}{4}$ in.; foll. 214. Twenty-five lines in a page.

Another copy of the same.

Neatly written in two hands, with marginal notes. Of the eleventh century. Defects after foll. 41, 71, and 121. Part of fol. 13 is torn off. Injured and worm-eaten.

Seal of 'Inâyat Allah on the title-page, together with the following note: در اورنگ آباد خجسته بنياد اين نسخه شريفه ميسّر شد.

Cat. 227, viii.

228.

B 348. Size $8\frac{1}{4}$ in. by $4\frac{3}{4}$ in.; foll. 286. Seventeen or sixteen lines in a page.

An imperfect copy of the شرح الوقاية.

Neatly written in Nasta'lîḳ, with some notes.

The first portion (thirty-three foll.) is wanting. Begins: ش اى من احدث فى ركوعه. There are also defects after foll. 126, 156, 176, and 183, and the last fol. is lost. Foll. 11, 105, and 106 are injured.

Cat. 227, viii. 5.

229.

B 341. Size 10 in. by 7¼ in.; foll. 145. Twenty-two lines in a page.

Another copy of the شرح الوقاية, imperfect at the beginning.

Well written in Nasta'lîķ, with copious notes. Conclusion: تمت هذه النسخة الشريفة على يد عبد الضعيف الراجى الى رحمة الله العالى جلمة بن عبد على بن ملّا امين شرعا فى يوم العشرين من شهر العشور سنة ثمان واربعين وتسعمائة فى مدرسة عالية الغ بيك ميرزا المعمورة فى بلدة المحفوظة بخارا والله اعلم.

The beginning is much injured, and the whole is stained by damp. Begins: رأت الدم.

One portion is inscribed اوراق جلد دويم شرح مختصر الوقاية, and the other, اوراق شرح هدايه. Cf. Catal. 227, i. 6 (?) and 228, viii. 8.

230.

B 341B. Size 10 in. by 6⅓ in.; foll. 193. Twenty-seven lines in a page.

Another copy of the same work, imperfect at the beginning, and much injured by insects, and by damp. The earlier portion is in a lamentable condition. Single leaves are missing after foll. 5 and 49.

Written in Nasta'lîķ, about A.H. 1000, and collated.

At the end an "introduction" on technical terms (اما المقدمة فهى (sic) الاصطلاحات الخ), and *Persian* poetry concerning Muḥammad.

231.

B 364. Size 10 in. by 6 in.; foll. 444. Twenty-one lines in a page.

A Super-commentary on the شرح الوقاية, by Akhî Yûsuf b. Junaid (Tuķâtî, commonly called Akhî Chalabî, d. A.H. 905), who compiled it during the years A.H. 891-901. It is entitled ذخيرة العقبى فى شرح صدر الشريعة العظمى, and dedicated to the Ottoman Sultan (Bâyazîd b. Muḥammad Khân) b. Murâd Khân.[1] Cf. Ḥ. Kh. iii. 327 and vi. 460, 464, and also Flügel, Class. 346.

[1] The names in parenthesis are taken from the following MS., there being a blank left for them in the present copy.

The preface begins: الحمد لله الذى شرح صدر الشريعة الغراء فملأه باحكام الشريعة الحنفية البيضاء. In the epilogue, the author styles himself اخى يوسف بن جنيد عفى الله عنهما الحميد المجيد المدرس باحد (sic) الثمانية الكائنة فى البلد القسطنطنية, and dates his work as follows: وكان ابتداء التاليف تقريبا فى احد(ى) وتسعين وثمانمائة وختامه فى ثمان ذى الحجة من حجة احدى وتسع مائة من الهجرة الخ.

This copy was transcribed for, and apparently in part by, A'azz al-dîn Muḥammad b. Shaikh Abu'l-ma'âlî. Worm-eaten towards the end.

232.

B 350. Size 9½ in. by 5⅓ in.; foll. 244. Nineteen lines in a page.

الجزو الاول من حاشية حل الوقاية
من تصنيف اخى زاده چلبى

Another copy of the same work.

Well written, but not very correct. It was transcribed in A.H. 1029, at Burhânpûr, for Ķâḍî Khûshḥâl, who wrote the following note at the end: تم استكتابه وقت الاشراق يوم السبت ١٧ شهر ذى القعدة سنة ١٠٢٩ حين رجع العسكر من الدكن الى برهانپور ووقع ما وقع علينا من المصائب[1] وانا العبد الراقم خوشحال الخ.

A similar note is on the title-page.

Bîj. Libr., A.H. 1054, from Khûshḥâl. Seals of the latter and of Muḥammad 'Âdil Shâh.

233.

B 352, 369. Size 9¾ in. by 6¼ in.; foll. 264. Twenty-one lines in a page.

An incomplete copy of the same work, indifferently written, and in some places supplied by another hand.

Fifteen foll. are wanting at the beginning. The first words are: الشرب ان لا يعرف شيئا. Defects after foll. 38, 60, 61, 62, 86, 87, 89, and 162.

Cat. 227, viii. 6 and 228, xx.

[1] He evidently alludes to the retreat of the Moghul army before Malik 'Anbar. See Elphinstone's India, 5th edition, p. 562.

234.

792. Size 9¾ in. by 7 in.; foll. 284. Six lines in a page.

An Abridgment of the *Wiḳâyah*, commonly called مختصر الوقاية, by (Ṣadr al-sharî'ah) 'Ubaidallah b. Mas'ûd b. Tâj al-sharî'ah, the author of the preceding commentary. It is sometimes styled النقاية, though this title is not mentioned in the author's preface. Cf. Ḥ. Kh. vi. 373, and Aumer, Hdss. Münch. 92. It has been published by Mirza Kazem-Beg, Kazan, A.H. 1260 (=A.D. 1845).

Well written in a large hand, by Molla Muḥammad 'Alawî b. Molla Ibrâhîm Samarḳandî, in Rabî' I., 1045. Copious notes have been added in some places, and occasionally written on leaves inserted for the purpose. Fol. 1, which is in a different hand, is reversed. Slightly injured by damp.

[Johnson.]

235.

826. Size 8 in. by 4¼ in.; foll. 154. Eleven lines in a page.

Another copy of the same work, well written, with copious notes on the margin.

The vacant pages at the end (from fol. 138) are filled up with various extracts, written partly in Shikastah, viz., كتاب عرائض; a devotional formula, explained in *Persian*, وظيفة سلسلة عليه قاريه الخ; some glosses by Shumunnî and others; extracts from the فتاوى عالمگيرى; short regulations for purification, prayer, alms, fasting, and اعتكاف, etc.

Seal of 'Abd al-ṣamad Khân Bahâdur Dilîr Jang, A.H. 1185.

[Tippu.]

236.

1697. Size 9½ in. by 5½ in.; foll. 339. Fifteen lines in a page.

A copious Commentary (ممزوج) on the preceding work. The author is, according to Ḥ. Kh. vi. 375, Abu'l-makârim b. 'Abdallah b. Muḥammad, who completed it in A.H. 907. See also Aumer, Hdss. Münch., p. 93, no. 283.

Boldly written. Some blanks on the first pages.

Inscribed مکارمی شرح مختصر وقایه. Seal of Nuṣrat Jang, A.H. 1174.

[Tippu.]

237.

2158. Size 10 in. by 5½ in.; foll. 296. Twenty-five lines in a page.

The first part of another Commentary (ممزوج) on the same work, styled جامع الرموز, by Shams al-dîn Muḥammad Khurâsânî Ḳuhistânî (d. A.H. 962 or 950), who completed it in A.H. 941. Cf. Ḥ. Kh. vi. 374; Aumer, Hdss. Münch. No. 284; and Cat. Lugd. iv. 121. Printed at Calcutta, 1858, by Col. W. Nassau Lees.

This vol. extends to the end of كتاب الايمان. It begins: الحمد لله الذى فضلنا بتعظيم (sic) اصول مبسوط الجامع الكبير.

Plainly, but not carefully written. Conclusion: جلد اول شرح مختصر وقايع (sic!) بتاريخ نهم شهر جمادى الاول سنه ٢

Foll. 210 and 215 should be transposed.

Seals of 'Abd al-majîd Khân (A.H. 1145) and 'Abd al-khâliḳ Khân, A.H. 1162.

[College of Fort William, 1825.]

238.

B 345, 346. Size 11½ in. by 8 in.; foll. 299. Nineteen, twenty-one, and twenty-three lines in a page.

'Abdallah b. Maḥmûd b. Maudûd Abu'l-faḍl Mauṣilî's (d. A.H. 683, at Baghdâd) Commentary on his own المختار, or Abstract of Ḥanafite Law. It is entitled الاختيار. Cf. Ḥ. Kh. v. 436; Cat. Lugd. iv. 126; Aumer, Hdss. Münch. 96; and Flügel, Class. 326.

The original text is distinguished by قال.

In two volumes. Well written, with numerous notes, but imperfect and injured both at the beginning and end. The first volume, of which 30 foll. are wanting, commences in the كتاب الصلوة, with the words هاهنا ينصرف, and concludes with the كتاب المساقاة. The colophon runs as follows: تم النصف الاول من هذا الكتاب بعون الملك الوهاب على يد اضعف الطلاب قاسم الملقب بملا جان بن مولانا احمد بن

مولانا حبيب الله بن مولانا مريجان (؟) غفر الله له . . تاريخه سنة سبعين وتسعمائة الخ.

Foll. 169v. and 170 contain two prayers (دعاء قنوت and دعاء استخارة), with explanations, and various notes.

The second volume (fol. 171) is inscribed: هذا نصف الاختيار لصاحب المختار للشيخ الامام العلامة جمال الدين عبد الله بن محمود بن مودود بلدجی[1] رحمه الله. It begins with the كتاب النكاح, and terminates in the كتاب الديات. Two leaves are wanting after fol. 297.

The first vol. is erroneously inscribed نهايه شرح هدايه. Cf. Catal. 227, i. 10 (or 11 ?).

239.

B 56. Size 8¼ in. by 6 in.; foll. 108. Twenty-three lines in a page.

I. (foll. 1–14) The celebrated treatise on the Law of Inheritance (الفرائض), commonly called السراجية, by Sirâj al-dîn Muḥammad b. Muḥammad b. 'Abd al-rashîd Sajâwandî (who flourished about A.H. 600). Cf. Ḥ. Kh. iv. 399 sqq.; Cat. Mus. Brit. 409; Fleischer, Cat. Lips. 481; and Cat. Lugd. iv. 123 sq. It was edited by Sir W. Jones, Calcutta, 1792.

II. (foll. 15-108) كتاب شرح السراجية فى فرائض الحنفية للسيد الشريف. A Commentary (ممزوج) on the preceding work, by Saiyid Sharîf Jurjânî (d. A.H. 816). See Ḥ. Kh. v. 461, and Cat. Mus. Brit. l.c. It was translated by Sir W. Jones in the above edition, and the text printed at Calcutta, A.H. 1260.

Beginning: الحمد لله رب العالمين والصلوة على خير خلقه محمد وآله اجمعين قال المولى الشيخ الامام سراج الملة والدين الخ.

Both treatises are neatly written, by Muḥammad b. Khâlid Walîdî Ḥanafî, for his own use. The former is dated beginning of Sha'bân, 995, and the latter, Thursday, 14th Jum. II., 1001.

On the last page is an *Ijâzah* for the present volume, dated end of Shawwâl, 1029.

Seal of Muḥammad Ikhlâṣ Khân at the end. "Ḳâdiriyah Library," A.H. 1075, from Tâj Muḥammad. Bîj. Libr., A.H. 1091, from Khawâṣṣ Khân.

Cat. 228, xiv. 1.

240.

1153. Size 10¼ in. by 6 in.; foll. 111. Twenty-seven and twenty-three lines in a page.

I. (foll. 1–6). The *Sirâjîyah.*

Clearly written in a small Nasta'lîḳ hand, in A.H. 1101. The copyist styles himself احقر العباد غلام شمس الدين بن محمد شريف الحسينى.

II. (foll. 7-111). The Commentary of Saiyid Sharîf on the preceding work.

Mostly written in a hurried Nasta'lîḳ. The colophon runs as follows: تمام شد كتاب شريفى كه در علم فرايض است بوقت چاشت بتاريخ دهم شهر جمادى الثانى سنه ٣٣ جلوس ولا مطابق سنه ١١٠١ هجرى در قصبه سيوهاره سركار سنبهل بخط فقير حقير. [1] محمد ابن شيخ عماد ساكن قصبه برناوه صوبه دار الخلافه شاه جرهان اباد.

[Johnson.]

241.

B 463. Size 6⅓ in. by 4⅔ in.; foll. 60. Seven lines in a page.

Another copy of the *Sirâjîyah,* imperfect at the beginning.

Written in a bold character, in Dhu'l-ḥijjah, 944, at Lahore, for one Ṭâhir 'Abdallah. Numerous notes in the first portion.

The first ten leaves are wanting. Begins: للواحدة. One leaf is also missing after fol. 36.

Inscribed (fol. 2) رساله در علم فرايض. Cf. Cat. 229, xxiv.

[1] Cf. Orientalia, ed. Juynboll, etc., ii. 273.

[1] One word doubtful.

242.

B 62. Size 7¾ in. by 5 in.; foll. 28. Nine lines in a page.

A good copy of the *Sirâjîyah*, but imperfect both at the beginning and end. It commences: وان سفلت.

Erroneously inscribed اوراق مصباح الدجى درعلم فرايض. Cf. Catal. 228, xiv. 4.

243.

B 61. Size 8¼ in. by 5½ in. Fifteen lines in a page.

(Foll. 1-13) The *Sirâjîyah*.

Well written, with marginal notes. Defects after foll. 1 and 5.

The remainder is in *Persian*. See Persian MSS.

244.

B 63c. Size about 9½ in. by about 5¾ in.; foll. 101. Fifteen lines in a page.

A fragment of the Commentary on the *Sirâjîyah*, by Saiyid Sharîf Jurjânî.

Well written, partly in Nasta'lîk, and partly in Shikastah. A portion supplied by a later hand.

The beginning is wanting The first words are: على قوله او حكما. Defects after foll. 18 and 46. The margin injured by insects.

Fol. 53 bears the inscription اوراق فرائض

245.

B 60. Size 9½ in. by 6¼ in.; foll. 114. From seventeen to twenty-four lines in a page.

Another Commentary on the *Sirâjîyah*, imperfect at the beginning. According to the inscription, which is repeated on the first leaf of each quire, it is ضوء السراج or الضوء, by (Shams al-dîn Abu'l-'alâ) Maḥmûd b. Abu Bakr b. Abu'l-'alâ Bukhârî Kalâbâdî (d. a.h. 700), who completed his work in a.h. 676. See Ḥ. Kh. iv. 121, 404, and Cat. Bodl. i. 82 sq.

The text of the *Sirâjîyah* is introduced by قال. The commentary is concluded by an appendix on different questions (فصل فى لواحق الكتاب, fol. 109), which is not mentioned by Ḥ. Kh.[1] No date or epilogue is found in this MS.

Clearly written, of the tenth century. Some notes. The first sixteen foll. are missing. Begins: النسبيّة ومولى العتاقة.

246.

B 57. Size 7 in. by 5 in.; foll. 50. Twenty-three lines in a page.

A third, concise Commentary on the *Sirâjîyah*, by Abu'l-'Alâ Muḥammad b. Aḥmad Bihishtî Isfarâ'inî, commonly called Fakhr (al-dîn) Khurâsânî.[2] Cf. Ḥ. Kh iv. 401.

The preface begins: الحمد لله الذى قدّر لحكمته[3] سهام الوارثين والوارثات. The text and the commentary are distinguished by قال and اقول. Well written in Nasta'lîk, the diacritical points often omitted. Dated Friday, 20th Rabî' I., 959. Revised and collated. Injured by insects.

Bîj. Libr., a.h. 1023, from Shaikh 'Alam Allah.

Cat. 228, xiv. 2.

247.

B 58. Size 7½ in. by 5 in.; foll. 62. Twenty-three lines in a page.

Another copy of Abu'l-'Alâ's Commentary, written in a similar style, but inferior to the preceding copy. A few marginal notes. Injured by damp.

Various pieces of *Persian* poetry have been written on the vacant spaces at the beginning and end of the book.

248.

B 59. Size 7¾ in. by about 5 in.; foll. 58. From twenty-one to twenty-three lines in a page.

Another copy of the same Commentary, imperfect at the end.

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[1] He mentions, however, such an appendix with another commentary on the work, iv. 400.

[2] المشهور بالفخر الخر[اسا]نى. Thus the author calls himself in his preface.

[3] Another MS. (no. 248) has بحكمته.

Plainly written, probably of the tenth century. The copyist seems to have been short of paper, as he used occasionally leaves already filled with writing on one side, or such as are of a much smaller size than the rest. A defect after fol. 7.

Cat. 228, xiv. 3 (?).

249.

1170. Size 8 in. by 5½ in.; foll. 131. Thirteen lines in a page.

كتاب مجمع البحرين وملتقي النيرين

تصنيف الشيخ الامام العلامة المحقق المدقق الفهامة مظفر الدين احمد بن على بن تغلب[1] بن ابى الضياء الساعاتي البعلبكى اصلا البغدادى منشا تغمده الله برحمته.

The celebrated work on Ḥanafite Law, by Ibn al-Sâ'âtî (d. A.H. 694). Cf. Ḥ. Kh. v. 396; Cat. Mus. Brit. 118; Flügel, Hdss. Wien, iii. 205; Cat. Lugd. iv. 132 sq., etc.

A good copy, neatly written, with vowel-points frequently inserted. It was transcribed by Aḥmad b. 'Omar العَمريطى Ḥanafî, for his own use (علقها لنفسه بيده الفانية الخ), and dated Friday, 23rd Rajab, 938. It was also collated with a copy written by the author himself, the variants of which are marked with بخطه. At the beginning is a table of contents.

[Gaikwar.]

250.

B 355. Size 11½ in. by 9¼ in.; foll. 646. Thirty-one lines in a page.

A Digest of Ḥanafite Law, called الوافى, with a Commentary (ممزوج), both by Ḥâfiẓ al-dîn Abu'l-barakât 'Abdallah b. Aḥmad b. Maḥmûd Nasafî (d. A.H. 710). The commentary is entitled الكافى فى شرح الوافى. Cf. Ḥ. Kh. vi. 418 and v. 23, and Bibl. Sprenger. 627.

[1] The common reading is ثعلب.

Beginning: ... الحمد لمن جلت نعمه ودقت حكمه ... قال الصدر الكبير حافظ الملة والدين بحر المعانى نعمان الثانى عبد الله بن الصدر السعيد الشهيد حميد الملة والدين احمد بن الصدر السعيد حافظ الدين محمود النسفى تغمده الله برحمته لما فرغت من المختصر المسمى بالوافى اردت ان اشرحه شرحا ارسمه بالكافى الخ.

The *Wâfi* is arranged and subdivided exactly like the *Hidâyah*.

The present copy is in fifteen fascicles, written in various, and generally very bad, Nasta'lîḳ hands, of the tenth century. The text is not distinguished from the commentary. The concluding portion is wanting, and the last two leaves much injured. On a vacant leaf after the second fascicle (fol. 112) have been written the place and date of the composition, Bukhâra, 22nd Ramaḍân, 684. Prefixed is a list of contents.

Seal of Ibrâhîm Nauras ('Âdil Shâh II.). Bîj. Libr., A.H. 1024, from Muḥammad b. Ibrâhîm Muḳri'.

Cat. 227, v. 1.

251.

B 361. Size 9½ in. by 6¼ in.; foll. 244. Twenty-nine lines in a page.

The first part of the preceding work, imperfect at the end.

Written in a small Persian hand, without distinction of the original text; of the tenth century. Ends in the كتاب الرضاع. The first two leaves, and foll. 137-144 have been restored by a later hand. Single leaves are missing after foll. 27 and 194. Prefixed is a list of contents, in a modern hand.

Fol. 236 is inscribed اجزا الكافى كلينى. Cf. Catal. 227, v. 5 and xxi. (?).

252.

B 357. Size 11¼ in. by 6½ in.; foll. 269. Twenty-five lines in a page.

The second part of the same work, from كتاب الطلاق to كتاب الوقف.

Well written; the text of the *Wâfi* not distinguished.

Conclusion: تم الكتاب الجلد الثانى للكافى فى شرح الوافى فى يوم الاحد (من تاريخ الاول)[1] من شهر ذى القعد.

The beginning and end are worm-eaten.

Cat. 227, v. 2.

253.

B 362. Size about 11 in. by 6½ in.; foll. 227. Twenty-five lines in a page.

The third part of the same work, from كتاب البيوع to كتاب الهبة.

Written in the same hand as the preceding MS.; the text of the *Wáfi* marked here with red lines. Conclusion: تم الجلد الثالث من الكافى فى شرح الوافى فى يوم الاحد من شهر ذى القعد (sic!). Some marginal notes. Slightly imperfect at the beginning. The first words are: على الوجود لا محالة. Much injured by insects towards the end.

Cat. 227, v. 4 (?).

254.

B 358. Uniform with the preceding MS.; foll. 271.

The fourth part of the same work, from كتاب الاجارة to the end.

Written like the preceding MS. Conclusion: تم المجلد الرابع من كتاب الكافى وبتمامه يتم الكتاب كاتب هذه الحروف ومالك هذا الكتاب حسين بن محمد اللهم اغفر له ولوالديه .... مؤرخا بليلة الاربعاء الثالث والعشرين من شهر ربيع الآخر فى سنة ثمان وسبعين والف[2] من هجرة من عليه من الصلوات افضلها ومن التحيات اكملها.

Worm-eaten at the beginning.

Cat. 227, v. 3.

[1] The words in brackets are added on the margin.

[2] Originally الف وستين وستة عشر (sic!).

255.

B 334. Size 14¼ in. by 9½ in.; foll. 746. Five lines in a page.

Another work on Hanafite Law by Abu'l-barakât Nasafî, entitled كنز الدقائق. It is an abstract of his الوافى. Cf. H. Kh. 250; Flügel, Hdss. Wien, iii. 206; Stewart's Catal. 146, etc. Copies are frequent. Printed at Dehli, A.H. 1287.

A fine copy, carefully written in a large character, with vowel-points. The broad margin is divided into three columns, the outermost of which is filled with a *Persian* translation. It concludes: الحمد لله الذى وفقني على ترجمة هذا الكتاب والصلوة على رسوله محمد . . .[1] روف بنده فقير حقير خاكسار بيمقدار اميدوار درگاه معبود محمود بن عبد الهادى ابن شيخ ميرانجيو بن عبد الودود ابن ابو سعيد بن ملك جهان شاه المعروف بالكَوْرى آينده از گجرات بحكم الله تعالى وبخواست علم قديم او.

Occasional glosses. The latter portion has been partly destroyed by white-ants.

Bîj. Libr., A.H. 1033.

Cat. 227, iii.

256.

B 335. Size 12 in. by 9 in.; foll. 162. Nine lines in a page.

Another copy of the كنز الدقائق.

Well written, with vowel-points. Dated 11th Rabí' I., 1082. Covered with notes, and preceded by a list of contents. Slightly injured.

257.

2123. Size 14 in. by 8¼ in.; foll. 346. Seven lines in a page.

Another copy of the same work.

Well written in a large hand. Dated 2nd Jum. II., 1108 (or 1106?).[2] It was transcribed by Shaikh Aḥmad, by order of Khwâjah Shikîb, at Burhânpûr. Copious marginal notes.

[Coll. Fort William, 1825.]

[1] Effaced.

[2] Originally . . . عام ثمان, but ست as a correction.

258.

993. Size 10½ in. by 7 in.; foll. 215. Eleven lines in a page.

Another copy of the كنز الدقائق, with numerous glosses.

Beautifully written on yellow and red paper, the text in a bold round hand, and the glosses in a small character. At the beginning a table of contents.

[Johnson.]

259.

2125. Size 12½ in. by 9 in.; foll. 222. Seven lines in a page.

Another copy of the same work.

Well written in a large hand, furnished with notes, and preceded by a table of contents. The first page of the text, and the latter part of the index, are, however, missing. Beginning: عبد الله بن احمد.

[Coll. Fort William, 1825.]

260.

1891. Size about 11¼ in. by 6½ in.; foll. 408. Seven lines in a page.

Another copy of the same work.

Written alternately in two bold hands of similar appearance. Several portions, including the beginning and the end, restored in different hands. Numerous notes. Coloured lines round the pages, and a rich ornament at the beginning.

[Johnson.]

261.

B 338. Size 11 in. by 7 in.; foll. 394. Nine or seven lines in a page.

Another copy of the same work, made up of three different fragments, in inelegant Persian hands, and completed by a later hand. Copious notes. A defect after fol. 14.

Signature and seal of Maḥmûd b. Mîr Saiyid 'Abd al-raḥmân at the end. Bîj. Libr., A.H. 1028.

262.

B 336. Size 10½ in. by 6 in.; foll. 394. Seven lines in a page.

Another copy of the same work, defective and injured both at the beginning and end. Well written, with vowel-points. Occasional notes. Most of the pages within red lines.

Begins: وعلى آله. Foll. 38-40 mutilated. A slight defect after fol. 44.

263.

B 337. Size 9¾ in. by 5½ in.; foll. 114. Seven lines in a page.

The first part of the preceding work, imperfect at the end.

Well written, with vowel-points added, and with copious notes. Of the tenth century. Ends in the كتاب الطلاق.

Bij. Libr., A.H. 1054, from Ḳâḍi Khushḥâl. Seal of Muḥammad 'Âdil Shâh.

264.

B 372. Size 10½ in. by 6¼ in.; foll. 657. Twenty-one lines in a page.

The latter portion of a large Commentary on the كنز الدقائق, beginning with the كتاب الدعوى. If a recent inscription on fol. 73 may be trusted, this is التبيين, *i.e.* the تبيين الحقائق of Fakhr al-dîn 'Othmân b. 'Alî Zaila'î (d. A.H. 743). Cf. H. Kh. v. 250; Aumer, Hdss. Münch. 99 sq.; and Flügel, Class. 332.

The text of the *Kanz* is introduced by قال.

Indifferently written, of the eleventh century. The first leaf is wanting. Beginning: واسم الفاعل مدعى. Other defects after foll. 38, 39, 480, 544, 597, 607, and 656. Several leaves mutilated.

Erroneously described as the second volume of the *Nihâyah*. Cf. Cat. 227, i. 11 (?).

265.

2126. Size 12½ in. by 7¾ in.; foll. 239. Twenty-six, afterwards between twenty-nine and thirty-one lines in a page.

A Commentary (ممزوج) on the كنز الدقائق, by (Badr al-dîn) Abu Muḥammad Maḥmûd b. Aḥmad

'Aini (d. A.H. 855). Cf. Ḥ. Kh. v. 250. It has been printed at Bûlâḳ, A.H. 1285.

Plainly written. In two volumes. The original hand terminating, however, shortly after the beginning of the second volume (fol. 124), the remainder has been supplied from another copy, which was transcribed by Molla Dâ'ûd b. بريم. At the end is the date of the author's copy, viz., Cairo, D'nu'l-ḥijjah, 818.

Frequent marks in the shape of flowers on the margin, indicating the beginnings of new chapters. Defects after foll. 15 and 85. Worm-eaten.

[College of Fort William, 1825.]

266.

B 340. Size 13 in. by 7½ in.; foll. 404. Twenty-seven lines in a page.

The first part of a copious Commentary on the same work, by Zain al-'Âbidîn b. Ibrâhîm Miṣrî, commonly called IBN NAJÎM (d. A.H. 970), who entitled it البحر الرائق. Cf. Ḥ. Kh. v. 250.

This is a commentary by قوله. The author, in compiling it, made use of numerous works, which he enumerates in his preface. Amongst the earlier commentaries on the *Kanz* he prefers that of Zaila'î.

This part extends to كتاب الاعتكاف. Well written, by Muḥammad Laṭîf (?). Some leaves worm-eaten.

Wrongly inscribed كتاب مجموعة الفتاوى. Cf. Catal. 228, xviii.

267.

596. Size 11¼ in. by 7¼ in.; foll. 436. Thirty-five lines in a page.

Another portion of the preceding Commentary, imperfect and injured both at the beginning and end.

It comprises from كتاب النكاح to كتاب الوقف. Plainly written, headings and titles in red. The first fol. is nearly destroyed. Fol. 2 begins: فى الولى لابى الزوج. Foll. 23 and 28 should be transposed; fol. 177 should be placed after 172, and foll. 257 and 258 after 250.

268.

1401. Size 12 in. by 6½ in.; foll. 231. Twenty-nine lines in a page.

Another portion of the same Commentary, extending from كتاب الاعتاق to كتاب الوقف.

Plainly written. Conclusion: هذا اشر حزح شر (هذا آخر شرح .sic, r) النصف الاول من الكنز المسمى بالبحر الرائق شرح كنز الدقائق للشيخ العالم العلامة البحر الفهامة بن نجيم الحنفى تغمده الله بالرحمة الخ.

Cf. Stewart's Catal., p. 147, xxiii.

[Tippu.]

269.

B 339. Size 8¼ in. by 6 in.; foll. 245. Twenty-five lines in a page.

هذا شرح لطيف مختصر منيف للعلامة المحقق ملا مسكين على الكنز للعلامة النسفى الخ.

A concise Commentary (ممزوج) on the same work, by Molla MISKÎN (Mu'în al-dîn Muḥammad Harawî). Cf. Ḥ. Kh. v. 251. Glosses on it are to be found in Aumer, Hdss. Münch., p. 93.

This commentary begins without a preface, الحمد هو الوصف بالجميل الاختيارى. Various old authorities are quoted in it.

Written in a small hand, and dated 18th Jum. I., 1011. The scribe gives his name as Muḥammad b. Aḥmad الشلبى Ḥanafî. Gold and blue lines round each page. Notes in the earlier portion. A slight defect after fol. 33, and a larger one after fol. 177. Fol. 43 mutilated. Injured by damp.

Cat. 228, xiii.

270.

571. Size 12½ in. by 6½ in.; foll. 228. Twenty-one lines in a page.

Another copy of the preceding Commentary.

The commencement is wanting, and several blanks have been left in the first pages, the original copy having apparently been mutilated. Begins: سواء كان بظاهر الكف (= fol. 4*v*. of the preceding copy). Plainly

written; the original text not distinguished in the latter portion. Worm-eaten, and stained by damp.

Described by mistake as هداية الفقه by the former owner, R. Johnson.

271.

567. Size 11½ in. by 7¼ in.; foll. 224. Twenty-five lines in a page.

Two fragments of the الفتاوى البزّازيّة, or Collection of Legal Decisions, by (Ḥâfiẓ al-dîn) Muḥammad b. Muḥammad Kardarî, commonly called Ibn al-Bazzâzî (d. A.H. 827). It is also called الجامع الوجيز, and was composed in A.H. 812. See Ḥ. Kh. ii. 49 and iv. 367; Flügel, Hdss. Wien, iii. 243; and Aumer, Hdss. Münch. 105.

The first fragment (foll. 2–151), which is very well written, contains the beginning of the work, viz. the spiritual law, besides the following books, النكاح, الطلاق, الايمان, and العتاق, in which it ends abruptly. The first leaf is mutilated.

The second fragment (foll. 153–224) begins with كتاب الدعوى, and breaks off abruptly in the following book, كتاب الاقرار. It is written in a larger and more cursive hand than the first portion.

Fol. 1 contains the beginning of an index of contents, in a different hand.

[Johnson.]

272.

1871. Size 8¼ in. by 4¼ in.; foll. 357. Seventeen lines in a page.

Ibn Najîm's[1] (d. A.H. 970) الاشباه والنظائر, on Ḥanafite Law. Cf. Ḥ. Kh. i. 309; Cat. Mus. Brit. 124; Cat. St. Petersb. 42, etc. Printed at Calcutta, 1826.

This copy was made for 'Abdallah b. Shaikh Muḥammad Ṭâhir Fârûkî, at Cambay (فى البندر المبارك كنبايت, see fol. 6). Well written. Notes in the latter portion. Prefixed is an index to the contents. Foll. 1–5 are filled with various notes. Two leaves are wanting after fol. 184. Fol. 170 should be placed after 177, and fol. 203 after 205.

[Hastings.]

[1] See no. 266.

273.

2142. Size 8¼ in. by 5⅝ in.; foll. 639. Twenty-three lines in a page.

The first half of a Digest of Ḥanafite Law, styled تنوير الابصار وجامع البحار, with a Commentary (ممزوج), both by Shams al-dîn Muḥammad b. 'Abdallah[1] Timurtâshî of Ghazzah (d. A.H. 1005). The commentary is entitled منح الغفار بشرح تنوير الابصار. See Ḥ. Kh. ii. 453; Stewart's Catal. 148; Cat. Mus. Brit. 123; and Aumer, Hdss. Münch. 105.

Beginning: ان اجرما افتتحت به الكتب والدفاتر. The author relates that before commencing the work he received a direct inspiration from the Prophet, who appeared to him in a dream, at Ghazzah.

In two volumes, the first comprising the spiritual law, and the second (fol. 272) containing from كتاب النكاح to كتاب الوقف. Clearly written in different hands. The colophon runs as follows: تم الجزء الثانى بحمد الله . . ليلة الاربعاء رابع عشر شعبان سنة ١١٤١ برسم كاتبه الفقير احمد بن المرحوم المبرور محمد شمس وصلى الله الخ. Notes. Each part is preceded by an index. Fol. 3 contains an account of the author, taken from تاريخ الشيخ مصطفى فتح الله الحموى. Foll. 8 and 9 should be transposed.

274.

2022. Size 11⅝ in. by 7¾ in.; foll. 461. Thirty-three lines in a page.

الجزو الثانى من منح الغفار شرح تنوير الابصار تاليف الاستاد الهمام عالم الربع المعمور بالانام شيخ مشايخ الاسلام الشيخ محمد بن عبد الله الغزى التمرتاشى رحمه الله الخ.

The second half of the same work, from كتاب البيوع

[1] Only the above names occur in the preface. The pedigree proceeds as follows: b. Aḥmad b. Muḥammad b. Ibrâhîm. The surname التمرتاشى is derived from the celebrated saint Timurtâsh, of whom the author was either a descendant or a follower.

to the end. The epilogue contains the date of composition, viz. A.H. 997.

Clearly written, probably in Syria. Dated 1st Ṣafar, 1091. Concludes with the following verses:

يا ناظرا فيه سل بالله مرحمة
على المصنف واستغفر لصاحبه
واطلب لنفسك من خير تريد به
وبعد ذلك غفرانا لكاتبه

An index has been added on a fly-leaf.

The signatures of two later owners, Saiyid Hâshim b. S. Ḳâsim b. S. Muḥammad Ibn Zaitûn, and Saiyid Muḥammad, Mufti at Ḥalab (?, المفتى بحلب), A.H. 1109, on the title-page.

[College of Fort William, 1825.]

275.

584. Size 11¾ in. by 6¾ in.; foll. 153. Twenty-five lines in a page.

The first part of the الفتاوى العالمكيرية, or Legal Decisions compiled by order of Aurangzîb, by Shaikh Niẓâm and other Indian lawyers. The work was printed at Calcutta, A.H. 1243, and at Bûlâḳ, A.H. 1282. Cf. Baillie, Moohummudan Law of Sale, p. v.

Beginning: الحمد لله رب العالمين ... كتاب الطهارة وفيه سبعة ابواب الباب الاول فى الوضوء وفيه خمسة فصول. The present volume comprises the five books on the spiritual law. Clearly written in Nasta'lîḳ, by one 'Abd-allah. Dated 1st Rabî' II., 1161. Injured by damp.

[Hastings.]

276.

B 359. Size 9¾ in. by 5½ in.; foll. 376. Twenty-five lines in a page.

A work on details of Ḥanafite Law, entitled خزانة الروايات. The author, whose name does not occur, is, according to Ḥ. Kh. iii. 135, Ḳâḍi جكن (Juggan?)[1] Hindî, of كرو (?) in Gujarât.

This is a mere compilation from various works on law, rites, and morals, which are frequently quoted. Most of these date from the sixth, seventh, and eighth centuries, though the compiler certainly belongs to a more modern period. The order of arrangement is the common one, save that a كتاب العلم has been added at the beginning, and كتاب المفقود is followed by a rather long كتاب الاستحسان والكراهة (fol. 317), with which the present MS. concludes. This, therefore, appears to be the first part only.

Plainly written in different hands. Of the eleventh century. Red lines round the pages.

Catal. 228, x.

277.

B 360. Size about 10½ in. by 6 in.; foll. 92. Nineteen lines in a page.

A fragment of a treatise on Police Regulations, entitled نصاب الاحتساب, by 'Omar b. Muḥammad b. Iwaḍ Sha'mî (Ḥanafî). Cf. Ḥ. Kh. vi. 345, Stewart's Cat. 149, xxxiv., and Bibl. Sprenger. 657.

This fragment contains the beginning of the work (foll. 1-29), and the concluding portion (foll. 30-49), the latter being defective after fol. 37. The first chapter is on the definition of the terms الاحتساب and الحِسْبة, and gives a detailed account of the duties connected with the latter office. The last chapter is the sixty-sixth. Conclusion: قد تمت كتب هذا الكتاب المسمى بنصاب الاحتساب.

Plainly written in two hands. Notes in the first portion.

There follows another fragment (foll. 50-92), written in the first of the two hands aforesaid, which treats of the same subject, although it is doubtful whether it belongs to the above treatise. It begins: فى تفصيل منصب الاحتساب, and is preceded by a vacant leaf, which has been inscribed نصاب الاحتساب, and subsequently, اين كتاب اعمال الاحتساب. All headings omitted. Frequent blanks.

[1] This name occurs in Sprenger, Catal. Libr. Oudh, p. 246.

SHÂFI'ITES.

278.

B 366. Size 12 in. by 9 in.; foll. 158. Thirteen lines in a page.

A system of Shâfi'ite Law, being, according to the inscription, المحرّر by Abu'l-Kâsim 'Abd al-karîm b. Muḥammad Râfi'î Kazwînî (d. A.H. 623), on which compare H. Kh. v. 419, and Cat. Bodl. i. 78.

There is no special preface in this MS. It begins: الحمد لله رب العالمين . . . . كتاب الطهارة قال الله تعالى وَأَنْزَلْنَا مِنَ ٱلسَّمَآءِ الخ.

In the colophon, the work is ascribed to *Nawawî* (تاليف الشيخ الامام العامل الامجد محيى الدين يحيى (sic) ابن شرف النووسى). This is, however, evidently incorrect. That it is really المحرر, is proved by its near relation to Nawawî's منهاج الطالبين,[1] which is an abridged edition of that work.

The following books (كتاب) occur in this MS.: الطهارة; الصلوة; الجنائز; الزكوة; الصيام; الحجّ; البيوع; النكاح; الجراح; السير; ادب القاضى; الشهادات; العتق; امهات الاولاد.

Well written in two hands, with vowel-points added. Completed on Monday, 29th Shawwâl, 1026, by 'Alî b. Ibrâhîm. Numerous notes. Defects after foll. 88 and 96. The margin injured in the earlier portion.

Signature of Saiyid 'Abd al-raḥmân b. 'Alawî al-'Aidarûs Ḥusainî at the end and on the title-page.

Cat. 227, vi. (?).

279.

B 354. Size $12\frac{1}{2}$ in. by $7\frac{3}{4}$ in.; foll. 312. Forty-two or forty-three lines in a page.

The second part of a Commentary on *Nawawî's* abstract of Shâfi'ite Law, منهاج الطالبين, by Kamâl al-dîn Muḥammad b. Mûsa Damîrî (d. A.H. 808), who completed it A.H. 786, and entitled it النجم الوهّاج. Cf. H. Kh. vi. 208; Cat. Bodl. i. 77, and ii. 573; and also Wüstenfeld, das Leben und die Schriften des al-Nawawî, p. 50.

This part extends from كتاب النكاح to the end. The text of the *Minhâj* is introduced by قال.

Plainly written; finished in Rajab, 895 (بين الصلوتين يوم الاحد من شهر الله الاصب رجب المرجب), by Zain al-dîn b. سمرجى b. Ḥâjjî Maḥmûd Khunjî.[1] The last leaves are injured.

Signatures of several owners on the title-page, the earliest that of Ṣadr al-sharî'ah, "a descendant (سبط) of Abu 'Abdallah, the author of الحاوى" (*i.e.* of Najm al-dîn 'Abd al-ghaffâr Kazwînî, d. A.H. 665).[2] Bîj. Libr., A.H. 992.

Cat. 227, iv. 2.

280.

B 367. Size 12 in. by $8\frac{1}{4}$ in.; foll. 454. Thirty-three lines in a page.

The first half of a large Commentary (ممزوج) on the same work, styled تحفة المحتاج. The author does not give his name, but he says in his preface that he began his work on 12th Muḥarram, 958. In a more modern inscription, which proves to be correct, he is called Aḥmad b. Ḥajar, *i.e.* Aḥmad b. Muḥammad b. Ḥajar Haithamî Makkî (d. A.H. 973). This commentary was printed at Cairo, A.H. 1282, in four vols.

Beginning: الحمد لله الذى جعل لكل امة شرعة ومنهاجا.

In two volumes, the first of which concludes with كتاب الحج, and is dated A.H. 1012 (نهار الاحد آخر سنة اثنى عشر بعد الف). The second begins (fol. 255*v.*) with كتاب البيع, and concludes (fol. 454*r.*) with كتاب الجعالة. On the last page begins the third volume with كتاب الفرائض.

Clearly written, the text of the *Minhâj* in red. Numerous notes in the earlier portion. Foll. 50-65 have been supplied by a different hand.

The above-mentioned inscription is in the hand of the owner, 'Abd al-raḥmân b. Saiyid 'Alawî b. Aḥmad b. 'Abdallah al-'Aidarûs Ḥusainî.

Cat. 227, iv. 1.

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[1] See the following MS.

[1] الحنجى (sic), rhyming with المُنجى.

[2] See H. Kh. iii. 5, and below, no. 285.

281.

B 370. Size about 10¼ in. by 6 in.; foll. 233. Twenty-five lines in a page.

كتاب فتح الوهاب بشرح منهج الطّلاب تاليف الامام فريد دهره .... الشيخ ابو يحيى زكرياء الانصارى الشافعى الخ.

The first part of Abu Yahya Zakariyâ b. Muhammad Ansârî's (d. A.H. 926) Commentary (ممزوج) on his own منهج الطّلاب, which is an abridgment of Nawawî's *Minhâj*. Cf. Ḥ. Kh. vi. 209, and Cat. Mus. Brit. 136.

This part concludes with كتاب الجعالة. It is plainly written in two hands, the second being superior, with some notes. The first five foll. are filled with various notes and extracts.

Signature of 'Abd al-rahmân b. Saiyid 'Alawî al-'Aidarûs Husainî.

282.

B 371. Uniform with the preceding MS.; foll. 228.

The second part of the same work, from كتاب الفرائض to the end. Written in the second hand of the preceding MS.

Cf. Catal. 228, ix.

Signature of 'Abd al-rahmân . . . al-'Aidarûs. The present MS. and the preceding formed originally one volume.

283.

B 373. Size 10 in. by 6½ in.; foll. 63. Twenty-one lines in a page.

The first portion of the same work, ending abruptly in كتاب الصلوة. It is also defective after fol. 40, and injured at the beginning.

Well written, with copious notes. The title-page contains some poetry in praise of "the two Shaikhs" (Nawawî and Râfi'î), in the same hand.

Cat. 228, xix. (?)

284.

2924. Size 11⅜ in. by 8¼ in.; foll. 275. Generally thirty-three or thirty-five lines in a page.

Various fragments of Commentaries on *Nawawî's* منهاج الطالبين, and on another work on Shâfi'ite Law, written in different hands and at different dates, and in a desperate state of confusion. By forging catchwords, however, or by altering the first words of the leaves, the appearance of being consecutive and complete has been given to the whole. It begins with the commentary on كتاب الرهن from the second work, which appears to have originally formed the beginning of a separate volume. Hence the whole book has been styled كتاب الرهن in one inscription,[1] and in another is further described as follows: الاول من كتاب الرهن من شرح العباب للعلامة بن . . .[2] الله به آمين. There is a Shâfi'ite law-book with the title العباب mentioned by Ḥ. Kh. iv. 179, though neither the name of its author nor the existence of a commentary on it seems known to him.

According to the above inscriptions, the book has been described by an English owner as "Kitab u Rehen," etc., and lettered on the back "Kitab Rahen."

285.

B 368. Size about 7⅝ in. by about 4 in.; foll. 268. Thirty-five lines in a page.

كتاب العجاب فى شرح اللباب

للمصنف وهو الامام الفاضل والهمام الكامل نجم الملة والدين عبد الغفار القزوينى صاحب الحاوى الصغير الخ.[3]

Najm al-dîn 'Abd al-Ghaffâr (b. 'Abd al-karîm) Kazwînî's (d. A.H. 665) Commentary on his own abstract of Shâfi'ite Law, اللباب, imperfect at the end. Cf. Ḥ. Kh. v. 302, regarding the original work.

This commentary is not mentioned anywhere. Only select passages of the original work are explained in it. The preface, if there was any, is wanting. Begins: باب رافع الحدث والخبث الماء الطاهر اى رافع الحدث وكذا رافع الخبث.

Beautifully written, mostly in a minute Naskh, but towards the end in Nasta'lik; of the ninth or tenth

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[1] To this has been added by a later hand: من تصنيف خواجه موسى مشتمل بر احوال مسايل.
[2] Effaced.
[3] This title is in a later hand.

century. The text and the commentary are distinguished from each other in various ways. Ends in باب الجهاد. The upper portion of the book has been destroyed by white-ants.

Seal of Ibrâhîm Nauras (ʻÂdil Shâh II.).

Cat. 228, xv.

286.

B 365. Size about 10 in. by 6¾ in.; foll. 359. Twenty-nine lines in a page.

A work on details of Shâfiʻite Law, entitled كتاب الانوار لاعمال الابرار, by Jamâl al-dîn Yûsuf b. Ibrâhîm Ardabîlî (d. A.H. 799). See Ḥ. Kh. i. 484, who gives an abstract of the preface.

It begins here: الحمد لله الحميد المجيد المحصى المبدئ المعيد.

The following is a list of the books: الطهارة; التيمم; الحيض; الصلوة; الجنائز; الزكوة; الصيام; الاعتكاف; الحج; النذر.—البيع; السلم; الرهن; التفليس; الحجر; الصلح; الحوالة; الضمان; الشركة; الوكالة; الاقرار; العارية; الغصب; الشفعة; القراض; المساقاة; الاجارة; الجعالة; احياء الموات; الوقف; الهبة; اللقطة; اللقيط; الفرائض; الوصية; الوصاية; الايداع; قسم الفئ والغنيمة.—النكاح; الصداق; القسم والنشوز; الخلع; الطلاق; الرجعة; الايمان; الايلاء; الظهار; الكفارة; القذف واللعان; العدة; الرضاع; النفقات.—الجراح; الديات; دعوي الدم والقسامة; الامامة والوزارة الخ; الردة; الحدود; ضمان الولاة الخ; الجهاد; الجزية; الصيد والذبائح; الاضحية; الاطعمة; السبق والرمى; ادب القضاء; الدعوى; الشهادات; الدعاوى والبينات; القسمة; العتق; التدبير; الكتابة; عتق امهات الاولاد.

Clearly written in a small hand. The colophon runs as follows (fol. 357): تمت هذا الكتاب بعون الله الملك الغفار بيد فقير حقير قاسم بن احمد عرفه سندى فى وقت العصر روز چهار شنبه تاريخ روز ششم ماه صفر سنه ٩٧٢ صاحبه ومالكه فقيه ابرهيم بن نقيه محمد ساكن بندر ساكوه در ولاية على عادل خان الخ, and it concludes with three *Persian* verses. Prefixed is an index, in the same hand. The *recto* of the first leaf belongs to a different treatise. Some notes. Red lines round the pages.

Foll. 357*v*.-358. A short treatise on the superstitions connected with each day of the month.

Fol. 359*v*. A tract in *Persian* on funeral repasts.

The earlier portion (some eighty leaves) is much injured by insects. The first few leaves especially are in a very bad condition.

In a note on fol. 2, dated A.H. 976, the book is declared a وقف.

Cat. 228, xvi.

287.

B 375A. Size 7¾ in. by 5¾ in.; foll. 14. Fifteen lines in a page.

A popular work on religious duties, according to the Shâfiʻite rite, concerning purification, prayer, funerals, alms, fasting, pilgrimage, and contracts. The author is not known. Beginning: الحمد لله رب العالمين واشهد ان لا اله الا الله .... وبعد فهذا مختصر فيما لا بد لكل مسلم من معرفته من فروض الطهارة والصلوة وغيرهما الخ.

Well written in a large hand. Dated Saturday, 16th Jum. I., 1189 (سنة ١٨٩). It was transcribed by Muḥammad b. Aḥmad b. Muḥammad با حشوان, probably in Southern Arabia.

288.

2308. Size 8½ in. by 4½ in.; foll. 288. Sixteen lines in a page.

I. Foll. 1-223. A treatise on the differences between the four orthodox Imâms, entitled رحمة الأمّة فى اختلاف الائمّة. The author, who is not mentioned, is, according to Ḥ. Kh. iii. 351, either Ṣadr al-dîn Abu ʻAbdallah Muḥammad b. ʻAbd al-raḥmân Dimishkî ʻOthmânî, who wrote in A.H. 780, or Abu'l-Ḥasan Saʻdî.

Beginning: الحمد لله الذى اجزل احسانه' وانزل قرآنه' وبيّن فيه قواعد دينه واركانه'. The order of

arrangement is that of the Shâfi'ite law-books. As a rule, only the dissenting doctrine is given in cases where the rest agree.

II. Foll. 224-288. The Collection of Fatwas of *Nawawi*, as arranged and augmented by his pupil 'Alâ al-dîn 'Alî b. Ibrâhîm Dimishkî, commonly called Ibn al-'Aṭṭâr (d. A.H. 724). Cf. Ḥ. Kh. iv. 369; Wüstenfeld, das Leben des al-Nawawî, p. 53 sq. and 31; and also Orientalia, ii. 339.

The editor states in his preface that he added to the original collection other "questions" (مسائل) collected by him from the lectures of Nawawî. On the other hand, those of the original Fatwas which did not refer to the law were placed by him at the end of the work.

Well written. The copyist gives his name at the end of the first treatise, as Muḥammad Gharîb, of India.

The second treatise is inscribed الجزو الاول من منتخب الفتاوى النووية الشافعية. The book was once in the possession of Jamâl 'Alî.

[College of Fort William, 1825.]

SHÎ'ITES.

289.

1449. Size 10 in. by 6⅓ in.; foll. 372. Twenty-one lines in a page.

A handbook of Shî'ah Law, entitled كتاب من لا يحضره الفقيه ("every man his own lawyer") by Abu Ja'far Muḥammad b. 'Alî Ibn Bâbawaih Kummî (d. A.H. 381). Cf. Ṭûsî, p. ٣٠٣, l. 17; Cat. Bodl. ii. 91; Cat. St. Petersb. 250; and Cat. Mus. Brit. 415.

Beginning: اللهم انى احمدك واشكرك واؤمن بك واتوكل عليك. In four separate parts (which conclude with foll. 95, 175, 259, and 339 respectively), the first two comprising the spiritual law. Each part is subdivided into chapters (باب).

The author gives in an appendix a full account of the Isnâds which have been omitted in the course of the work.[1] A second appendix (fol. 356v.) contains the same Isnâds alphabetically arranged by Mîrzâ Muḥammad Astarâbâdî.

Well written in a small hand, the last portion, however, in a different style. Collated by the owner, Muḥammad Sa'îd Ashraf, in A.H. 1097. The greater part of the first appendix, which is written in a hurried Nasta'lîk, has the same date.

Foll. 82–89 and 91–96 should be transposed, and foll. 354–372 should be arranged as follows: 354, 356–358, 355, 362, 359–361, 364–371, 363, 372.

[Hastings.]

290.

1103. Size 13 in. by 7¼ in.; foll. 608. Twenty-five lines in a page.

A system of Shî'ah Law, entitled معارج الدين ومناهج اليقين, by Muhadhdhab al-dîn Aḥmad b. 'Abd al-Riḍa, who compiled it for the use of his son, Muḥammad Ilyâs, and completed it in A.H. 1079, at Mashhad.

The rhymed preface begins: احمدك اللهم يا خالقى، واشكرك اللهم يا رازقى. The author complains in it of hard times, the decay of learning, etc. His work contains fifty-nine books, which are enumerated on fol. 3, as follows: كتاب الطهارة فالصلوة فالزكوة فالخمس فالصوم فالاعتكاف فالحج فالجهاد فالامر بالمعروف والنهى عن المنكر، فالتجارة فالدين فالرهن فالحجر والمفلس فالضمان فالحوالة فالكفالة فالصلح فالشركة فالمضاربة فالمزارعة والمساقاة فالوديعة فالعارية فالاجارة فالوكالة فالوقف فالصدقة فالهبة فالسكنى والحبس فالسبق والرماية فالوصايا فالخاتمة، فالنكاح فالطلاق فالخلع فالمباراة، فالظهار فالايلاء فاللعان فالكفارات فالعتق فالتدبير فالكتابة فالاستيلاد فاليمين فالنذر فالعهد فالاقرار فالجعالة، فالصيد والذباحة فالاطعمة والاشربة فالشفعة فالغصب فاللقطة فاحياء الموات فالفرائض فالقضاء فالشهادات فالحدود فالقصاص فالديات.

These books are arranged under the four heads usual with the Shî'ites, العبادات, العقود, الايقاعات, and الاحكام. There precedes (foll. 3-43) a long intro-

[1] Cf. Cat. Bodl. ii. 92a.

duction, مقدّمة فى وجوب العلم والعمل به وفضله الخ, which contains four alleged conversations (مجلس) of Mufaddal b. 'Omar[1] with the Imâm Ja'far Şâdiķ, and the work concludes with an admonition (وصيّة) of the author to his son, which also comprises the testamentary advice of the Prophet to 'Alî, that of the latter to his three sons, that of Plato to Aristotle, etc. (foll. 586–605).

The author dates his copy in the following manner: اتفق الفراغ من مشقة مَشْقِه ساعة جواهر لا اله الّا الله' من يوم محمد رسول الله صلعم' من شهر امير المؤمنين ولىّ الله' من سنة حَمَلَة العَرش عباد الله' من حُبّهم أمناء الله' بعد مُضىّ الحاصل من ضرب تالى (ثلثى r.) نصف الميقات من الهجائية' فى عجزها من الهجرة النبوية' على مهاجرها افضل الصلوة واكمل التحية' فى المشهد المقدّس الرضوى شُرِّف بمشرّفه عليه صلوات الازلى' على يد مؤلّفه المعترف بذنبه' التائب الى ربّه المشتهر بمهذب احمد بن عبد الرضا' عوملا بالفضل والرضا آمين. The numerical value of حملة العرش is 1079, and the product of the computation following, if I do not err, 107,900 (!).

There follow (foll. 605v.–608), with the title هذه صُوَرُ خطوطٍ بعض الفضلاء المعاصرين على الكتاب الموسوم بمعارج الخ, six testimonials of learned contemporaries, approving of the present work, which, at the request of the author, were written by them successively in his copy, viz. of Muhammad al-Hurr, Abu'l-Ķâsim Riḍawî (his note in *Persian*), Hasan b. Muhammad Zamân Riḍawî, and Muhammad Fâḍil, all dated A.H. 1079, and of Bahâ al-dîn Muhammad Ardistânî, and Muhammad Şâdiķ, both dated A.H. 1086.

In two volumes, the first concluding (fol. 301) with الخاتمة, or the end of Part II. Well written in two hands. Dated 29th Dhu'l-hijjah, 1087. Ornamented and gilt.

In an elegant Oriental binding.

[Johnson.]

[1] See regarding him, Tûsî, p. ٣٣٧.

291.

2858. Size 12¼ in. by 7 in.; foll. 235. Thirteen lines in a page.

A treatise on the dogmas and the spiritual law (فروع الدين and اصول الدين)[1] of the Shî'ites, also by Muhadhdhab al-Dîn Ahmad b. 'Abd al-Riḍa, who wrote it during a stay in India, for Nawwâb Muhammad Amîn Khân, son of Nawwâb Mu'azzam Khân, in A.H. 1084, at Ahmadâbâd (Gujarât).

Beginning: امّا بعد الحمد لوليّه واهله' والصلوة على نبيّه وآله' ما توقّف الاتّصال على الوصول' وترتّبت الفروع على الاصول' فيقول الجانى الراجى عفو ربّه العفوّ الرضا' احوج خليقته اليه المشتهر بالمهذّب احمد بن عبد الرضا' وفّقه الله تعالى لطاعته' قبل انقضاء عمره ووفاته' هذا الجامع لخلاصة علم اصول الدين' والحائز لزبدة فروعه على المنهج المتين الخ.

After the dedication, which is written in a high-flown style, the first part begins (fol. 3): فاتول شمس الوصول عندها كواكب الاصول. It gives a short account of the fundamental dogmas of the Shî'ites, each under the heading كوكب. The second part begins (fol. 16): قمر الشيوع عنده نجوم الفروع. It comprises the following books, each under the symbol of a star (نجم), and subdivided into various metaphorical headings (such as جوهرة, ياقوتة, and the like): الطهارة; الصلوة; الزكوة; الخمس; الصوم; الاعتكاف; الحج; المزار (or visiting the tombs of Muhammad and the Imâms); الدعوات; الجهاد.

The date of the author runs as follows (fol. 234v.): اتّفق الابتداء بمشقّة مشقه منتصف اول النصف الثانى من شهر الاول والفراغ منها مُنتهى انتهاء النصف الاول من العشر الثالث من الشهر الثانى من السنة الرابعة من العشر التاسع بعد مضىّ عينٍ مُتوّجةٍ[2] من الهجرة النبويّة' على مهاجرها افضل الصلوة واكمل التحية' فى

[1] See regarding these terms, N. von Tornauw, das Moslemische Recht, pp. 6, 18, 26.

[2] *i.e.* غ = 1000.

بلدة احمداباد٬ جديرة السداد٬ من مُلك گجراة من بلاد الهند٬ كثيرة الخيرات خطيرة المجد٬ فى حماء حماية النوّاب٬ العظيم الثواب٬ المصدّر بالصواب٬ فى صدر الكتاب٬ حُرس بعين عناية رب الارباب٬ على يد مؤلفه الفقير (fol. 235) . . . المشتهر بالمهذّب احمد بن عبد الرضا الخ. He promises subsequently to write a commentary on the present work.

A beautiful copy, written in a bold hand, apparently by the author himself. Dated 2nd Ṣafar, 1091. Revised. A rich ornament at the beginning; coloured lines round the pages. Fol. 105 and 110 should be transposed.

Seal and signature of the author on the title-page. This copy was bought afterwards by Naṣr al-dîn, a "slave" (خانه‌زاد) of 'Âlamgîr. Seals of H. Vansittart and C. Boddam, with the signature of the latter ("Calcutta, May 1st, 1787") and an English title.

PRINCIPLES OF JURISPRUDENCE.

292.

B 319. Size 9 in. by 5 in.; foll. 158. Twenty-three lines in a page.

An abridgment of *Fakhr al-dîn Râzî's* (Muḥammad b. 'Omar Shâfi'î, d. A.H. 606) المحصول, or Principles of Jurisprudence, by Tâj al-dîn Abu'l-faḍâ'il Muḥammad b. al-Ḥasan[1] Urmawî (d. A.H. 656). It is entitled الحاصل, and written as early as A.H. 614. Cf. Ḥ. Kh. v. 424 sq.

Beginning: قال الشيخ الامام الاوحد العالم الصدر الكبير فخر الامّة لسان الملة تاج الدين حجة الاسلام سلطان المتكلمين ملك المحققين شرف النظر (?) ابو الفضائل محمد بن الحسن الارموى مد الله فى عمره ونفع به الخير دأبك الخ.

The following is a list of the principal headings: الكلام فى المقدمات (fol. 2); الكلام فى اللغات (fol. 9); الكلام فى العموم (fol. 29); الكلام فى الاوامر والنواهى والخصوص (fol. 50); الكلام فى المجمل والمبين (fol. 66); الكلام فى الناسخ والمنسوخ (fol. 71); الكلام فى الافعال (fol. 74); الكلام فى الاخبار (fol. 81); الكلام فى الاجماع (fol. 93); الكلام فى التعادل (fol. 109); الكلام فى القياس (fol. 133); الكلام فى تراجح الاقيسة (fol. 139); والترجيح الكلام فى الاجتهاد (fol. 141); الكلام فى الافتاء (fol. 145); الكلام فيما اختلف فيه المجتهدون من الدلائل (fol. 148).

A fine copy, apparently transcribed during the author's life-time. Revised and collated. Various notes. Much injured by damp.

Cat. 229, x.

[1] Thus in the present MS.; Ḥ. Kh. has Ḥusain.

293.

B 315. Size 11 in. by 7 in.; foll. 124. Nine lines in a page.

A concise treatise on the Principles of the Law, by Ḥusâm al-dîn Akhsîkatî (Muḥammad b. Muḥammad b. 'Omar Ḥanafî, d. A.H. 644). It is entitled المنتخب فى اصول المذهب, but commonly called الحسامي. Cf. Ḥ. Kh. vi. 163 and i. 335; Stewart's Catal. 151; Cat. Mus. Brit. 118; and Flügel, Class. hanef. Rechtsgel. 277.

After a few introductory words, the treatise begins: فان اصول الشرع ثلثة الكتاب والسنّة واجماع الامّة والاصل الرابع القياس المستنبط من هذه الاصول.

The headings occurring in the course of the work are almost the same with those of المغنى as given by Fleischer, Cat. Lips. 475 sq.

Boldly written, furnished with copious notes. Date, Dhu'l-ḳa'dah, 821. The margin is injured.

Bîj. Libr., A.H. 1061, from Malik Yûsuf. Seal of Muḥammad 'Âdil Shâh.

294.

594. Size 11 in. by 6 in.; foll. 292. Five lines in a page.

Another copy of the preceding work.

Well written in a large current hand, with many notes, but worm-eaten and injured by damp towards the end. The colophon is nearly destroyed; but the date, A.H. 914, is still legible. Several leaves are missing after fol. 290, and foll. 1–17 have been supplied by a different hand.

[Johnson.]

295.

B 328. Size 9 in. by 6¼ in.; foll. 123. Seven lines in a page.

Another well written copy of the same work, with copious glosses. It was transcribed in India, A.H. 992. The last fol., with the colophon, is mutilated. One leaf is missing after fol. 24, and the first fol. has been supplied by a different hand.

Bîj. Libr., A.H. 1028, from Molla Pâyandah.

Cat. 229, iii. 1.

296.

B 327. Size 9¾ in. by 6½ in.; foll. 248. Five lines in a page.

Another copy of the same work.

Well written in different hands, with copious glosses. Red lines round the first few pages. Much injured by insects.

Seal of Ibrâhîm Nauras (ʻÂdil Shâh II.) on the first page.

Cat. 229, iii. 2.

297.

662. Size 8¼ in. by 5¼ in.; foll. 119. Five lines in a page.

Another copy of the same work, written partly in Nastaʻlîḳ, and partly in Naskh, breaking off abruptly. Notes.

Wrongly inscribed منار by a later hand.

[Johnson.]

298.

B 320. Size 8⅓ in. by 4⅝ in.; foll. 46. Thirty-two or thirty-three lines in a page.

Ibn Ḥâjib's (Jamâl al-dîn Abu ʻAmr ʻOthmân b. ʻOmar Mâlikî, d. A.H. 646) مختصر المنتهى, or Principles of Jurisprudence, being an abridged edition of his منتهى السؤل. See Ḥ. Kh. vi. 170 sqq.

Begins: الحمد لله رب العالمين . . . اما بعد فانى رأيت قصور الهمم الخ.

Concludes: اتفق فراغ مصنفه منه فى السادس من شهر الله الحرام رمضان فى المقام الشريف شرفه الله مكة داخل الحرم مقابل الميزاب والحمد لله.

Written in a small hand, of the ninth century. The first leaf and the concluding portion supplied by more modern hands.

Bîj. Libr., A.H. 1026. "Present of the child of Shâh Nawâz Khân" (پیشکش فرزند شاه نواز خان).

Cat. 229, viii. 1.

299.

B 323. Size 9 in. by 4⅝ in.; foll. 49. Twenty-nine lines in a page.

A Commentary on the preceding work, by ʻAḍud al-dîn Îjî (ʻAbd al-raḥmân b. Aḥmad, d. A.H. 756). See Ḥ. Kh. vi. 171, and Cat. Mus. Brit. 724.

The original text and the commentary are distinguished by the words قال and اقول.

This is only the commencement of the work, the rest of the MS. having been lost. Closely written in a small Nastaʻlîḳ hand, with marginal notes. Stained by damp.

An ornament at the beginning contains an inscription, according to which this MS. was part of the plunder brought from Muḥammadâbâd-Bîdar, and came into the Bîjâpûr Library in A.H. 1027.

Signature of Ibrâhîm Nauras (ʻÂdil Shâh II.), with a seal bearing the inscription عناية الازلية كفاية الابدية.

Cat. 229, v. 5.

300.

B 321. Size 10 in. by 6 in.; foll. 313. Nineteen lines in a page.

Another copy of the same Commentary, imperfect at the beginning. Well written, by Shaikh Burhân; containing the complete text of *Ibn Ḥâjib*. The upper margin of the first portion has been eaten by white-ants.

The first entire paragraph begins: قال مسئلة الواجب على الكفاية.

Cat. 229, v. 1 (?).

301.

B 236. Size 9¼ in. by 5 in.; foll. 138. Twenty-nine lines in a page.

Another fragment of the same Commentary, containing the concluding portion.

Neatly written. At the end we find the date of the author, 26th Sha'bân, 734,[1] and after it the following colophon: وفرغ العبد الضعيف الراجى الى رحمة ربه اللطيف يحيى بن محمد بن على ... من كتابة هذا الكتاب بعون الملك الوهاب فى اواسط جمادى الاولى لسنة ست وثمانين وسبع مائة فى بلدة اصفهان حرسها الله عن حوادث الحدثان والحمد الخ.

The first complete paragraph begins: قال الخبر اقول الخبر ينقسم الى صدق وكذب.

Inscribed twice (fol. 100 and at the end) حاشيه شرح عقايد.

302.

B 333B. Size 7 in. by 5¼ in.; foll. 369. From fifteen to seventeen lines in a page.

A Super-commentary on *Îjî's* Commentary, commonly called شرح الشرح, by Sa'd al-dîn Mas'ûd b. 'Omar Taftâzânî (d. A.H. 792). See Ḥ. Kh. vi. 172, and Flügel, Hdss. Wien, iii. 194.

The greater part of this copy is written in a very cursive, but the concluding portion in a plainer, Nasta'lîk character, of the ninth century. Revised and collated. Some notes. The MS. having become much injured at the beginning, it was carefully mended and the writing restored by a later owner, Ḳâḍi Khushḥâl, who also supplied the last fol., which had been lost. He speaks of this in the conclusion as follows: ثم وقع الفراغ من تتميمه بعد ما نلته ناقصة الآخر ذاهبة الاوائل من مكايد الزمان وعدم مبالاة الاخوان وقلة الاهتمام بامر الكتب والكلام بكد اليمين وعرق الجبين فى حين واى حين عصمنا الله والمسلمين من هذا وما فيه آمين وانا العبد الراقم خوش‌حال وتاريخ الفراغ يوم السبت وقت العصر بمنزل العسكر عند بيت اكبرشاهى وشهره شهر صفر والماضى منه خمسة عشر والسنة الف وثلثون وارتحل فيها الراحلون رحمهم الله.

According to a note on the title-page, this MS. was presented to Khushḥâl in A.H. 1030. Bîj. Lib., A.H. 1054. Seal of Muḥammad 'Âdil Shâh, and of other owners previous to Khushḥâl.

Catal. 229, vi.

303.

1272. Size 10¾ in. by 6¾ in.; foll. 202. Twenty-one lines in a page.

Another copy of the same Super-commentary. Well written, but much injured at the end.

The leaves have been misplaced in binding; they should stand thus: 1, 3–152, 177–201, 153–176, 2, 202.

[Hastings.]

304.

B 310. Size 9 in. by 4⅝ in.; foll. 221. From twenty-six to twenty-two lines in a page.

Another copy of the same work, slightly imperfect and injured at the beginning. Closely written in different Nasta'lîḳ hands. The first words are: وآثارُ معانيه.

Erroneously inscribed: اين كتاب غايت التحقيق در علم مناظره واصول. Cf. Catal. 230, xii.

[1] The same as in Cat. Mus. Brit. 724.

305.

1872. Size 8¼ in. by 5⅝ in.; foll. 182. From fifteen to seventeen lines in a page.

Glosses on the beginning of *Îjî's* Commentary, by Saiyid Sharîf Jurjânî (d. A.H. 816). See Ḥ. Kh. vi. 172.

Beginning: قوله الحمد لله اردف التسمية بالتحميد فى مفتتح الكتاب اقتفاءً لما ورد فى الاخبار واقتداءً بطريقة الاخيار.

The first part of these glosses, extending over the first dissertation of the original work, concludes on fol. 85*v*. as follows: تمت بعون الله وتوفيقه قد تم مبادى الكلام من الحاشية القديمة ويتلوها مبادى اللغة من الحاشية القديمة صح (sic).

Fol. 86 continues: قوله من لطف الله تعالى الخ. The last gloss begins: قوله والجواب عنهما.

Written in a bad Nasta'lîḳ hand. The colophon runs as follows: تمت شد يلوح الخط فى القرطاس وكاتبه رميم فى التراب تمت الحاشية الشريفية (? الشريفة r.) الشريفية على شرح المختصر المسمى بالعضدى بعناية الملك العلى وبيمن النبى المكى المدنى يوم الاحد من شهر جماد الاول سنة تسع واربعين من عهد سلطان محيى الدين محمد اورنك زيب بادشاه غازى خلد الله ملكه . . ويوافقه سنة الهجرى وهى الف وماية وسبع وعشر[1] كاتبه مرزا بيك ابن حسن بيك كولابى فى بلدة شاهجهاناباد المريد فى جناب العالى حضرت مير سيد حسن رسول نما نارنولى.

Some notes.

[Hastings.]

306.

B 197. Size 7 in. by 5 in.; foll. 145. From twenty to seventeen lines in a page.

Another copy of the same Glosses, neatly written.

Begins: الحمد لله اردف التسمية بالتحميد اقتفاء الخ.

[1] *i.e.* A.H. 1117. Originally وعشرين had been written.

The first part ends on fol. 59, with the words: تم (المنطق من كلام صاحب الكمال)[1] بحمد الله الخ. The concluding portion of this part, as found in the preceding MS.,[2] is here omitted. Some notes.

Bîj. Libr., A.H. 1026, from Nawwâb Shâh Nawâz Khân.

Cat. 229, v. 5.

307.

2149. Size 10¾ in. by 6 in.; foll. 274. Eleven lines in a page.

تحشية السيد على العضدى

A beautiful copy of the same work, imperfect at the end. With the additional notes of Jurjânî and other glosses, some by the transcriber, whose name was 'Âṣim, and others by his teacher (لاستادى حضرت علو قدس سره), etc.

The first part ends as in the preceding MS., and has the following colophon: (sic) هذا آخر الحواشي الجديدة على شرح المختصر من مصنفات استاد البشر شرف العُلمآء المتبحِّرين زين الحق والدنيا والدين المشهور بسَيد شريف قدس روحه وتمّ الكتاب.

The second part begins with fol. 170.

The first fol. has been supplied by a later hand.

Seal of Nuṣrat Jang.

[College of Fort William, 1825.]

308.

B 322. Size 10⅝ in. by 6 in.; foll. 88. Twenty-five lines in a page.

The same Glosses, well written, with numerous marginal annotations.

This copy was transcribed by Muḥammad Amîn Samarḳandî, son of Khwâjah Muḥammad Bâḳi, for his own use. It does not, however, contain the last portion, but ends with the gloss, قوله واما الحاكم الخ. Part I.—which concludes (fol. 49*v*.) as in the two preceding MSS.—and Part II. are not separated. The last leaves are injured by insects.

Seal and note of the transcriber on the title-page.

[1] From the margin. [2] From fol. 80*v*.

309.

B 151. Size about 8½ in. by 5 in.; foll. 73. Twenty-one lines in a page.

The second part of the preceding Glosses, from مبادى اللغة to the end. Written in a fine Nasta'lîk character, with the additional notes of the author on the margin.

Bîj. Libr., A.H. 1028, from Molla Pâyandah.

Catal. 226, xv. (?).

310.

1626. Size 9 in. by 4¾ in.; foll. 181. From twenty to twenty-three lines in a page.

Glosses on part of *Îjî's* Commentary, ascribed to Mîrzâ Jân (Ḥabîb Allah Shîrâzî, d. A.H. 994). Cf. Ḥ. Kh. vi. 172. These glosses extend from مبادى اللغة to السُنّة (= foll. 12-41 of no. 299).

Beginning: قوله من لطف الله تعالى احداث الموضوعات اللغوية هذا كلام يدل بظاهره على ان الاصوات والحروف مخلوقة الخ.

The last gloss begins: قوله ولا يخفى ان هذا, and the author concludes with the words: هذا آخر ما تيسّر لنا فى شرح السنة والحمد لله الموفق للخير.

Taftâzânî's commentary is frequently quoted.

Legibly written in different Nasta'lîk hands.

[Johnson.]

311.

B 324. Size 8¾ in. by 6 in.; foll. 343. Nineteen lines in a page.

I. Foll. 1–190. The same Glosses as in the preceding MS.

II. Foll. 191–343. A fragment of what appears to be the continuation of the above glosses, as far as القياس; imperfect at the beginning.

Plainly, but carelessly written, by 'Abd al-ḳâdir b. 'Abd al-malik. The last lines of fol. 333 are wrongly drawn up in the form of a conclusion, and followed by the words تمت ثالث عشرين. The text is, however, continued on the next page.

Bîj. Libr., A.H. 1025, with the following note: بابت جامدارخانه از مير محمد طاهر موسوى.

Cat. 229, v. 3.

312.

1737. Size 8½ in. by 6¼ in.; foll. 74. Six and eleven lines in a page.

A short treatise on the Principles of Jurisprudence, styled المنار, by Ḥâfiẓ al-dîn Abu'l-barakât 'Abdallah b. Aḥmad Nasafî Ḥanafî (d. A.H. 710). See Ḥ. Kh. vi. 121, and Cat. Mus. Brit. 119.

After the short introduction, the treatise begins: اعلم ان اصول الشرع ثلثة الكتاب والسنة واجماع الامة والاصل الرابع القياس.

Written in Nasta'lîk, by Ghulâm Muṣṭafa. Dated Friday, 7th Dhu'l-ḥijjah, 1118. Covered with glosses.

There precede (foll. 1–16r.) various extracts from works on law, some in *Persian*, written across the pages in several directions.

[Johnson.]

313.

B 316. Size 10½ in. by 7¼ in.; foll. 166. Nineteen lines in a page.

A Commentary on the preceding work, by the author himself, entitled المُنوِّر فى شرح الانوار. It is not mentioned in Ḥ. Kh. nor elsewhere.

Beginning: الحمد لله واسع الرحمة وسابغ النعمة . . . . قال الشيخ الامام . النسفى غفر الله له ولوالديه . . قد صنّفتُ مُقدِّمةً فى هذا الفن وسمّيتُها المنار ثم صنّفتُ هذا المختصر فى طَرْزها وصَرفتُ الهِمَّة فى كشف أعْوارها وشرح مَبانيها واسرارها واضَفْتُ اليها من اقوالٍ اصُوليةٍ و حججٍ مرضيةٍ وفوائدَ غَريبةٍ بعدَ التماس جماعةٍ من سَاداتى واخوانى ممّا استفدت من المُعلّمين الخ.

An excellent copy, completed on Friday, 8th Muḥarram, 788, by Faḍl Allah b. 'Omar.

The original text is introduced by قوله through the greater part of the work; but towards the end it is only distinguished by a red line drawn over the first word. Some notes. Collated. Much injured by insects.

Various extracts are written on the title-page.

Bîj. Libr., A.H. 1014.

Cat. 229, i. 1.

314.

B 318. Size 11½ in. by 6¾ in.; foll. 238. Twenty-seven lines in a page.

A copious Commentary (ممزوج) on the *Manâr*, the title and author of which are not to be found, this MS. being slightly imperfect both at the beginning and end. It appears, however, from the general terms of the work, and from a comparison of several quotations on the margin of the Lakhnau edition of the نور الانوار,[1] that we have here another commentary by Nasafî himself, entitled كشف الاسرار. Cf. Ḥ. Kh. vi. 121, and Ibn Ḳuṭlûbugha, ed. Flügel, 22.

There precedes a short introduction, on the sciences of religion and law in general. After this, the commentary begins as follows (fol. 2v.): ولنشرع الآن بما ذكرتُ فى المنار اعلم ان اصول الشرع ثلثة.

Legibly written, of the tenth century; the text often not distinguished from the commentary. Injured at the beginning and in several other places.

Bîj. Libr., A.H. 1041. Present of Shaikh Ḥabîb جندى (?). Seal of Muḥammad 'Âdil Shâh on the fly-leaf.

Cat. 229, i. 2.

315.

1742. Size 8 in. by 4⅓ in.; foll. 96. Generally nineteen lines in a page.

A concise Commentary (ممزوج) on the *Manâr*, entitled دائر الوصول الى علم الاصول, being an abridged and easier version of another commentary by the author, called مدار الفحول. The latter is, according to Ḥ. Kh. vi. 125, the work of Mu'în (al-dîn) Abu 'Abdallah Muḥammad b. Mubârak Shâh Harawî. It occurs in Stewart's Catal. 150, xlvi. Cf. Bibl. Sprenger. 600 (?).

The preface begins: الحمد لله الذى سقى لاصول المستنبطين من كوثر غرائب الفهوم ماءً. The author says subsequently: اما بعد فان كتابى مدار الفحول فى شرح منار الاصول مع وجازة لفظه' وغموض لحظه' لمّا لم يعرعن نبذٍ من الاطناب لخصت منه هذا المختصر محتويا على رموز نكاته الخ.

[1] See below, no. 316.

Legibly written in various styles of Nasta'lîk, without distinction of the text in the latter portion. The colophon runs as follows: قد وقع الفراغ من تسويد نسخة الموسومة بداير بيد الضعيف الراجى الى رحمة القوى محمد رضا القنوجى النيسابورى حسب الفرمايش فضائل وكمالات دستگاه قاضى خير الدين سلمه الله تعالى بوقت ربع من اليوم الاثنى من الشهر الجمادى الثانى السنون الف ومائة وخمس (و)ثلثون من الهجرة النبوية مطابق بسنة خمس من جلوس الخاقان ابن الخاقان صاحب الجود والكرم رافع اللواء والعلم محمد شاه بادشاه غازى خلد الله ملكه وسلطانه وافاض على العالمين بره واحسانه.

Red lines round the pages. Notes in the earlier portion. Partly injured by damp.

[Hastings.]

316.

456. Size 9¼ in. by 5¼ in.; foll. 264. Fifteen lines in a page.

Another Commentary (ممزوج) on the same work, entitled نور الانوار, by Shaikh Jîwan (جيون) Aḥmad b. Abu Sa'îd b. 'Abdallah b. 'Abd al-razzâḳ b. Khâṣṣah (خاصة) Ḥanafî Makkî Ṣâliḥî Hindî Lakhnawî (d. A.H. 1130, at Dehli),[1] who wrote it at Madînah in A.H. 1105, when he was in his fifty-eighth year. Printed at Calcutta, 1818, and at Lakhnau, A.H. 1266. Cf. Bibl. Sprenger. 608–9, and Stewart's Catal. 150.

Beginning: الحمد لله الذى جعل اصول الفقه مبنًى للشرائع والاحكام.

At the end is an epilogue by the author, from which the above statements are derived.

Clearly written in Nasta'lîk. Colophon: قد تمت شرح المنار بعون الملك الجبار فى يوم الجمعة فى تاريخ الخامس من شهر الشوال بيد احقر العباد سيد عبد

[1] So according to a note at the end of the Lakhnau edition.

الواجد (sic) ابن النظام الدين وكان من هجرة النبى صلعم الف ومائة وسادسة عشرون سنة.

A number of leaves near the beginning are in a different hand. Fol. 8 should stand after fol. 1.

A charm, in *Persian*, has been added at the end.

Seal of Ṣibghat Allah.

317.

1297. Size 10 in. by 5¾ in.; foll. 142. Twenty-two lines in a page.

Another copy of the preceding Commentary.

Plainly written. Dated A.H. 1187.

Seal of Nuṣrat Jang on the title-page.

[Tippu.]

318.

B 317. Size 8¼ in. by 4¾ in.; foll. 164. Fifteen lines in a page.

An incomplete copy of the same Commentary, well written in Nasta'lîḳ. It breaks off in the middle of the epilogue. Leaves are missing after foll. 40, 75, 76, 135, and 137.

Cat. 230, xv.

319.

2157. Size 9½ in. by 5¾ in.; foll. 290. Nineteen lines in a page.

(Ṣadr al-sharî'ah) 'Ubaidallah b. Mas'ûd b. Tâj al-sharî'ah Maḥbûbî's (Ḥanafî, d. A.H. 747) Commentary (ممزوج) on his own التنقيح, or Principles of Jurisprudence. It is entitled التوضيح فى حل غوامض التنقيح. See H. Kh. ii. 444; Flügel, Hdss. Wien, iii. 195; Stewart's Catal. 148, etc. Printed at Dehli, A.H. 1267,[1] and at Lakhnau, A.H. 1281.

Well written, the text of the *Tanḳîḥ* in red. The colophon runs as follows: ختم شد كتاب توضيح روز شنبه بوقت چاشت كاتب عبد الغفار بن شيخ محمود بتاريخ بيست سيوم ماه محرم الحرم سنه ۱۰۸۳.

Occasional notes. Fol. 134 mutilated.

On fol. 289 is a list of contents, and on its back an English title. Seal of 'Abd al-wahhâb Khân (A.H. 1168).

[College of Fort William, 1825.]

[1] See Bibl. Sprenger. 602.

320.

1574. Size 9½ in. by 6 in.; foll. 107. From twenty-four to twenty-seven lines in a page.

Another copy of the same work.

Closely written in Nasta'lîḳ, by Ḥâfiẓ 'Alî Muḥammad. The text and the commentary are marked with م and ش respectively. Some notes. The margin is partly cut away.

[Hastings.]

321.

B 332. Size 9¼ in. by 5¼ in.; foll. 253. Fifteen lines in a page.

Another copy of the same work, imperfect at the beginning and end, and in many other places. Begins: هذا الحكم.

Well written, text and commentary marked with م and ش. Notes. Partly injured by damp.

Erroneously inscribed (fol. 64) شرح عمل اليوم والليل.

322.

B 182. Size 13 in. by 7¾ in.; foll. 563. Thirteen lines in a page.

A Super-commentary on the preceding work, entitled التلويح الى كشف حقائق التنقيح, by Sa'd al-dîn Mas'ûd b. 'Omar Taftâzânî (d. A.H. 792). Cf. H. Kh. ii. 444; Flügel, Hdss. Wien, iii. 196; Aumer, Hdss. Münch. 102, etc. It is also contained in the aforesaid printed editions of the *Tauḍîḥ*.

A fine copy, written in a bold hand. It ends with the colophon of the original MS., which had been transcribed by the author for his son. This colophon runs as follows: كتبت هذه النسخة تذكرة للشاب العزيز منى وانا العبد المذنب الغريب الموسوم بسعد التفتازانى غفر الله ذنوبه وستر عيوبه وهو المحرّم المكرم صاحب المروة والكرم علاء الم[لة] والدين بلغه الله اقصى ما يتمناه الخ.

Revised. With various interlinear and marginal explanations. Gold and blue lines round the pages. The

ornament of the first page has been cut out. Fol. 17 is much injured.

The leaves have been misplaced in binding. They should stand in the following order: foll. 1–18, 135–138, 178, 156–177, 139–145, 147, 146, 148–155 (after which is a slight defect), 19–134, 205–256, 184–200, 202–204, 201, 179–183, 257–478, 480–483, 479, 484–563. Foll. 553 and 554 are not consecutive, notwithstanding that the catch-word would imply it. The defect, accordingly, existed already in the original MS.

Signature of the owner, Ḥaidar ʻAlî b. Rustam ʻAlî, at the end.

Cat. 229, xi.

323.

2989. Size 9½ in. by 5¾ in.; foll. 318. Twenty-five lines in a page.

Another copy of the *Talwîḥ*.

Neatly written in Nastaʻlîḳ, but the first portion (to fol. 67) supplied by two different hands. Notes. The book having been injured, it was bordered with new paper; hence the catchwords were often lost, and the latter portion misplaced in re-binding. Foll. 258–318 should be placed in the following order: 258, 291–310, 314–317, 259–290, 311–313, 318. A defect after fol. 162. A blank on fol. 130.

Seals of ʻAbd al-mu'min, Henry Vansittart, and Charles Boddam, and signature of the latter, "Calcutta, May 1st, 1787."

324.

922. Size 8½ in. by 5¾ in.; foll. 142. Nineteen lines in a page.

An incomplete copy of the same work.

Narrowly, but legibly written in Nastaʻlîḳ, with many notes. It breaks off abruptly.

[Hastings.]

325.

B 187. Size 8¼ in. by 5 in.; foll. 299. Seventeen lines in a page.

Glosses on the *Talwîḥ*, by Ḥasan Chalabî b. Muḥammad Shâh Fanârî (d. A.H. 886). See Ḥ. Kh. ii. 445, and Stewart's Catal. 148, xxx.

The first gloss begins: قوله الحمد لله الذى احكم بكتابه اصول الشريعة الغراء الاحكام الاتقان والكتاب فى اللغة كالكتب.

Neatly written. The colophon runs as follows: تم كتاب حاشية حسن جلبى على كتاب التلويح بيد اضعف عباد الله . . . برهان الدين ابن عالم الفاضل مولانا دولت محمد بن كمال محمد غفر الله له . . . تحرير فى التاريخ الخامس عشر من شهر المبارك شوال سنة ١٠٢٩.

Frequent additions by the author (منه) on the margin of the first portion. Blue lines round the pages. The first leaf mutilated. Defects after foll. 36, 51, and 207.

Cat. 226, xxiii.

326.

B 188. Size 9 in. by 5 in.; foll. 96. Eleven lines in a page.

Glosses (تعليقات) on a passage of the *Talwîḥ*, viz. the paragraph (فصل) on the Good and the Bad (الحسن والقبح), and especially on the four مقدمات of Ṣadr al-sharîʻah (corresponding to foll. 250 sqq. of no. 322), by ʻAbd al-Ḥakîm b. Shams al-dîn (Siyâlkûtî, d. about A.H. 1060). See, for another commentary and the subject in general, Flügel, Hdss. Wien, ii. 613, and also Ḥ. Kh. vi. 448.

The preface begins: حامدا لمن انزل كتابه الحكيم تبيانا لكل شئ وهدى.

The first gloss is: (r. قضايا الشرع) من قضا بالشرع آه يعنى ان هذا الحكم مما يثبت بالشرع الخ.

Plainly written in a large hand.

On the last page is written: اين كتاب حاشيه عبد الحكيم بر مقدمات تلويح. Catal. 226, xxii. (?).

327.

3095. Size 8¼ in. by 5½ in.; foll. 135. Nineteen lines in a page.

Glosses on the *Talwîḥ*, entitled التصريح بغوامض التلويح, by ʻAbdallah Labîb (الملقب باللبيب), son of ʻAbd al-ḥakim Siyâlkûtî. These glosses were

written by the author in his early youth, under the superintendence of his father, and include the glosses of the latter, described under the preceding no. Cf. Stewart's Catal. 148, xxix. (?).

Beginning: الحمد لله الذى اشرق زروع المجتهدين بانوار اصوله واورق فروع صوادى الدين بمدار شموله.

The first gloss is: (قوله) او تضمين مذهبان الخ.

Neatly written in Nasta'lîḳ. Imperfect at the end, and injured by insects.

Seals of H. Vansittart and C. Boddam, with several inscriptions in the handwriting of the latter.

328.

1286. Size 10¼ in. by 6 in.; foll. 283. From twenty-three to twenty-six lines in a page.

Glosses on the *Talwîḥ*, by an unknown author, imperfect at the end.

Beginning: (قوله) اصول الشريعة الظاهر ان المراد بالاصول القوانين الكلية العقلية او الاجماعية.

Written in a current Nasta'lîḳ hand, the first portion on reddish paper. Frequent additions (marked with صح), corrections (marked with ظ or بدل), notes of the author (منه رح), and various readings are on the margin. It would appear that this MS. was copied from an earlier edition of the work, and revised according to an enlarged one.

Fol. 30*v*. has been left blank. Slightly injured.

Inscribed: حاشيه كتاب كه در علم اصول است. Seal of Shaikh al-islâm Muḥammad (of the twelfth century).

[Johnson.]

329.

B 325. Size about 8⅓ in. by 5¼ in.; foll. 119. Twenty-five lines in a page.

كتاب التمهيد فى تخريج الفروع على قواعد الاصول للامام المتفق على جلالته وبراعته وامامته وتقدمه جمال الدين ابى الحسن عبد الرحيم بن الحسن القرشى الاسناى.

A concise treatise on the Foundations of the Common Law, by Jamâl al-dîn Abu'l-Ḥasan 'Abd al-Raḥîm b. al-Ḥasan Ḳurashî Isnâ'î (or Isnawî,[1] Shâfi'î, d. A.H. 772). Cf. Ḥ. Kh. ii. 423 sq.

Beginning: الحمد لله مزيل اعذار المكلفين بارشاد العقول وتمهيد الاصول. The work consists of two introductory chapters, باب الحكم الشرعى واقسامه, and باب اركان الحكم, and seven books: I. (fol. 21) فى الكتاب; II. (fol. 95) فى السنة; III. (fol. 97) فى الاجماع; IV. (fol. 99) فى القياس; V. (fol. 105) فى دلائل اختلف فيها; VI. (fol. 110) فى التعادل والترجيح; VII. (fol. 114) فى الاجتهاد والافتاء. Each of these books comprises a series of questions (مسئلة), which are generally subdivided into chapters. The work concludes as follows: قال مصنفه فسح الله فى مدّته فرغت من تحريره فى اواخر سنة ثمان وستين وسبعمائة سوى اشياء الحقتها.

A valuable copy, made by Maḥmûd b. 'Othmân اللارى الكرمستى. Dated Monday, 9th Rabî' II., 794. It was transcribed from a MS., into which all the additions made by the author on a final revision had been entered by Ibrâhîm Dimyâṭî, in Rabî' II., 772, at Makkah. It was also collated, immediately after its completion, with another MS., which had been collated with the author's own copy.

Several *Ijâzahs* for the works of Isnâ'î are on the title-page, and a poem in praise of that author is at the end, all in the handwriting of the transcriber. The margin is injured. A defect after fol. 5.

330.

B 326. Size about 8⅔ in. by 5⅓ in.; foll. 64. Twenty-five lines in a page.

كتاب الكوكب الدرىّ فى تخريج الفروع على قواعد العربيّة للاسناى.[2]

A treatise by the same author, on the Grammatical Elements of Jurisprudence, being a sort of supplement to the preceding work, during the progress of which it was begun. See Ḥ. Kh. v. 263 sq., and also ii. 424.

[1] From Isna, in Upper Egypt.

[2] Supposed to be the inscription of the author's copy, كانه هو صورة خط المؤلف.

The date of the author runs as follows: قال مولفه رضة وكان الفراغ (منه) فى اثناء سنة ثمان وستين وسبعمائة سوى زيادات الحقها بعد ذلك.

Written by the same hand as the preceding MS., to which it corresponds in all particulars of origin and authenticity. The original copy had been revised by Ibrâhîm Dimyâṭî, A.H. 771, and declared by the author to contain the standard version. Date, Monday, 15th Rabî' II., 794.

Various poems in praise of the author are at the beginning and end of the book, in the same hand.

331.

B 330A. Size about 11¼ in. by about 7¼ in.; foll. 341. Eleven lines in a page.

A compendious work on the Principles of Jurisprudence, entitled التحرير, by Kamâl al-dîn Abu 'Abd-allah Muḥammad b. Humâm al-dîn 'Abd al-wâḥid b. 'Abd al-ḥamîd b. Sa'd al-dîn Mas'ûd Iskandarî Siwâsî Ḥanafî, commonly called Ibn al-Humâm (d. A.H. 861). Cf. Ḥ. Kh. ii. 214, and Bibl. Sprenger. 604.

Beginning: قال سيدنا ومولانا الشيخ الامام العالم العلامة فريدة (sic) دهره ووحيد عصره مجتهد الانام الخ.

The author states in his preface that his work comprises both the Ḥanafite and Shâfi'ite systems. It consists of an introduction, مقدمة, and three books, مقالات, whose subjects are المبادى واحوال الموضوع والاجتهاد.

Well written, with a broad margin. The colophon runs as follows: تم كتاب التحرير على يد العبد الفقير حسن محمد بن احمد[1] غفر الله له ولوالديه ولمالكه ولجميع المومنين والمومنات بعد صلوة العصر فى شهر ذى الحجة من سنة ٩٨٨ تجاه الكعبة.

Notes in the earlier portion.

On the title-page is an account of the author, according to which he was born in A.H. 790, and became a pupil of Ibn al-Shiḥnah (d. A.H. 815) and others. He was alike distinguished as a scholar and a Ṣûfî. He died at Cairo, on Friday, 7th Ramaḍân, 861.

Signature of 'Alam Allah b. 'Abd al-razzâḳ Makkî Ḥusaini 'Aidarûsî. Bîj. Libr., A.H. 1023.

Cat. 229, iv.

[1] Originally بن ولى الله.

332.

1273. Size 11¼ in. by 7 in.; foll. 213. Thirty-one and twenty-three lines in a page.

The first part of a Commentary (ممزوج) on *Muḥibb Allah* b. 'Abd al-shakûr Bahârî's (d. A.H. 1119) المسلّم, or Principles of Jurisprudence.

Part of the original work[1] was printed at Lakhnau, A.H. 1263.[2] Cf. Bibl. Sprenger. 610, and Stewart's Catal. 151, liv. It was written in A.H. 1109, which date is expressed by the chronogram مسلم الثبوت. It refers alike to the Ḥanafite and Shâfi'ite systems, and consists of a مقدمة; three مقالات, treating of المبادى; four اصول, on المقاصد; and a خاتمة.

The name of the commentator, which is not given, is, according to the following no., Molla Niẓâm al-dîn.[3]

Beginning: ابتدأ الكلام بالتحميد لله الحميد فقال الحمد لله الذى نزّل الايات آثر التنزيل الخ.

This part comprises the three مقالات المبادى, and concludes: وليكن هذا آخرما نريد نظمه فى سلك شرح الكتاب الحمد لله المنعام الهادى على اتمام شرح المبادى والصلوة . . . والله اسأل ان يوفقنى لشرح المقاصد الخ.

It consists of two separate volumes. The first, which ends with the fourth paragraph (فصل) of the third مقالة (fol. 94), is written in a minute and not very clear handwriting. It is dated Râmpûr, Wednesday, 2nd Dhu'l-ḥijjah. The second volume, which contains the rest of the same مقالة, is written in a similar but plainer style, and bears no date. Coloured lines round the pages. Foll. 196–9 should stand thus: 197, 196, 199, 198.

[Hastings.]

[1] To the end of the second مقالة.

[2] Another commentary on it, called كشف المبهم, was printed at Cawnpore, A.H. 1287.

[3] He is likewise so called in occasional quotations on the margin of the Lakhnau edition.

333.

933. Size $10\frac{1}{2}$ in. by $6\frac{3}{4}$ in.; foll. 303. Twenty-one lines in a page.

The second part of the same Commentary, comprising two of the four اصول, viz. الكتاب and السنّة. In two separate volumes, both written in a bold Nasta'lîḳ hand.

The first vol. concludes as follows (fol. 144): تمام شد جلد ثالث من تصنيف مولانا اعظم (مولوی نظام الدين)[1] غفر الله له وجعل الجنة مثواه برای خاطر داشت ركن الدين يعنى ملا كمال الدين بيد خط ضعيف فقير حقير هيچمدان اضعف من عباد الله عاصى وعاجز احمد الله غفر الله له ولوالديه واحسن اليهما واليه (كه) سلسله ان از اميرعرب مى انجامد تحرير يافت.

The second volume concludes thus: تمام شد هذه النسخة الكتاب مسمى بشرح مسلم در علم اصول من تصنيف قدوة العارفين زبدة السالكين قطب المحققين يعنى اعنى مولوى صاحب مولوى نظام الدين قدس سره العزيز سقى الله سراه وجعل الجنة مثواه از يد خط عاصى فقير حقير گنهكار اضعف من عباد الله الصمد احمد الله قرشى كه سلسله او از همزه (sic) اميرعرب مى انجامد برای خاطر داشت مولوی كمال الدين در تحرير آمد.

Seals of the above Kamâl al-dîn and Ṣibghat Allah.

PRAYERS AND CHARMS.

334.

831. Size $8\frac{1}{4}$ in. by $4\frac{1}{2}$ in.; foll. 190. Twenty-two lines in a page.

The Prayer-book of 'Alî Zain al-'Âbidîn, the fourth Imâm of the Shî'ites (d. A.H. 94 or 92), transmitted to posterity by al-Mutawakkil b. Hârûn Thaḳafî, on the authority of two grandsons of 'Alî. It is called الصحيفة الكاملة. Cf. Ṭûsî, p. ٣٦٢, who is, however, inaccurate,[2] and Ḥ. Kh. iii. 100. The work was printed at Calcutta, A.H. 1248, according to Bibl. Sprenger. 699; and it seems also to be contained in Cat. St. Petersb. 33, lxii.

The present text is given on the authority of Najm al-dîn Abu'l-Ḥasan Muḥammad b. al-Ḥasan . . . 'Alawî Ḥasainî, who had it from Abu 'Abdallah Muḥammad b. Aḥmad b. Shahriyâr, guardian of the mausoleum of the Khalif 'Alî,[1] in Rabî' I., 516, etc. The Isnâd goes back to Mutawakkil, who gives the following account of the origin of the book. He was returning to Khurâsân from the pilgrimage, when he met with Yaḥya b. Zaid b. 'Alî, and received from him a copy of these prayers, on the authority of his father, Zaid the Martyr. Subsequently, after Yaḥya had been killed (A.H. 125), he went again to Madînah, where he showed his copy to Ja'far Ṣâdiḳ, who found it identical with a book in his possession, which had been written by his father, Muḥammad b. 'Alî. From this Mutawakkil took a copy, Ja'far himself dictating. The book consisted originally of seventy-five chapters, but eleven were lost by him, so that he only kept some sixty chapters (وحفظت منها نيّفا وستّين بابا).

With the exception of the last statement, the same story is given with another Isnâd, which, in Ibn Muṭahhar, joins that of Ṭûsî (l.c.). According to this version, the book contained only fifty-four prayers,

[1] From the margin.

[2] He appears to have confounded the names of Mutawakkil and his son 'Umair.

[1] Cf. no. 371, fol. 64v.

which are enumerated, and are exactly the same as those found in the present MS. There is, however, an appendix (fol. 175), which was offered by several MSS. It is introduced by the first Isnâd, and contains seven more prayers, and formulæ for each day of the week.

Well written, with vowel-points. Accompanied by an interlinear translation, and many useful notes, in *Persian*. Gold lines round the pages. An ornament at the beginning.

[Johnson.]

335.

2324. Size 8½ in. by 5½ in.; foll. 65. Ten lines in a page.

Prayers for the week, beginning with Friday. According to the introduction, these prayers were communicated by the Prophet to MUHAMMAD B. USÂMAH, when he was imprisoned at Iṣfahân, for being suspected of Ḳarmaṭism; and he regained his liberty through their influence.

Beginning: حكى عن محمد بن اسامة رضى الله عنه انه اتّهم الخ. The prayer of each day consists of ورد, دعاء, قراءة, عوذة, another دعاء, and ten استغفارة.

Well written, with vowel-points.

[College of Fort William. 1825.]

336.

1531. Size 10½ in. by 6½ in.; foll. 236. Fourteen lines in a page.

A Shî'ah book on religious duties, especially prayer, imperfect at the beginning. It appears from quotations of other works[1] that the author is ABU JA'FAR TÛSÎ (Muḥammad b. al-Ḥasan, d. A.H. 460). It is very probably his كتاب الحل والعقد فى العبادات, mentioned in his own *Fihrist*, p. ٢٨٦, l. 18.

Begins: مُنّته فرايت ان اختصر ذلك اجمع منه جملًا لا يستقلها العامل بها الخ. The first paragraph, which is inscribed فصل فى عبادات الشرع, gives an outline of the present work. The five principal duties of the Shî'ites are prayer, almsgiving, fasting, pilgrimage, and holy war. The author begins with prayer, as that duty which is to be performed every day, and treats of it circumstantially in a separate part, عبادات اليوم والليلة. This part is introduced by a treatise on ablution and other preparations for prayer.

The second part (fol. 100*v*.), سياقة عبادات السنة, treats briefly of the remaining duties, according to their occurrence in the course of the year. It begins with Ramaḍân, the time for fasting, and concludes with Rajab. The rites of the pilgrimage are mentioned under Dhu'l-ḥijjah.

Then follow those duties which are not connected with a particular time (fol. 209*v*.), فصل فى ذكر ما لا يختص بوقت بعينه من العبادات. They are either personal, as الجهاد and الامر بالمعروف, or pecuniary, as الزكاة. They are only rapidly surveyed, and reference is made for the former to the author's النهاية and المبسوط[1], and for the latter, to his المصباح.[2]

The work concludes (fol. 213*v*.) with three sets of prayers, recommended for special times, viz. morning and evening prayers, prayers for each day of the week, and such for the twelve hours of the day. For particulars the author refers to his المصباح.

There are added (fol. 231) a charm, rules for the Naurûz, and a prayer.

According to the colophon (fol. 232*v*.), this copy was transcribed from that of Muḥammad b. Manṣûr b. Aḥmad b. Idrîs . . . 'Ijlî, which had been written in A.H. 570, and had been collated with the author's own copy. It is well written and emended. It has also been collated with the copy of one ابن السكون.

At the end is a prayer, styled مفتاح الكنوز, and ascribed to 'Alî. It is in a different hand, and is dated A.H. 1013. Fol. 234 should be placed after 228. Worm-eaten.

[Johnson.]

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[1] See below.

[1] See his *Fihrist*, p. ٢٨٦.

[2] *i.e.* مصباح المتهجّد, *ib.* ٢٨٨, l. 6.

337.

B 229. Size 10½ in. by 6 in.; foll. 63. Twenty-five, afterwards twenty-one lines in a page.

Ghazzâlî's (Abu Ḥâmid Muḥammad b. Muḥammad, d. A.H. 505) explanation of the ninety-nine names of God, entitled المقصد الاسنى or المقصد الاقصى. See Ḥ. Kh. vi. 89, iv. 27, ٧٤٧٥ and also ٧٤٧٤, and for a full account of its contents, Flügel, Hdss. Wien, iii. 326. Cf. Bibl. Sprenger. 857.

At first written in a small clear hand, but continued (from fol. 35v.) in an inelegant Nasta'lîḳ. The colophon runs as follows: تم كتاب المقصد الاقصى فى معانى اسماء الله تعالى الحمد لله رب العالمين بيد عبد الضعيف الراجى الى رحمة الله القوى محمد بن ابراهيم مقرى (sic) بور فى بيلج فى شهر المبارك ذو الحجه. Marginal notes.

A prayer, inscribed براى فتح باب, with directions in *Persian*, is added at the end.

The title-page is filled with various extracts, amongst them a fragment of a preface, which begins: الحمد لله الذى لا يتصور ان يشاركه غيره, and ends abruptly with the first few words after اما بعد. From these it would appear that we have here only a variation of the original exordium of the present treatise.

Worm-eaten and stained.

338.

B 429. Size 9¼ in. by 5¾ in.; foll. 89. Thirteen lines in a page.

A fragment of a work on prayers and cabbalistic matters, by Sharaf al-dîn Abu'l-'Abbâs Ahmad Bûnî (d. A.H. 622), the same as that described by Flügel, Hdss. Wien, ii. 566, 3.

Written in a large bold hand, of about the tenth century. Two leaves are wanting at the beginning. The first words are: نسبة نور السها. Defective after foll. 6, 14, and 83, and at the end. Much injured.

That part which treats of the names of God (see Flügel, l.c.) has its own title (fol. 33), انماط اسماء الحسنى, and the name of the author is introduced at the beginning of it. It is probably mentioned as a separate work, in Ḥ. Kh. iv. 24, under شرح اسماء الحسنى, in the third place.

The part just spoken of had been placed at the beginning of this volume, and inscribed شرح اسماء الحسنى. Cf. Catal. 234, viii. 2 (?).

339.

B 438. Size 6 in. by 4¼ in.; foll. 36. Eleven or twelve lines in a page.

Prayers for the week, ascribed to Muḥyi al-dîn (Muḥammad b. 'Alî) Ibn 'Arabî (d. A.H. 638). Cf. Cat. Mus. Brit. ii. 78.

Beginning: ورد ليلة الاحد من اوراد الشيخ الاكبر محيى الدين بن عربى قدس الله روحه بسم الله الرحمن الرحيم اللهمّ انت المحيط الخ.

Then follow the nocturnal prayers for the remaining week-days, and after them the diurnal prayers (ورد يوم الاحد, etc.), one in each case.

Well written, on European paper, with notes referring to the quotation of some of these prayers in the درّة الآفاق (of Bistâmî, d. A.H. 858; see Ḥ. Kh. iii. 200). Red rulings.

Cat. 233 (Duawat), ii. 1.

340.

B 115. Size 9 in. by 5½ in.; foll. 241. Nineteen lines in a page.

هذا كتاب حلية الابرار وشعار الاخيار فى تلخيص الدعوات والاذكار المستحبّة فى الليل والنهار مما صنفه الشيخ الامام احد عساكر الاسلام محيى السنة قامع البدعة ابو زكريا يحيى النووى قدس سرّه ورضى عنه.

Prayers for all occasions of Muslim life, collected from the tradition by Muḥyi al-dîn Nawawî (d. A.H. 676). The work is often called كتاب الاذكار. See Ḥ. Kh. iii. 109, and Wüstenfeld, das Leben des al-Nawawî, p. 48.

Beginning: الحمد لله الواحد القهّار العزيز الغفّار مقدّر الاقدار . . . اما بعد فقد قال الله العظيم العزيز الحكيم فاذكرونى اذكركم الخ.

The author confines himself chiefly to traditions from the five canonical collections of Bukhârî, Muslim, Abu Dâ'ûd, Tirmidhî, and Nasâ'î. He generally omits the Isnâds. The work begins with a succession of introductory paragraphs (فصل).

The date of the work is given at the end as follows: قال مصنفه الشيخ العالم الامام الحافظ المتقن المحقق محيى الدين ابو زكرياء النووى يحيى بن شرف بن مرّى (sic) عفا الله عنه فرغت من جمعه فى المحرم سنة تسع وستين وستمائة سوى احرف الحقتها بعد ذلك واجزت روايته لجميع المسلمين الخ.

About one-third of this copy was written by Khwâjah Rukn al-dîn Rûzbahân b. Manṣûr b. Yaḥya b. Shaikh Rukn al-dîn Manṣûr Râstgûi, in a good hand, about the ninth century. The rest, including also the first leaf, has been supplied by a descendant of his, named 'Abd al-raḥmân b. Junaid Râstgû (راستكو), in a more hurried character, towards the end of the tenth century.

Prefixed is a list of the chapters of the work (foll. 1–6), followed by a little tract in *Persian*, on the lawfulness of using vinegar (خل). It concludes: هذا التحقيق لمولى العالم الخ. The name of the author, however, is not given. This tract was copied in A.H. 991, by Ḥaidar b. 'Alî, who succeeded the transcriber in the possession of this MS. Worm-eaten. Several leaves stained.

Seal of the aforesaid Ḥaidar b. 'Alî. Bîj. Libr., A.H. 1033.

Cat. 223, ix.

341.

2821. Size 7½ in. by 5¼ in.; foll. 112. Seventeen lines in a page.

كتاب امان الاخطار

A *Vade-mecum* for Travellers, comprising prayers and ceremonies to be performed, and amulets and remedies to be used by them for their safety. It was compiled by Raḍî al-dîn Abu'l-Ḳâsim 'Alî b. Mûsa b. Ja'far b. Muḥammad b. Muḥammad b. Ṭâ'ûs (Ṭâ'ûsî) 'Alawî Fâṭimî, a Shî'ite and chief (نقيب) of the Saiyids, who probably lived in the latter part of the seventh century. This treatise is properly entitled كتاب الامان من اخطار الاسفار والازمان. Cf. Ḥ. Kh. i. 433.

Begins: يقول مولانا الافضل الاكمل الاورع العابد المرابط المجاهد . . . . الحمد لله الذى استجارت به الارواح بلسان الحال فى اخراجها من العدم فاجارها.

In thirteen chapters, each subdivided into sections (فصل), a list of which is inserted in the preface. The chapters are on the following subjects: I. فيما نذكر من كيفية العزم والنية للاسفار وما يحتاج اليه قبل الخروج من المسكن والدار, in fifteen sections; II. (fol. 19*v*.) فيما يصحبه الانسان معه فى اسفاره للسلامة من اخطاره واكداره, in five sections; III. (fol. 24) فيما نذكره مما يصحبه الانسان معه فى السفر من الرفقاء والمهام والطعام, in four sections; IV. (fol. 29*v*.) فيما نذكره من آداب لبس المداس والنعل والسيف والعدة عند الاسفار, in three sections; V. (fol. 37) فيما نذكره من استعداد العوذ للفارس والراكب عند الاسفار وللدواب للحماية من الاخطار, in five sections; VI. (fol. 45) فيما نذكره مما يحمله صحبته من الكتب التى تعين على العبادة وزيادة السعادة, in thirteen sections; VII. (fol. 53*v*.) فيما نذكره اذا شرع الانسان فى خروجه من الدار للاسفار وما يعمله عند الباب وعند ركوب الدواب, in five sections; VIII. (fol. 60*v*.) فيما نذكره عند المسير والطريق ومهمات حسن التوفيق والامان من الخطر والتعويق, in three sections; IX. (fol. 62*v*.) فيما نذكره اذا كان سفره فى سفينة او عبور فيها وما يفتح علينا من (فى) مهمّاتها, in twenty-five sections; X. (fol. 76) فيما نذكره مما نقول عند النزول من المروى المنقول وما يفتح علينا من زيادة فى القبول وما يتحصن به من المخوفات من الدعوات, in twelve sections; XI. (fol. 88*v*.) فيما نذكره من دواء لبعض جوارح الانسان فيما يعرض فى السفر من سقم الابدان وفيه كتاب برء ساعة لابن زكرياء واضح البيان, comprising the whole treatise of Abu Bakr Muḥammad b. Zakariyâ Râzî, the celebrated physician (d. A.H. 311 or 320). This treatise begins: الحمد لله هو اهله

ومستحقه . . . هذا كتاب (fol. 89) الفه محمد بن زكرياء الرازى فى الطب وترجمه برء ساعة قال ابو بكر احمد (sic) ابن زكرياء الرازى كنت عند الوزير ابى القاسم عبد الله فجرى بحضرته ذكر شىء فى الطب الخ [1]; XII. (fol. 93) فيما جرّبناه واقترن بالقبول, on amulets tried by the author's own experience, in five sections; XIII. (fol. 94) فيما نذكره من كتاب صنّفه قسطا بن لوقا لابى محمد الحسن بن مخلد فى تدبير الابدان فى السفر للسلامة من المرض والخطر ننقله بلفظ مصنّفه, consisting only of the treatise of Kusṭa b. Lūḳa.

See on this treatise, Cat. Mus. Brit. 204.

Neatly written, of the eleventh century.

The last two pages contain an extract from الدُّر النظيم, *i.e.* probably the treatise of Ibn al-Khashshâb, on the properties of some verses of the Koran, mentioned in Ḥ. Kh. iii. 197. This extract begins: قال الامام الغزالى انّ فى القران العظيم اربع آيات. It is written by a different hand.

The first eight leaves are misplaced; they should stand in the following order: 1, 4, 2, 3, 6, 7, 5, 8. Worm-eaten.

[Bibl. Leydeniana.]

342.

799. Size 9 in. by 5½ in.; foll. 199. Fourteen lines in a page.

A work on religious duties, especially prayer, entitled منهاج الصلاح فى اختصار المصباح, by Ḥasan b. Yûsuf Ibn al-Muṭahhar Ḥillî (a Shî'ite, d. A.H. 726). It is an abridgment of *Abu Ja'far Ṭûsî's* (d. A.H. 460) مصباح المتهجّد,[2] which the author made for the Wazîr 'Izz al-dîn Muḥammad Ḳûhadî.[3]

The following is an abstract of the preface: الحمد لله على جزيل نعمائه وجميل آلائه . . . . اما بعد فانّ العبد الضعيف حَسَن . . . يقول ان العقل والنقل متطابقان على انّ (fol. 2) كمال نوع الانسان انما هو باستعمال قوّتيه العِلْمية والعَمَلية . . . وقد كان شيخنا . . ابو جعفر الطوسى . . . صنّف فيما يرجع الى القوة العملية كتاب مصباح المتهجّد فى عبادات السَّنة واستوفى فيه اكثر ما ورد عن ائمّتنا المعصومين . . ثم اختصره . . فامر مَن امتثالُ امره واجبٌ . . وهو المولى الكبير والصاحب الوزير . . . . امير الحاجّ والحرمين الجامع للرياستين خواجه عز الملة والحق والدين محمد بن محمد القُوهدى . . ان اجرّد بعض تلك الدعوات واختصر ما صنّفه شيخنا بحذف المطوّلات فاجبت الخ.

The work contains eleven chapters: I. فى المقدّمات; II. (fol. 6) فى الطهارة; III. (fol. 11) فى الصلوة; IV. (fol. 13v.) فى كيفية الصلوة اليومية; V. (fol. 17) فى الادعية فيما يقال فى كل عقيب النوافل والفرائض; VI. (fol. 43) فى ادعية الساعات والايام; VII. (fol. 38v.) صباح ومساء; VIII. (fol. 60v.) فيما ينبغى فعله فى شهور السنة; IX. (fol. 72) فيما لا يختصّ بوقت من العبادات; X. (fol. 76) فى دعوات الحوائج; XI. (fol. 184) فيما يجب على عامّة المكلفين فى من (sic) معرفة اصول الدين.

Beautifully written. Dated Rajab, 984. Vowels are frequently added. Titles in gold. An ornament on the first page, and gold and blue lines round the others.

Benedictions on the Prophet, said to have been composed by 'Alî Riḍa, and handed down by Ḥimyarî, and prayers for Fâṭimah (زيارت نامهٔ حضرت فاطمه), are added on the last two pages.

[Johnson.]

343.

B 429b. Size 10 in. by 6¼ in.; foll. 37. Twenty-seven lines in a page.

An explanation of the Epithets of God.

The first leaf being missing, the author and the title of the work are not ascertained. It appears, however, from a notice at the end that it consists chiefly of extracts from a treatise, whose author is merely called the "Ḳâḍi," to which are invariably added other extracts from a work of *Kushairî* (d. A.H. 465), probably his التحبير (see Ḥ. Kh. ii. 248). The passage

[1] Cf. Cat. Bodl. I., p. 288, xcii. 6.

[2] Cf. Ṭûsî, *Fihrist*, p. ٢٨٨, and Ḥ. Kh. v. 585. See also no. 336.

[3] See Hammer-Purgstall, Gesch. d. Ilchane, ii. 140.

in question runs as follows (fol. 37): وان المحققين من العلماء والراسخين منهم قد صنّفوا فيها مصنّفات جمّة ذات ذيول واطراف ولخّصها القاضي تلخيصا غريبا وكان اجمع للمقصود واشمل فى المغزى فآثرنا ايراده من غير تغيير واضفنا اليه من كلام الشيخ ابى القاسم القشيرى ممّا لم يورده اختصارا لمعنًى دعا اليه.

Other authorities as late as the seventh century are quoted, *e.g.* Turibishtî (d. A.H. 658).

Well written, the diacritical points often omitted. Marginal notes of later date. The beginning is injured, there is a defect after fol. 31, and the end is wanting. Soiled.

Cat. 223, viii. 1 (?).

344.

B 435. Size 7 in. by $3\frac{1}{2}$ in.; foll. 101. Twenty-one lines in a page.

A treatise on the efficacious use of the Koran for prayers and charms. It is defective and much injured at the beginning. The author appears to be a Maghribî, who wrote in the eighth century. He quotes Ghazzâlî, Shâdhilî (d. A.H. 656), and various Maghribî authorities.

This treatise follows the order of the Sûrahs, expounding the properties of each. It concludes: فهذه نبذة من اسرار القران العظيم من دعا بها ورعاها حق رعايتها ظهر له العجائب والغرائب الخ.

Written in a small but clear hand, with frequent indications of the contents on the margin. The first portion and the last leaf are supplied in a different hand. Stained.

Inscribed (fol. 5): اين اجزا اسرار القران در علم دعوت.
Cf. Catal. 233, vi.

345.

2276. Size $7\frac{1}{2}$ in. by $4\frac{1}{4}$ in.; foll. 107. Eleven lines in a page.

Ibn Jazarî's (Shams al-dîn Abu'l-khair Muḥammad b. Muḥammad, d. A.H. 833) Prayer-book, called الحصن الحصين. See H. Kh. iii. 71; Flügel, Hdss. Wien, iii. 144, etc. It was printed at Calcutta, A.H. 1229.

Beginning: لا آله الّا الله عدّة للقائه . . . قال الشيخ الامام المجتهد العلامة امام ائمة المحدثين قاضي قضاة المسلمين فريد الدهر وحيد العصر استاد البشر شمس الملة والشريعة والدين ابو الخير محمد بن محمد بن محمد الجزرى الشافعى رحمه الله . . اما بعد حمد الله الذى جعل الدعاء لرد القضاء الخ.

Written in a good Persian hand, with vowel-points. Numerous marginal notes. Several leaves supplied in a later hand. Slightly injured on the margin and stained. Foll. 21–61 and 79–96 should be transposed.

[College of Fort William, 1825.]

346.

861. Size 9 in. by $4\frac{3}{4}$ in.; foll. 113. Thirteen lines in a page.

Another copy of the preceding work.

It begins: قال الفقير الضعيف المسكين المنقطع الى الله تعالى الراجى من كرمه ان ينجيه من القوم الظالمين محمد بن محمد بن محمد بن الجزرى (الشافعى)[1] لطف الله تعالى به فى شدته اما بعد حمد الله الخ.

This is the authentic commencement, according to the commentary of 'Alî Ḳârî' (see below).

Plainly written, by Khân Muḥammad, in Rajab, 1115. Ornamented. Some notes.

A key to the work, in *Persian*, is on fol. 1.

The book belonged once to Ḥusain b. 'Abdallah b. Shaikh al-'Aidarûs, and subsequently to Nuṣrat Jang.

347.

2116. Size $8\frac{3}{4}$ in. by 5 in.; foll. 208. From six to sixteen lines in a page.

Another copy of the same work.

Begins: قال الشيخ الامام خاتمة حفّاظ الاسلام امام ائمة الاعلام شمس الملة والحق والدين الخ.

Written in a large hand, partly with vowel-points. Numerous notes. One or two leaves wanting at the end.

From fol. 191 follow various other prayers, the first imperfect at the beginning. Carelessly written in different hands.

In an elegant Oriental binding. Seal of Nuṣrat Jang.

[College of Fort William, 1825.]

[1] From the margin.

348.

2295. Size 8¼ in. by 5 in.; foll. 388. Nineteen lines in a page.

A copious Commentary (ممزوج) on the preceding work, by 'Alî b. Sulṭân Muḥammad (Harawî Ḳâri', d. a.h. 1016, at Makkah). According to Ḥ. Kh. iii. 73, it was composed in a.h. 1008, and entitled الحرز الثمين. Cf. Stewart's Cat. 175, ii.

It begins with the explanation of the introductory words of Ibn Jazarî, بسم الله الرحمن الرحيم اللهم صل على سيد الخلق محمد وعلى آله وصحبه وسلم. Then follow, as the authentic text, the words given at the beginning of no. 346. The usual beginning, لا الله الخ (see no. 345), is mentioned here only as the reading of some MSS.

Well written. Slightly injured by insects.

[College of Fort William, 1825.]

349.

B 423. Size 9 in. by 4⅔ in.; foll. 65. Twenty-one and nineteen lines in a page.

I. Foll. 1–28. Extracts from a cabbalistic treatise called شمس الآفاق فى علم الحروف والاوفاق, newly arranged in four sections (فصل), and entitled كتاب الجواهر فى الحروف والاسماء والاوفاق. They are ascribed here to Abu'l-'Abbâs Bûnî (d. a.h. 622), but unless we have in the treatise itself a work of Bûnî hitherto unknown, this statement cannot be true. The only work with the title شمس الافاق الخ, that is known, was written more than two centuries after the death of Bûnî, by 'Abd al-raḥmân b. Muḥammad *Bisṭâmî* (d. a.h. 858; cf. Ḥ. Kh. iv. 73, Cat. Mus. Brit. 344, and Cat. Lugd. iii. 176). Perhaps the statement of the present MS. is founded upon a confusion of the treatise in question with a work of Bûnî, called شمس المعارف (see Ḥ. Kh. iv. 75, and Cat. Lugd. iii. 171), from which the author himself made similar extracts under the title فصول شمس المعارف. Cf. Ḥ. Kh. iv. 440.

Beginning: الحمد لله . . قال الشيخ ابو العباس البونى قدس الله روحه اما بعد فهذه نبذة منقولة من شمس الافاق فى علم الحروف والاوفاق وفصّلته اربعة فصول ليحصل به المقصود.

The four sections are described as follows: I. فى معرفة الحروف; II. فى جواهر الاسماء ومعانيها; III. فى تركيب الاوفاق; IV. فى تصريفات الحروف على الحروف والاسماء وتركيباتها.

Plainly written, but incomplete. There are defects after foll. 16, 18, 20, and at the end.

II. Foll. 29–65. The concluding portion of a treatise on the properties of the letters of the *Abujad*. The author is not known, but he quotes Bûnî and Shâdhilî (d. a.h. 656).

This fragment begins in the seventeenth section, which is devoted to the letter ف; the first words are: لا تعلمون. The twenty-eighth section, on the letter غ, is followed by other sections, not numbered, and the treatise concludes with the words تمت الرسالة. Then follow some magic squares.

350.

1947. Size 9⅝ in. by 5¼ in.; foll. 122. Nine lines in a page.

The celebrated Prayers for Muḥammad, called دلائل الخيرات, by Abu 'Abdallah Muḥammad b. Sulaimân Jazûlî (Simlâlî Sharîf Ḥasanî, a Maghribî saint, who died on 16th Rabî' I., 870, at افوغال).[1] Cf. Ḥ. Kh. iii. 235; Flügel, Hdss. Wien, iii. 146; Cat. Bodl., ii. 86; Cat. St. Petersb. 33; and Stewart, 175, iv. The work was printed at St. Petersburgh, 1842.

Well written in a large hand, with vowel-points. Marginal notes, mostly derived from the commentary of Fâsî, in the earlier portion. The drawings of the Mosque of Madînah are wanting, but there is a description in words instead.

Seal and signature of Muḥammad Khân Jahân, a.h. 1186. In an elegant Oriental binding.

[Tippu.]

[1] These statements are from the commentary of Fâsî (see no. 354). Jazûlah is a Berber tribe in السوس الاقصى. It is also spelled قزولة (see Edrisi, Description de l'Afrique, par Dozy et De Goeje, p. v., l. 10). Simlâlah is a branch of the same tribe.

351.

4A. Size 7 in. by 4½ in.; foll. 106. Eleven lines in a page.

Another copy of the دلائل الخيرات.

Well written, with vowel-points. Richly illuminated and gilt. It contains two pictures, representing the Mosques of Makkah and Madînah.

"Received from Dr. Royle, July, 1856."

352.

2618. Size 7½ in. by 6 in.; foll. 68. Eleven lines in a page.

Another copy of the same work.

Plainly written in a Malay hand, with vowel-points. The drawings are omitted. At the end (fol. 67v.) is an epilogue, ascribed to the author. It begins: وثبت هنا بخط المؤلف ما نصه اللهم اغفر لمؤلفه الخ.

353.

B 443. Size 4¼ in. by 3 in.; foll. 165. Seven lines in a page.

I. Foll. 1-102. Another copy of the دلائل الخيرات, imperfect at the beginning; the first words are: فى العلمين. Plainly written, with vowel-points.

II. Foll. 104-165. Another fragment of the same work, written in a similar style.

Slightly injured.

354.

1700. Size 10 in. by 5⅜ in.; foll. 321. Seventeen lines in a page.

A copious Commentary (ممزوج) on the preceding work, entitled مطالع المسرات بجلاء دلائل الخيرات, by Muhammad al-Mahdî b. Ahmad b. 'Alî b. Yûsuf Fâsî Kasrî (الفاسى لقبا ودارا ومحتدا القصرى مولدا). Cf. H. Kh. iii. 235, Cat. Mus. Brit. 78, and Stewart's Cat. 175, v.

Beginning: يقول العبد الفقير الى الله سبحانه الراجى عفوه وغفرانه.

The author says in his preface that this is an abridged version of a still more ample commentary which he had written before.

Well written. Has the following colophon: قد من الله تعالى وانعم باتمام هذا الشرح الشريف على يد العبد الضعيف . . . الفقير موسى بن الفقير عبد الله بن الفقير عطية بن الفقير مهنة الخلفاوى بلدا الشافعى مذهبا الرفاعى طريقة . . . . . وكان الفراغ من كتابة هذه النسخة المباركة يوم الخميس المبارك ٥ شهر صفر الخير من شهور سنة الف ومائة واثنتى عشر من الهجرة النبوية الخ.

Slightly injured by damp.

Seals of Anwar al-dîn Khân and his son Nusrat Jang (A.H. 1174).

[Tippu.]

355.

2131. Size 8 in. by 4⅝ in.; foll. 109. Nine and thirteen lines in a page.

I. Foll. 1-89. The دلائل الخيرات of Jazûlî, without the introduction.

Beginning: اللهم صل على محمد وازواجه وذ[ريته] [1] كما صليت على ابرهيم الخ.

Plainly written; vowel-points occasionally added.

II. Foll. 91v.-101. A prayer for Muhammad, styled درود اكبر.

It begins: واشهد باتا نشهد ان لا اله الا الله وحده, and is preceded by a *Persian* introduction, اسناد درود اكبر.

Plainly written, with all the vowels. It was transcribed by Shaikh Muhammad عرب, in Rajab, 1084, for Malik Yâkût Salâbat Khân.

The vacant pages between these two pieces are filled with a prayer for Muhammad, written in a very large hand, and at the foot of the second is a charm, ascribed to 'Alî, in *Persian*, written in Shikastah.

III. Foll. 102-109. A morning prayer.

Beginning: بسم الله على نفسى واهلى ومالى اللهم انت ربى.

Well written in a large hand.

For the rest of the volume, see Urdû and Persian MSS.

[College of Fort William, 1825.]

[1] Effaced.

356.

B 439. Size 9¼ in. by 5¼ in.; foll. 32. Nineteen lines in a page.

كتاب دفع العاهات فى الصلوة على افضل المخلوقات تاليف الشيخ الامام العالم العلامة مولانا السيد محمود القادرى المدنى الشافعى حفظه الله آمين.

A fragment of a Book of Prayers for Muḥammad, consisting of extracts from Jazûlî's دلائل الخيرات, with paraphrase and explanations, and a few original additions, so as to form a sort of commentary on that work. The author, Saiyid Maḥmûd Ḳâdirî, of Madînah, was still alive when this MS. was written, *i.e.* A.H. 1107.

Beginning (fol. 1*v.*): فصل ثم أدرجّ فى قرّة عينيك بقيّة الادعية المرغوبة والصلوات المحمودة من الكتاب المشهور المسمّى بدلائل الخيرات. The division of the دلائل الخيرات into quarters and thirds is also marked here. The first quarter ends on fol. 6. At the end, as additions by the author, are two prayers for Muḥammad, ascribed to Abu Bakr and 'Alî, and after these a drawing of the three tombs in the Mosque of Madînah.

The colophon offers a different title: اقول وقد تم بحمد الله وتوفيقه الكتاب المسمّى بالنجاة من العاهات فى نحو كراسين ولكن بخط المؤلف حفظه الله تعالى ونفعنا بعلومه وبركاته وهذا كالشرح الاعظم عند العقلاء للاقوال والادعية التى اختلف [فيها][1] العلماء من كتاب دلائل الخيرات وخير الكلام ما قل ودل العبد الفقير تاج الدين المقدسى عفى الله عنه سنة ١١٠٧.

Well written, with vowel-points, but injured and defective in several places. Leaves are wanting after foll. 3, 5, 28, 29, and 30.

Cat. 233 (Duawat), iii. 1.

357.

2168. Size 9½ in. by 6 in.; foll. 88. Eleven and thirteen lines in a page.

Sadîd al-dîn Kâshgharî's Instruction in Prayer and Purification, according to the Ḥanafite rite, entitled منية المصلى وغنية المبتدى. Cf. Ḥ. Kh. vi. 227; Fleischer, Cat. Lips. 467; Aumer, Hdss. Münch. 50, etc.

Plainly written in two large hands, partly with *Persian* interlineation and notes.

Fol. 88. A funeral prayer, with directions in *Persian*.

[College of Fort William, 1825.]

358.

1162. Size 9½ in. by 6¼ in.; foll. 71. Twelve, afterwards up to eighteen lines in a page.

Another copy of the preceding work.

Ill written in two hands, Nasta'lîḳ and Naskh. The former ends confusedly on fol. 68*v.*, and has the date, A.H. 1169. The remaining portion has been added by the Naskh hand. The colophon mentions 'Alî Muḥammad as the transcriber, and a note below, Molla Fâḍil Âkhûn as the owner of this copy.

Coloured lines round the pages of the earlier portion. Fol. 7 should be placed after fol. 9.

A few lines in Pushtû are on the fly-leaf.

359.

1860. Size 9½ in. by 4⅝ in.; foll. 248. Twenty-one and ten lines in a page.

I. Foll. 9-200. A Commentary (ممزوج) on the preceding work, by Ibrâhîm b. Muḥammad b. Ibrâhîm Ḥalabî (d. A.H. 956). This is the abridgment which the author made from his larger commentary, called شرح منية المصلى غنية المتملى. It is simply named شرح منية المصلى. See Ḥ. Kh. vi. 228; Aumer, Hdss. Münch. 50 sq.; and Flügel, Hdss. Wien, iii. 118 sq.

Neatly written. Dated Tuesday, 17th Ṣafar, 1096. Numerous marginal notes, extracted from the larger commentary, and from various other works. A small ornament on the first page, and coloured lines round the others.

The vacant leaves at the beginning and end of this piece are filled with various extracts, traditions, Fatwas, etc., written in the same hand. Amongst them is a list of the sections of the present work (foll. 3*v.*-4*r.*).

Foll. 205*v.*-208. Short Rules of Inheritance, written like the preceding.

[1] Effaced.

Foll. 209–210. Various extracts, amongst them (fol. 210v.) one from رياض الصالحين, and, on the margin of the same page, another from تفسير زاهدى, both of some length.

Foll. 211–223. A *Persian* treatise on Dress. It is imperfect at the beginning, but it is described at the end as an extract from كتاب جيبى.

Foll. 224–227 are vacant, but enclosed with coloured lines like the rest.

II. Foll. 229-248: الجزء الاول من نسخة . . [1] فى علم الفرائض والله اعلم بالصواب. An anonymous treatise on the Law of Inheritance.

Begins: اعلم ان الرجل اذا مات. Imperfect at the end. Plainly written in a large hand, with numerous notes. This part of the volume being of a smaller size, the single sheets of it have been bound higher and lower alternately, so as to fit the size of the rest. Part of the margin of it has been cut off.

Both parts of this volume bear the seal of Nuṣrat Jang, the first also a note stating that it had been bought of Saiyid Ḥusainî ʻAidarûs, at Mailâpûr. Cf. Stewart's Catal. 151, liii.

[Tippu.]

360.

B 432. Size 8¾ in. by 5 in.; foll. 202. Thirteen lines in a page.

A fragment of a treatise on pious charms and remedies, arranged in 100 paragraphs (فائدة), and probably entitled كتاب مائة الفوائد.

The author is not mentioned. He frequently quotes Bûnî (d. A.H. 622), the "Imâm" Aḥmad b. Mûsa عجيل, Majd al-dîn Shîrâzî (*i.e.* Fîrûzâbâdî, d. A.H. 817), and various old authorities. One of his Shaikhs was Sulaimân b. Ibrâhîm ʻAlawî. He also mentions (fol. 4) that he wrote at an earlier period a treatise with the title الطريقة الواضحة الى اسرار الفاتحة.

This MS. is imperfect at the beginning. The first words are: تعالى ان لا يدانس اسمه, from the first فائدة, which treats of the magic powers of the Basmalah. The second فائدة (fol. 4) is inscribed: فى فضل سورة الفاتحة.

[1] Cut off.

The latter portion, from the sixty-second paragraph, is wanting. Only the last fol. is preserved, which concludes as follows: تمت تمام شد فوائد القران.

The last three pages contain an amulet for horses, with directions in Turkish.

Cat. 233, v.

361.

604. Size 10 in. by 5⅜ in.; foll. 75. Thirty-one and eighteen lines in a page.

An abridgment of the preceding work.

It begins: الحمد لله . . . فهذا منتخب من مائة الفوائد الفائدة الاولى فى فضل التسمية قال النبى صلعم كل امر ذى بال الخ, and concludes: تمت الفوائد والصلوة والعوائد بعون الله الخ.

Written partly in a small Nastaʻlîḳ, and partly in a large Naskh character. The portion in Nastaʻlîḳ has corrections, and indications of the contents, on the margin. It is on thin paper, and injured in some places. Red lines round the pages.

Inscribed منتخب الفوائد by a later hand.

[Johnson.]

362.

B 430. Size 7 in. by 4⅝ in.; foll. 104. Nine, afterwards six lines in a page.

The Prayer-book of ʻAlî b. Sulṭân Muḥammad Ḳâri' (d. A.H. 1016), called الحزب الاعظم والورد الافخم. See H. Kh. iii. 56; Flügel, Hdss. Wien, iii. 148; and Aumer, Hdss. Münch. 53 sq.

Written in a large plain hand, with vowel-points. A *Persian* translation is added between the lines, and prefixed (foll. 1–6) is an introduction in *Persian*, by one Aḥmad b. ʻAbd al-raḥmân, containing rules for forty days of devotion. Both were made for the use of one Shâh Hâshim, at Makkah. The introduction begins: حمد متوافر وثناء متكاثر.

The last two pages contain another prayer, دعاء استخارة كل يوم بعد الركعتين. It begins: اللهم انى استخيرك.

The Arabic text was collated subsequently by Muḥammad Ḥusain b. ʻAbdallah Multânî Makkî Ḳâdirî.

363.

1460. Size 9¾ in. by 5 in.; foll. 378. Twenty-three lines in a page.

A copious Commentary on a Religious Manual (اوراد) by "*Shihâb al-dîn.*" The commentator styles himself 'Alî b. Ahmad Ghûrî (الغورى),[1] of خطه كره (?), a disciple of Shaikh Rukn al-dîn, and he entitles his work كنز العباد فى شرح الاوراد. See H. Kh. v. 254, who identifies the author of the manual with the celebrated '*Omar Suhrawardî* (d. A.H. 632). This work is written in *Persian*, but the commentary is in Arabic. The latter was compiled from various works in both languages, on rhetoric, lexicography, grammar, and law. The passages to be explained are introduced by قوله.

Begins: اعظم المحامد لله العظيم واكرم الصلوات على رسوله الكريم اما بعد فان هذا شرح الاوراد للشيخ الاجل الكبير محيى السنة ماحى البدعة الخ.

Well written in two hands; terminating abruptly. The beginning is much injured. Foll. 72 and 73 should be transposed. A defect after fol. 270.

Cf. Stewart's Cat. 17, xi.

[Tippu.]

364.

2391. Size 8½ in. by 4⅝ in.; foll. 213. Twenty-one lines in a page.

Another copy of the same Commentary, more incomplete than the preceding MS.

Neatly written. Coloured lines round the pages. Much injured by insects. Fol. 213 should be placed after 206.

Inscribed: "Explanations of theological terms by Alî ibn Ahmad Alghauri."

[Sir Charles Wilkins.]

365.

B 436. Size 5½ in. by 3½ in.; foll. 53. Nine lines in a page.

هذا الحزاب (sic) للسيد الجليل المولى العالم العلامة قدوة العارفين برهان السالكين المويد بتاييد الرحمن سيدنا احمد بن عمر الهندوان الخ.

[1] The present MS. has الفورى.

Fragments of the Prayer-book of Ahmad b. 'Omar al-Hinduwân, who lived about the middle of the twelfth century.[1]

The book contains forms of prayer for the different times of the day, viz., morning, noon, afternoon, and evening.

Begins: يسن والقران الحكيم الى آخر السورة.

Plainly written, the first quire in a different hand from the rest. Defects after foll. 22 and 47.

Inscribed اوراد سهروردى. Cf. Catal. 233 (Duawat), ii. 3.

366.

B 437. Size 5½ in. by 3½ in.; foll. 23. Nine lines in a page.

A Prayer for Muhammad, mentioning all his bodily and mental qualities, and styled accordingly (fol. 6v.), جواهر المضية (sic) فى حلية خير البرية. The author gives his name as[2] فاضل بن العارف الدهلوى السفيدنى ثم بفضل الله ذى الاحسان والامتحان المدنى. He compiled his work from (Tabrîzî's) المشكوة, (Tirmidhî's) الشمائل, and ('Iyâḍ's) الشفا.

The introduction commences: اصفى تحف المحامد الوافيات مرسولة الى حضرة القدسية الصمدية, and the prayer begins (fol. 6v.): اللهم صل وسلم على سيدنا ومولينا محمد الذى كان فخما فى نفسه مفخما فى الصدور.

Well written, with vowel-points. Red rulings.

Inscribed ابن درود حليه. Cf. Catal. 233, vii.

367.

B 433. Size about 9½ in. by about 6 in.; foll. 246. Nine lines in a page.

A fragment of a large Collection of Prayers for Muhammad and his family, the title and author of which are not ascertained. It is *not* the دلائل الخيرات, as is supposed in a recent inscription. It is divided into chapters and sections (فصل).

Well written in a bold hand, with vowel-points. Rubrics omitted in the latter portion. Imperfect both at the beginning and end, and injured in several places.

Cat. 234, ix. (?).

[1] See above, no. 160.

[2] From Safîdan, in the district of Sirhind.

368.

2349. Size 6½ in. by 3½ in.; foll. 16. Eleven lines in a page.

Forms of prayer, called اوراد فتحيه; beginning with the words استغفر الله العظيم, which are thrice repeated, and concluding (fol. 12) with a short prayer, which commences: اللهم يا مالك الرقاب.

In an edition of these prayers, published at Lakhnau, A.H. 1257, the author is called Saiyid 'Alî Hamadânî (d. A.H. 786); and this would agree with the brief statement of Ḥ. Kh. i. 492. Cf. Stewart's Catal. 176, and Cat. Lugd. iv. 341.

Well written, with all the vowels. Dated "A.H. 81" (i.e. 1181?).

The last two pages contain an enumeration of the names of God, added by a different hand. It begins: هو الله الذى لا اله الا هو..

[College of Fort William.]

369.

5. Size 14 in. by 8½ in.; foll. 63. Seven lines in a page.

I. Foll. 1-19. الاوراد الفتحية. The same prayers as in the preceding MS.

II. Foll. 20–33. Forms of prayer, founded upon the Koran; beginning with the first Sûrah. With some *Persian* notes.

III. A few Sûrahs of the Koran, viz. Sû. 36, 48, 78, 73, and 67.

Beautifully written in a large character, with all the vowel-points. Richly ornamented and gilt.

The following name is written at the end of the prayers: اضعف العباد فقير الله بخش شاكرد شيخ رحمة الله سلمه الله تعالى.

[Johnson.]

370.

657. Size 8¾ in. by 6¾ in.; foll. 26. Nine lines in a page.

Selections from the Koran, to be used as prayers. Beginning: أَبْجَدْ هَوَّزْ الخ, to the end of the alphabet. Next comes Sûrah 1.

Written in a large plain hand. Of the twelfth century.

[Tippu.]

371.

473. Size 4½ in. by 8¼ in.; foll. 400. Usually ten lines in a page.

A copious Shî'ah Prayer-book. Well written throughout, and mostly with vowel-points. Of the end of the eleventh and the beginning of the twelfth century.

The following is a list of the principal contents:

I. Foll. 1–11. Benedictions on Muḥammad, beginning: اللهم صلّ على محمد سيّد المرسلين, and proceeding in the same style, only the concluding words of each benediction being varied. A *Persian* introduction precedes.

II. Foll. 16–22. Some prayers, ascribed to 'Alî; with *Persian* introduction and interlinear translation.

III. Foll. 23–75, on paper sprinkled with gold, and all written in the same hand, contain:

a. Foll. 23–26. Another prayer of 'Alî.

b. Foll. 28–54. The great "Coat-of-mail Prayer," دعاء الجوشن الكبير, handed down by السجّاد, i.e. 'Alî Zain al-'Âbidîn, from the Prophet, to whom it was communicated by Gabriel, in one of his campaigns.

Begins: اللهمّ انى اسئلك باسمك يا الله يا رحمن يا رحيم.

It is divided into one hundred sections (فصل), and preceded by an introduction. Cf. Cat. Mus. Brit. 77, and Cat. Lugd. iv. 345.

At the end of the introduction is the following note: نقل من حواشى المصباح للكفعمى. The seal of Fakhr al-dîn Muḥammad Ḥusainî (A.H. 1099) is impressed below.

c. Foll. 64–75. The little "Coat-of-mail Prayer," دعاء الجوشن الصغير, ascribed to the Imâm Mûsa Kâẓim (d. A.H. 183), from whom it descended to Abu Ja'far Ṭûsî (d. A.H. 460). The present text was collected during the years A.H. 503-514, from four different authorities, who received it from Ṭûsî, in Ramaḍân, 458, at the mausoleum of 'Alî Riḍa (المشهد المقدّس الغَروى), near Ṭûs. Their names are, Abu 'Alî al-Ḥasan b. Muḥammad b. 'Alî Ṭûsî, Abu'l-wafâ 'Abd al-jabbâr . . Râzî, Najm al-dîn Abu'l-Faḍl

Ḥusainî, of Jurjân, and Abu 'Abdallah Muḥammad b. Aḥmad b. al-Shahriyâr, guardian of the mausoleum of 'Alî.[1]

The introduction, which contains the above statements, begins: ومنه ايضا الدعاء المعروف بدعاء الجوشن المروىّ عن موسى بن جعفر الكاظم. The prayer commences: آلهى كم من عدوّ انتضى علىّ سيف عداوته.

At the end of it (fol. 73*v*.) is added a charm, in several versions. Notes.

This copy is derived from a MS. of Mîr Muḥammad Bâḳir Dâmâd, by whom the charm was added. It is very neatly written, and was transcribed by Muḥammad b. Ḥusain Ḥusainî Astarâbâdî, for Mîr 'Abd al-wahhâb Ḥusainî Sammâkî Astarâbâdî, at Aḥmadnagar (ببلدة احمدنكر من بلاد هند دكن), in A.H. 1095.

d. Between the two pieces last mentioned (foll. 54–64) the *Burdah* has been inserted, written across the pages.

The remainder, which, with the exception of the concluding portion, is written in one hand, contains:

IV. Foll. 76–106. Several prayers, ascribed to 'Alî.

a. Fol. 76. A prayer in verse, from the Dîwân of 'Alî, as edited by Saiyid Raḍî al-dîn. It begins:

لك الحمد يا ذا الجود والمجد والعلى
تباركت تعطى من تشاء وتمنع.

With interlineation, notes, and introduction, in *Persian*.

b. Fol. 80. هذا دعاء المخمّس مروى عن امير المؤمنين الخ.

Another prayer in five-lined strophes, beginning:

يا سامع الدعاء ويا رافع السماء
ويا دائم البقاء ويا واسع العطاء
لذى الفاقة العديم.

There follows an advice how to use these two prayers, in *Persian*.

c. Fol. 87*v*. دعاء صباح از حضرت امير المؤمنين الخ.

A morning prayer, beginning: اللهمّ يا من دلع لسان الصباح بنطق تبلّجه; with a *Persian* interlinear translation.

d. Fol. 103. A miraculous prayer, said to have been recited by 'Alî before the battle of Nahrawân. It was subsequently communicated by the Imâm Mahdî to Sa'îd السمرى.

It begins: فَأَوْجَسَ فى نَفْسِهِ خِيفَةً مُوسَى (Sû. 20, 70). The introduction is in *Persian*.

This piece was copied at Lahore, in Ramaḍân, 1098 (year thirty-one of Aurangzîb), from a MS., which had been transcribed at Tabrîz, A.H. 1090, from the copy of Mîrzâ Ibrâhîm, Wazîr of Âzarbaijân. The latter copy was derived from a MS. in the handwriting of Shaikh Mufîd (d. A.H. 413).

V. Foll. 109–121. A long prayer without title, beginning: اللهمّ انت الملك الحق المبين; to which is added (fol. 121) دعائى كه بعد از (ختم) سيفى بايد گفت, and (fol. 122) اختتام دعاء السيفى, the latter ascribed to 'Alî. Hence it would appear that the first prayer is the دعاء السيف itself. This prayer seems to be also attributed to 'Alî, and is mentioned in Cat. Bodl. ii. 393, 6; Cat. Mus. Brit. 382*a*; Flügel, Hdss. Wien, iii. 165, etc.

VI. Foll. 123*v*.–129. An advice how to use the حزب البحر of *Shâdhilî*, in *Persian*.

VII. Foll. 130–152. A long prayer, beginning: آلهى من ذا الذى دعاك فلم تجبه.

It is preceded by a note in *Persian*, in which it is called دعاى علوى مصرى, and its origin related as follows. Muḥammad b. 'Alî 'Alawî Ḥusainî Miṣrî, persecuted by a tyrannical governor, fled to Karbalâ. Here the Imâm Mahdî صاحب الزمان appeared to him in a dream, and taught him this prayer, which on its first recital caused the instant death of the tyrant.

VIII. Foll. 155*v*.–163. Prayers for Muḥammad and the twelve Imâms, to be recited on the seven week-days as follows: on Saturday, the prayer for Muḥammad; on Sunday, the prayer for 'Alî; on Monday, the prayers for Ḥasan and Ḥusain; on Tuesday, those

[1] See no. 334.

for Zain al-'âbidîn, Muḥammad Bâḳir, and Ja'far Ṣâdiḳ; on Wednesday, those for Mûsa Kâẓim, 'Alî Riḍa, Muḥammad Taḳî, and 'Alî Naḳî; on Thursday, the prayer for Ḥasan 'Askarî; and on Friday, that for Mahdî صاحب الزمان. Each prayer represents a visit to the respective sanctuary.

Beginning: روز شنبه زيارت حضرت رسول . . نيّت كند كه زيارت حضرت رسول . . ميكنم قربةً الى الله اشهد ان لا اله الّا الله.

IX. Foll. 164-174. A prayer to be recited on Friday evening; with a *Persian* introduction.

X. Foll. 175-182. من منهاج الصلاح دُعآء العَبَرات يدعى للحوائج العظام مروى عن الصادق عن امير المومنين عليهما السلام.

The "Prayer of Tears," so called from its beginning, اللهم يا راحم العبرات. It is taken from the work of Ibn Muṭahhar Ḥillî, mentioned above (no. 342).

XI. Foll. 184-216. Prayers for the Imâms, taken from Ṭûsî's مصباح المتهجّد.[1]

a. Foll. 184-196. هذه الصلوات على النبى وآله من املاء سيدنا ومولانا ابا (sic) محمد الحسن بن على العسكرى عليهما السلام.

Prayers for the Prophet and the Imâms, ascribed to the eleventh Imâm, Ḥasan 'Askarî, who dictated them to 'Abdallah b. Muḥammad, at Surr-man-râ, A.H. 255.

Beginning: اخبرنا جماعة من اصحابنا عن ابى المفضّل الشيبانى قال حدثنا ابو محمد عبد الله بن محمد العابد بالدالية لفظا قال سالت مولاى ابا محمد الحسن بن علي الخ.

The first prayer is for Muḥammad, 'Alî, and Fâṭimah; the second for Ḥasan and Ḥusain; and each following one for one of the other Imâms, including 'Askarî himself, and his successor, Mahdî ولىّ الامر المنتظر.

b. Foll. 196-201. دعاء مروىّ عن صاحب الزمان عم. A prayer for Muḥammad and his family, attributed to Mahdî. It was revealed to Abu'l-Ḥasan Ḍarrâb Iṣfahânî, at Makkah.

The Isnâd of this prayer is omitted for brevity's sake. It begins: اللهمّ صلّ على محمد سيّد المرسلين.

c. Foll. 201-207. الدعاء لصاحب الامر المروىّ عن الرضا عم. A prayer for Mahdî, the Imâm who is to come, derived from 'Alî Riḍa by Yûsuf b. 'Abd al-Raḥmân.

Begins: اللهم ادفع عن وليّك وخليفتك.

d. Foll. 207-216. الدعاء فى غيبة القائم من آل محمد. A similar prayer, by Abu 'Amr 'Omarî, who dictated it to Abu 'Alî Muḥammad b. Humâm,[1] etc.

Begins: اللهمّ عرّفنى نفسك.

XII. Foll. 216-225. A Kaṣîdah in praise of the Prophet and his family, by Saiyid Ḥimyarî (Abu Hâshim Ismâ'îl b. Muḥammad, d. A.H. 179 or 171), the same as Cat. Mus. Brit. 402, xi.

It is preceded by an introduction, which begins: اقول وجدت فى بعض تاليفات اصحابنا انّه روى باسناده عن سهيل بن زبيان قال دخلت على الامام على الخ.
From this we learn that the Kaṣîdah was composed by the poet in Heaven, and that it was first made known to the world by 'Alî Riḍa, who learned it in a dream.

With an interlinear *Persian* translation.

XIII. Foll. 225-233. A prayer for 'Alî. It begins: اللهم صلّ على علىّ امير المؤمنين.

XIV. Foll. 234-275. A long prayer for Muḥammad, beginning: الصلوة والسلام على من خلقه الله من نوره. A considerable portion of it consists of verses from the Koran, which are invariably introduced by the words الصلوة والسلام عليك يا من قال الله تعالى فى حقّه.

Foll. 260-65 have been reversed in binding.

XV. Foll. 276-311. Names and attributes of God, selected from the Koran.

According to the *Persian* introduction, this selection was made by 'Alî during Muḥammad's lifetime, with his and Gabriel's approbation.

[1] See his *Fihrist*, p. ٢٨٨, l. 6, and above, no. 342.

[1] See regarding him Ṭûsî, p. ٣٢٣.

XVI. Foll. 316-325. هذه مناجاة النفس لعلى بن الحسين عم. A prayer, ascribed to 'Alî Zain al-'Âbidîn. The name of it is taken from the beginning, آه وا نفساه.

It is followed (fol. 324) by 'Alî's night prayer, inscribed كان امير المؤمنين عم يدعو فى جوف الليل. It begins: الهى كم من موبقة.

The rest of the MS. contains chiefly selections from the Koran.

XVII. Foll. 385-399, of different paper, and added at a somewhat later date, contain:

a. Prayers for Muḥammad and the twelve Imâms, beginning; اللهم صل على النبى الامى العربى الهاشمى القرشى المكى المدنى.

b. (Fol. 394). دعاء استشفاع دوازده امام خواجه نصير الدين طوسى رحمه الله. Invocations of 'Alî, Fâṭimah, and the Imâms in succession, ascribed to Naṣîr al-dîn Ṭûsî (d. A.H. 672).

Beginning: اللهمّ انّى اسئلك واتوجّه اليك بنبيّك.

This piece is written in a bold hand, by 'Izz al-dîn Ḥasan, A.H. 1127. Red lines round the pages.

Bound breadthways.

[Johnson.]

372.

2352. Size 6 in. by 3½ in.; foll. 131. From five to nine lines in a page.

A Prayer-book, made up of different portions, mostly well written. Of the twelfth century.

I. Foll. 1-14. Sûrah 18.

II. Foll. 15-57.

a. Some portions of the Koran, viz. Sûrahs 36, 48, 56, 67 and 78. With an interlinear *Persian* translation.

b. Fol. 49*v*. Ten verses from the Koran, all speaking of love. They are to be used as a charm.

c. Fol. 52. A Shî'ah prayer, سَهْمُ الليلِ, ascribed to the Imâm Mahdî صاحب الزمان; with advice how to use it (شرح دعاء سهم الليل). It is taken from the glosses on (*Tûsî's* ?) المصباح, by الكفعمى.

Begins: اللهمّ انّى اسئلك بعزيز تعزيز اعتزاز عزّتك.

Notes in *Persian* are on the margin. According to one of them, this piece is derived, through two successive copies, from a MS. of Mîr Muḥammad Bâḳir Dâmâd.

III. Foll. 58-67. A prayer, comprising invocations of prophets and demons.

Begins: اللهم يا صانع كل مصنوع.

It is preceded and followed by other prayers, charms in *Persian*, etc., which are rather illegibly written.

IV. Foll. 68-114.

a. A long prayer for Muḥammad, beginning: الحمد لله على ما مضى. It is followed by two short prayers of the same kind.

b. Fol. 86*v*. The *Burdah*.

c. Fol. 108. A mystic Ḳaṣîdah, beginning: أنا المطلوبُ فاطْلُبْنِى تَجِدْنِى. The last two words are repeated at the end of every verse.

V. Foll. 115-131. Various *Persian* notes and tracts, mostly illegibly written. At the end is a list of the names of God.

Seal of Tippu on the first page.

[College of Fort William, 1825.]

373.

B 440. Size 7½ in. by 4¼ in.; foll. 19. Fourteen and seventeen lines in a page.

Fragments of a Prayer-book, written in various hands.

I. Foll. 1-3. Abu'l-Ḥasan Shâdhilî's (d. A.H. 656) حزب البحر. It begins: يا الله يا علىّ يا عظيم يا عليم يا حليم. Cf. Ḥ. Kh. iii. 56 sq., and Haneberg in Zeitschr. d. Deutsch. Morgenl. Ges. vii. 25.

Two short prayers for the Prophet, one by Muḥammad Bakrî (see II.), the other taken from Sakhâwî's (d. A.H. 902) القول البديع,[1] are added on the back of fol. 3, by different hands.

II. Foll. 4-10. A fragment, containing various prayers for Muḥammad.

Some of these prayers are attributed to Muḥammad b. Abu'l-Ḥasan Bakrî Ṣiddîḳî (probably Abu'l-Ḥasan

[1] Cf. Ḥ. Kh. iv. 582.

Muḥammad Miṣrî, d. about A.H. 950), and are described thus: صلوات كان يامر المريدَ بقراءتها بعد فريضة الصبح.

One prayer is by 'Abd al-Ḳâdir Gîlânî (fol. 6). Others are taken from the جوهرة الغوّاص وتحفة اهل الاختصاص, by Muḥammad b. 'Irâḳ, who derived them from 'Abd al-'Azîz Mahdawî, etc.

Of the prayers by 'Abd al-Ḳâdir b. Junaid, entitled الكبريت فى الاحمرالصلوة على النبى الازهر, which begin on fol. 10, only the first few lines remain, the rest having been lost.

III. Foll. 11-19. Various pieces, in different hands. Fol. 11 contains the end of a prayer, styled الصلوة المشهورة للسلطان محمود الغزنوى سلطان العرب.

Fol. 16. A hymn, by Abu Bakr 'Adanî (?), son of 'Abdallah al-'Aidarûs.

At the end are written the ninety-nine names of God.

374.

2284. Size 8 in. by 5½ in.; foll. 122. Twenty-one lines in a page.

I. Foll. 1-13*v*. A treatise on augury, imperfect at the beginning. It gives a description of twenty-four omens (فأل), connected with the names of as many prophets, the last being Muḥammad.

The first heading is: فأل ادريس عم. Fol. 1*v*. gives a table of contents.

II. Foll. 13*v*.-29. A treatise on lawful magic (العلم الروحانى), by an unknown author. It has the superscription نوع آخر عزائم ومنادل وغير ذلك.

The preface begins: الحمد لله الذى كون الاكوان ودبر الزمان.

III. Foll. 31-43. كتاب شرح المنظومة الدمياطية المسمى بالمواهب السنية لسيدى احمد بن محمد ابن عيسى عرف بابن زروق المالكى مذهبا الخ.

A commentary on a rhymed prayer, which contains all the names of God, by Nûr al-dîn *Dimyâṭî*. The commentator is Aḥmad b. Muḥammad b. 'Îsa, commonly called Ibn Zarrûḳ (Burnusî, d. A.H. 896). See Cat. Mus. Brit. 109, and *ib.*, Add. et Corr. ad 77.

IV. Foll. 89-102. A treatise on the letters of the *Abujad*, by Shams al-dîn Muḥammad b. Muḥammad b. Ya'ḳûb Kûfî Tûnisî.

It begins: الحمد لله رب العالمين قال الشيخ . . . نحمد من احاط بالجليات والخفيات; and it ends abruptly in the chapter on the letter ح.

The rest of this MS. consists of a variety of amulets, charms, magic circles and squares, and also some prayers, mostly written continuously.

Slightly injured by damp.

On the title-page is a note in Turkish, and at the foot of it another note, partly effaced, with the signature of Ḥâjjî Sulaimân b. Muḥammad, and the date, A.H. 1102.

[College of Fort William, 1825.]

375.

655. Size 9 in. by 4¾ in. Twenty-one lines in a page.

A Miscellany, inscribed by a later hand متفرّقات.

Contents:

I. Foll. 1-23. A treatise on exorcism, styled بستان الناظرين, by Shaikh 'Abd al-Raḥmân b. Shaikh Naẓar Muḥammad. Imperfect at the end.

The author declares this to be an abridgment of the الفاتحة الاسرار (?).

Begins: الحمد لله الموصوف بالتصريف' المنعوت بالتخفيف. It has an introduction, فى فضائل الفاتحة, and is divided into sections (فصل). It contains also passages in *Persian*. Indifferently written, with notes. Soiled.

II. Foll. 25, 28-45. Prayers and benedictions on Muḥammad, often in verse.

Beginning: فاذا قرات القران فاستعذ بالله من الشيطان الرجيم.

Well written, in a large character.

The rest of the volume contains *Persian*, and occasionally *Urdû*, poetry on the same subject; irregularly written across the pages.

Bound in red leather, with the marks of Tippu's library.

376.

2261. Size 8⅛ in. by 4⅓ in.; foll. 81. Eleven lines in a page.

I. Foll. 1-34. A work on the nativity of Muḥammad (مولد النبى), in the legendary style, mixed with prayers and poetry. The author is not known.

It begins with the first Sûrah; next follow the words, هذا كتاب مولد النبى صلعم بسم الله . . الحمد لله الذى شرّف الانام بصاحب المقام الاعلى.

It concludes (fol. 31): تم المولد الشريف العظيم مولد المصطفى, and is followed by a prayer.

II. Foll. 35-64. Another work of the same kind.

It begins also with the first Sûrah, after which follow the words, . . هذا مولود النبي صلى الله عليه بسم الله سبحان العزيز الغفار' الحليم الستار'. It concludes (fol. 62): تم المولد الشريف العظيم مولده المصطفى صلعم, and is followed by a prayer, دعاء مولود النبى.

III. Foll. 65-81. Various prayers and benedictions on the Prophet, and on 'Abd al-ḳâdir Gîlânî, mostly in verse.

Well written in a large hand. Ornamented with red lines.

Seal of Nuṣrat Jang.

[College of Fort William, 1825.]

377.

2619. Size 8 in. by 5¼ in.; foll. 160. Eleven lines in a page.

I. Foll. 1-8. A description of the personal appearance of the Prophet (صفة النبى), ascribed to 'Alî, which is to serve as a talisman.

Begins: قال على بن ابى طالب كرم الله وجهه سمعت عن النبىّ صلعم يقول يا على ما من عبد مؤمن يكتب صفتى هذه ثم يضعها فى بيته لم يقرب ذلك البيت شيطان الخ.

II. Foll. 8v.-120. Abu 'Abdallah Muḥammad b. Sulaimân Jazûlî's (d. A.H. 870) دلائل الخيرات.

Ends: ختم هذا الكتاب دلائل الاخرة فى الليل خمس (sic).

III. Foll. 121-138. Various prayers and pious ejaculations, with introductions and explanations in Javanese written in the Arabic character.

IV. Foll. 139-160. A prayer-book, containing invocations of God by every Sûrah of the Koran in succession, etc.

Begins: اللهم انك تعلم سرّى.

Ends: تمت كتاب كَنْزُ العَرْش.

Written in different large and inelegant hands, apparently in Java.

378.

2939. Size 11¼ in. by 8 in.; foll. 305. Number of lines varying.

I. Foll. 7-72. Jazûlî's دلائل الخيرات, terminating abruptly. The earlier portion is accompanied by an interlinear translation in Javanese in the Arabic character.

II. Foll. 72-251. Tracts in Javanese of the same kind, between vacant leaves.

III. Foll. 251v.-257.

a. Some verses of the Koran, inscribed in Javanese ڤُنِيكَ ايات ڤيتُ.

b. The personal description of the Prophet, attributed to 'Alî; the same as in the preceding no.

IV. Foll. 257v.-261. A short prayer in commemoration of 'Abd al-ḳâdir Gîlânî, followed by a long prayer, inscribed ڤُنِيكَ ايَة لِمَا لَسى.

V. Foll. 265-279. Extracts from a work of Bûnî (الامام البوى ؟), on the names of God.

Beginning: الفائدة التاسعة والاربعون فى فوائد اسماء شريفة. With an interlinear Javanese translation.

VI. Foll. 281-305. Special prayers, forms of daily prayer, and selections from the Koran, mixed with tracts in Javanese.

Written in a large inelegant character, the Arabic portions with vowel-points, but incorrect.

379.

B 441. Size 8 in. by 4¾ in.; foll. 28. Twenty-four lines in a page.

I. Fol. 1. The beginning of a treatise by NAṢÎR AL-DÎN ṬÛSÎ (d. A.H. 672), on a method of taking omens. It is said to have been revealed to him in a dream, by the Imâm Mahdî صاحب الزمان.

Beginning: الحمد لله . . . اما بعد فقال افضل العلماء . . . كنت متفكرا فى بعض الاوقات فى عمل شئ على سبيل الفال الخ.

II. Foll. 2–8. The concluding portion of a cabbalistic treatise on the letters of the alphabet. With several magic circles.

Written in a small current hand. Dated 22nd Ramaḍân, 1011.

III. Foll. 15v.-16. A treatise in verse (Rajaz) on the fourteen letters called حروف التعوير, namely: ف ا ه م ى ص م و س د ك ع ف د.

Beginning: (sic) يا سائلى عن احرف التغوير.

Fol. 28v. The beginning of a treatise on the properties of the names of God.

The rest of the volume is in *Persian*.

SCHOLASTIC THEOLOGY.

380.

B 201. Size 7¾ in. by 5 in.; foll. 59. Mostly seventeen lines in a page.

A Commentary (ممزوج) on the الفقه الاكبر, or Principles of Muḥammadan Faith, by 'ABD AL-AWWAL b. 'Abd al-ḳaiyûm Mûsawî, who wrote it A.H. 1064, at Samarḳand. This commentary was not known to H. Kh. (see iv. 458), nor is it found elsewhere.

See on the الفقه الاكبر, which is commonly (and also by the present commentator) ascribed to *Abu Ḥanîfah* (d. A.H. 150), Cat. Lugd. iv. 227, and A. von Kremer, Geschichte der herrschenden Ideen des Islams, p. 39 sqq. It was printed, with a Hindûstânî translation, at Lakhnau, A.H. 1260.

The preface begins: الحمد لله الواجب وجوده لذاته. The author says in it that no labour deserving the name of a commentary had been bestowed upon the work before him (fol. 2): ولكن لم اطلع له شرحا يبين شيئا من مجملاته ويحل عقدة من مشكلاته بل لم اجد له ما تعد عداد الشروح الخ. He quotes in his commentary the principal works on the *Kalâm* down to (Dawwânî's) شرح العقائد العضدية.

It concludes in the following manner: الحمد لله على اتمام شرح كلام امام الهمام والصلوة والسلام على سيد الانام وعلى آله العظام واصحابه الكرام فى ثلث آخرليلة العاشر شهر الحجة الحرام من شهورسنة اربع وستين والف فى فناء بلدة المحروسة سمرقند فى جوار خانقاه الحضرة القدسية الحسنية الخارزمية.

The present MS., the greater part of which (from fol. 20) is written in a legible Nasta'lîḳ hand, though almost without diacritical points, and with no distinction of text and commentary, was transcribed during the author's lifetime. It bears corrections, additions, and some notes by the author (marked with منه سلمه الله وابقاه) on the margin. The first portion is ill written by a different hand. It bears similar corrections, and a few additions (marked with صح) have been inserted in it on separate slips of paper. Fol. 19v., which remained vacant, has been filled with trials of the pen.

Cat. 226, xx.

381.

2906. Size 10⅝ in. by 8½ in.; foll. 9. Twelve lines in a page.

A Muhammadan Catechism, ascribed to Abu'l-Laith Muhammad b. Abu Naṣr b. Ibrâhîm Samarkandî (probably the well-known author, who is generally called Naṣr b. Muhammad, d. A.H. 375 or 383). Cf. Catal. Mus. Brit. 393.

Begins: الحمد لله . . قال الشيخ . . مسئلة اذا قيل لك ما الايمان.

With an interlinear Malay translation. Written in a large hand.

The rest of the volume consists of treatises in Malay.

382.

1442. Size 10¾ in. by 6 in.; foll. 292. Nineteen lines in a page.

كتاب الملل والنحل

An account of Religious and Philosophical Sects, by Abu'l-fatḥ Muhammad b. Abu'l-Kâsim 'Abd al-karîm Shahrastânî (d. A.H. 548).

A rather incorrect copy. It has already been described by Cureton in the preface to his edition of this work (vol. ii. p. vi.).

[Johnson.]

383.

1011. Size 9½ in. by 5½ in.; foll. 27. Sixteen lines in a page.

A fragment, containing the beginning of the preceding work (as far as p. ٣٨ of Cureton's edition).

Prefixed is an outline of the contents, inscribed فهرس ما فى كتاب الملل والنحل, which extends to the commencement of the account of the Shî'ah sects. It begins: الحمد لله حمد الشاكرين والصلوة الخ.

Clearly written in Nasta'lîk.

[Johnson.]

384.

2323. Size 8 in. by 5 in.; foll. 89.

Principles of Muhammadan Faith, entitled التمهيد فى بيان التوحيد وهداية لكل مسترشد ورشيد, by Abu Shukûr Sâlimî, *i.e.* Muhammad b. 'Abd al-saiyid b. Shu'aib Kashshî (or Kissî)[1] Ḥanafî. Cf. Ḥ. Kh. ii. 423, v. 153, and Bibl. Sprenger. 831.

The author, who belonged to the old orthodox school, اهل السنة والجماعة, lived in the latter part of the fifth century. He says (fol. 78*v*.): وقد وجدت الموافقة والمتابعة فى السنة والجماعة مع الامة والصحابة وتحققت من مشايخنا ائمة الهدى فى بلاد الشرق والصين من فقهاء خراسان وما وراء النهر وبلاد غزنة وديار الترك الخ, and (fol. 80): سمعت عن شيخ الامام الزاهد ابو بكر محمد ابن حمزة الخطيب سمرقند (sic) رحمه الله تعالى فى سنة نيف وستين واربع مائة كنت متفقها عنده وتلقنت منه كتاب السرقة وغيره الخ. He commonly quotes the opinions of Abu Hanîfah, Ash'arî, the Mu'tazilites, and the Philosophers.

The work begins: قال المهتدى ابو شكور سالمى وهو محمد بن عبد السيد بن شعيب رح الحمد لله الذى ذا المن (sic) والالاء والعظمة والكبرياء . . . . . فبعد فقد سالنى بعضى (sic) اخوانى ان امهد لهم اصول المعرفة والتوحيد مقدار ما يكشف بالعبارة ويدرك بالاشارة الخ.

The chapters are inaccurately marked. The following titles occur here: fol. 1*v*., العقل والعقلاء; fol. 8, المحسوسات والمعلوم; fol. 14, اثبات الصانع; fol. 20*v*., اثبات الصفات; fol. 27, الاسماء (on fol. 40 is marked as given by another MS., باب فى معرفة الله); fol. 65*v*., التكليف والطاقة; fol. 71, الخلافة والامارة; fol. 78, السنة والجماعة والرد على البدعة.

Each chapter is subdivided into paragraphs, which invariably begin with the words القول فى.

The name of the author, as given at the beginning, occurs often in the course of the work.

Clearly written; only a few (generally two) lines at the top, in the middle, and at the foot of each page, are straight, dividing it into two squares. The rest run diagonally. *Persian* notes are on the margin.

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[1] See on this surname, Abu'l-fadhl, Homonyma, ed. De Jong, ١٢٩, ٢١٣; Liber as-Sojutii de nomin. rel., ed. Veth, ٢٢٢; and Yâkût, iv. ٢٧٣ and ٢٧٧.

A statement of the answer given by the Imâm Abu Ḥafṣ (Nasafî) to four questions, which were put to the divines of Transoxania by those of Khurâsân, in *Persian*, is written on the title-page. Another note, beginning مسئله ارواح هفت نوع اند, is on the fly-leaf.

[College of Fort William, 1825.]

385.

B 190. Size 9½ in. by 6¾ in.; foll. 56. Twenty-one and twenty-three lines in a page.

Sa'd al-dîn Mas'ûd b. 'Omar Taftâzânî's (d. A.H. 792) Commentary (ممزوج) on the عقائد, or Fundamental Articles of the Muḥammadan Creed, by Najm al-dîn Abu Ḥafṣ 'Omar b. Muḥammad *Nasafî* (d. A.H. 537).

This commentary was written in A.H. 768. Cf. Ḥ. Kh. iv. 219; Flügel, Hdss. Wien, iii. 92; Cat. St. Petersb. 19, etc. It was printed at Calcutta, A.H. 1244, and at Constantinople, A.H. 1260. The text of the *'Akâ'id* was published by Cureton, as an appendix to the "Pillar of the Creed of the Sunnites,"[1] London, 1843. A translation of it, with extracts from the commentary, is to be found in Mouradgea d'Ohsson's Tableau de l'Empire Othoman, vol. i.

Well written, with marginal notes.

Bîj. Libr., A.H. 1014, from Molla 'Abd al-'alî. Cf. Catal. 225, x.

386.

B 189. Size 7¾ in. by 5 in.; foll. 82. From thirteen to sixteen lines in a page.

Another copy of Taftâzânî's Commentary.

Well written, with many marginal notes. It concludes: قد وقع القرا (sic) من تحرير هذه النسخة الشريفة المشتملة على لطائف علم الكلام المنسوبة الى الامام .... على يد العبد الضعيف نامراد بابا يوسف بن .[2] على بن طوفان بن يوسف بن شكر جلال بن محمد شكر بن جلال الدين البخارى. This colophon is extended to the foot of the page, only a few letters being in a line. It is followed by two *Persian* couplets.

On the *recto* of the first fol. is the beginning of a different treatise on logic.

The margin is injured by insects.

[1] See below, no. 434.

[2] One word doubtful.

387.

B 192. Size 9½ in. by 5¼ in.; foll. 52. Nineteen and fifteen lines in a page.

Another copy of the same work, with many interlinear and marginal notes, derived from Khayâlî, 'Izzî, etc. Much used and soiled. A defect after fol. 49. The lower part of the last fol., with the conclusion, is torn off.

388.

2275. Size 7½ in. by 3¾ in.; foll. 115. Twelve lines in a page.

Another copy of the same work, clearly written in Nasta'lîk, with a broad margin, but no notes. It breaks off abruptly, though the last words are written in the form of a conclusion.

There follows (fol. 107*v*.) an incomplete *Persian* treatise, on the Principles of Tradition, beginning: بدانكه حديث در اصطلاح محدثين.

At the end is a receipt, فى ازالة الخط من الرق وغيره.

[College of Fort William, 1825.]

389.

B 217 A. Size 11½ in. by 6¼ in.; foll. 44. Nineteen lines in a page.

A very incomplete copy of the same work.

Plainly written. Has the following colophon: تم الكتاب على يد الفقير معروف بن (?) عوض با حيدرة عفى الله عنه وعن والديه ومشايخه والمسلمين آمين يوم الاثنين وواحده (sic) وعشرين من رجب سنة اربع عشرة ومائة والف من الهجرة النبوية الخ.

Marginal notes at the beginning.

The first leaf is wanting, and there are defects after foll. 8, 9, 10, 11, 13, 31, 40, 41, 42, and 43.

The following problem is added at the end:

اذا كان رطل واحد بثلاثة
وخمسة ارطال تباع بدرهم
فان كنت فى علم الحساب مكملا
فخذ لى من الجنسين رطلا بدرهم

390.

15A. Size 9¼ in. by 5 in.; foll. 45. Twenty-two lines in a page.

هذه حاشية مولانا خيالي على شرح العقائد النسفية

Glosses on *Taftâzânî's* Commentary, by Aḥmad b. Mûsa Khayâlî. Cf. Ḥ. Kh. iv. 220; Cat. St. Petersb. 20; Tornberg, Codd. Lund. 26; Flügel, Hdss. Wien, 94, and Class. hanefit. Rechtsgel. 343.

These glosses were written in A.H. 862. Consequently, the author was not already dead A.H. 860, as is usually stated. The preface contains a long dedication to the great Maḥmûd Pâshâ.

Legibly written. Dated Tuesday, 3 Ṣafar, 1189.

Seal of Nuṣrat Jang.

391.

1219. Size 8 in. by 4⅔ in.; foll. 92. Thirteen lines in a page.

Another copy of the preceding Glosses, without the preface.

Beginning: قال الشارح النحرير عامله الله بلطفه الخطير.

Written in Nastaʿlîḳ, by Saiyid Ibrâhîm b. Saiyid Sharîf, at Shâhjahânâbâd. Date, Friday, 12 Muḥarram, 1089. This copy was made in seven days (see fol. 92). Marginal notes in the earlier portion.

Fol. 84*v*. is left blank. A defect after fol. 47.

[Hastings.]

392.

1218. Size 8 in. by 4½ in.; foll. 95. Thirteen lines in a page.

Another copy of the same Glosses, without the preface.

Clearly written, with the following colophon: تمت حاشية الخيالى على شرح العقائد لمولانا سعد الدين بتاريخ بيستم ماه رمضان المبارك سنه ۱۰۹۱ موافق سنه ۳۲ روز دو شنبه.

Marginal notes, written in Shikastah.

[Hastings.]

393.

B 193B. Size 7¾ in. by 5¼ in.; foll. 50. Mostly seventeen lines in a page.

The Glosses of *Khayâlî*.

Well written, with additions by the author on the margin. Defective after fol. 8 and at the end.

Erroneously inscribed حاشيه خيالى بر عضدى در علم اصول. Cf. Cat. 229, v. 7.

394.

B 193. Size 7¼ in. by 4⅔ in.; foll. 80. Five and thirteen lines in a page.

Another copy of the same Glosses, consisting of various fragments in Nastaʿlîḳ and Shikastah.

The preface is omitted, as in the preceding MSS. The concluding portion was written by Muḥammad ʿÂdil, resident of Shaikhpûrah, on Sunday, 10 Rabîʿ II., 1097. One portion has marginal notes.

Cat. 225, x. 7.

395.

B 193A. Size 7½ in. by 5 in.; foll. 17. Sixteen lines in a page.

A fragment of the same Glosses, plainly written, with marginal notes.

The beginning is wanting. The first entire gloss is: قوله بساطع الخ. There is a considerable defect after fol. 8.

396.

B 199. Size 10¼ in. by 6½ in.; foll. 176. Twenty-one lines in a page.

The Glosses of *Khayâlî*, with additional notes by Ḳara Kamâl (Kamâl al-dîn Ismâʿîl Karamânî, contemporary of Sultan Muḥammad the Conqueror). See Ḥ. Kh. iv. 223 and 221.

The work begins: الحمد لذى المن والاحسان والصلوة على سيد الانسان وعلى من اتبعه فى الايمان (قال) المولى الخيالى اعفا الله عنه قال الشارح النحرير, and so on, to the end of the first gloss of Khayâlî, which concludes with the words هذا كلامه. It is followed by

a note of Kara Kamâl, which runs thus: (قوله) فى تعقيب التسمية بالتحميد اقتداء باسلوب الكتاب المجيد اراد بالكتاب القران.

Well written, partly in Nasta'lîk and partly in Naskh. Slightly imperfect at the end. Injured by insects.

397.

B 150 A. Size 8⅛ in. by 6 in.; foll. 124. Nineteen lines in a page.

Annotations on the Glosses of *Khayâlî*, dedicated to the Emperor Shâhjahân. The author appears to be 'Abd al-hakîm b. Shams al-dîn Siyâlkûtî (d. after A.H. 1060). Cf. H. Kh. iv. 225. Printed at Constantinople, 1820 and 1841, and at Dehli, 1870.

Written in Shikastah. The first leaf is wanting. Beginning: العلماء والصلحاء حامى الملة الحنفية.

A defect after fol. 119. Imperfect at the end. The last leaves are much injured by insects.

398.

B 150. Size 9 in. by 5 in.; foll. 86. Nineteen lines in a page.

A fragment of the Annotations of Siyâlkûtî, containing from fol. 53 to 117 of the preceding MS. The first gloss begins: قوله واما حمل الغير على المصطلح.

Legibly written, chiefly in one hand. The text of Khayâlî is often added on the upper margin. A slight defect after fol. 58. Several leaves are much injured.

Erroneously inscribed اين اجزا حاشيه خيالى در علم منطق. Cf. Cat. 236, xii.

399.

B 194. Size 8⅝ in. by 5¼ in.; foll. 152. Nineteen and twenty-one lines in a page.

I. Foll. 1–85. Glosses on *Taftâzânî's* Commentary, ascribed to Ahmad Jandî (probably Sharaf al-dîn Ahmad b. 'Omar b. 'Othmân; see H. Kh. vi. 305).

These glosses begin: الحمد لله اردف التسمية بالتحميد and comprise about one-half of the original work. Constant reference is made in them to the glosses of *Khayâlî*, الفاضل المحشى.

Written in Nasta'lîk, by Nûr Muhammad . .,[1] at Agra. Marginal notes.

Extracts from these glosses, marked جند, are to be found on the margin of an Indian lithographed edition of Taftâzânî's commentary (s.l.).

II. Foll. 86–152. Annotations on *Khayâlî's* Glosses, by Kul Ahmad (b. Muhammad b. Khidr, who lived in the tenth or eleventh century). Cf. H. Kh. iv. 222.

These annotations include Khayâlî's preface.

Clearly written in Nasta'lîk. Foll. 1-5 have been supplied in a very close hand-writing, which mostly runs diagonally.

400.

B 198. Size 9¾ in. by 5¾ in.; foll. 68. Nineteen lines in a page.

Glosses on *Taftâzânî's* Commentary, ascribed on the title-page to Molla 'Alâ al-dîn. Two authors of this surname wrote such glosses, according to H. Kh. iv. 220 and 221, viz. 'Alî Musannifak (d. A.H. 875), and Alî 'Arabî (d. A.H. 901).

The *Basmalah* is followed by the words وقد كان ويكون به الاستعانة فى التتميم, after which the first gloss begins thus: (r. اقول) قوله قال اهل الحق قوله الظاهر ان مقول القول حقائق الاشياء ثابتة. The author frequently refers to the aforesaid glosses of *Ahmad Jandî*, المحشى الفاضل.

This copy breaks off abruptly, though the last words are drawn up in the form of a conclusion. It extends over about one-third of the original work.

Written in Nasta'lîk, without diacritical points, and completed on 27 Muharram, 1023, by Kâsim b. Jalâl Husainî Bukhârî.

401.

B 196. Size 8½ in. by 5 in.; foll. 129. From twenty-three to twenty-five lines in a page.

الفرائد فى حل شرح العقائد

Glosses on *Taftâzânî's* Commentary, by Kamâl al-dîn Muhammad b. Abu Sharîf Mukaddasî Shâfi'î. See H. Kh. iv. 226.

[1] The rest of the colophon is rather illegible. It would appear that the scribe was a native of Sindh, Parganah Gâgrî, Wilâyat Bhakkar.

The first gloss begins: قوله بعد تيمنه بالتسمية الحمد لله اردف التسمية بالتحميد واقتدى فى الافتتاح باسلوب الكتاب المجيد.

Written in Nasta'lîk. The colophon runs as follows: تم هذا الكتاب بعون الملك الوهاب فى مكة المعظمة الشريفة فى ضحوة الكبرى فى يوم الخميس فى شهر الشوال وقت دخول ذى القعدة وكان سنة اثنى عشر بعد الف .. كاتبه ومالكه حاجى الحرمين الشريفين درويش سمرقندى الخ; but on one side is the phrase وصلى الله الخ, with the date, A.H. 1102.

The earlier portion is injured by insects.

Cat. 225, x. 5.

402.

B 195. Size 9⅓ in. by 6¾ in.; foll. 254. Nineteen lines in a page.

Glosses on *Taftâzânî's* Commentary, by NIZÂM AL-DÎN B. 'ALÎ BADAKHSHÎ (نظام الدين ابن شيخ على القاضى البدخشى). They are compiled from various earlier works, such as the glosses of Khayâlî, Aḥmad Jandî, 'Iṣâm al-dîn (d. A.H. 943), and extend in this MS. over about one-third of the original work.

The preface begins: الحمد لله على اكبر آلائه العلية. It contains a dedication, beginning (fol. 2): فاقول يا نور نوّر المشارق والمغارب بانوار عدالة الخاقان الاكبر الاعظم والقاان الاعدل[1] الاحكم الذى خصصته بلوازم معرفة كمال قدرتك.

The first gloss refers to the words: لما كان مبنى الكلام (sic), from the end of Taftâzânî's preface.

Well written, the greater part (from fol. 84) in Nasta'lîk. The first few foll. contain many emendations.

Bîj. Libr., A.H. 1023, from Shaikh 'Alam Allah (b. 'Abd al-razzâḳ Makkî Ḥanafî al-'Aidarûs). Inscribed: حاشيهٔ مولانا غازيخان برحاشيهٔ خيالى برشرح عقايد نسفى.

[1] This MS. has والقاان الاعدال.

403.

B 195A. Size 10 in. by 6¼ in.; foll. 15. Twenty-three lines in a page.

A fragment of Glosses on *Taftâzânî's* Commentary; the author not ascertained.

The first gloss is: قوله كالالوان الخ.

Closely, but legibly written. A considerable defect occurs after fol. 7.

404.

B 329. Size 9¾ in. by 6⅛ in.; foll. 130. Twenty-five lines in a page.

The Leading Dogmas of Islâm, arranged in forty "questions" (مسئلة), by FAKHR AL-DÎN Muḥammad b. 'Omar Râzî (d. A.H. 606). The work is entitled كتاب الاربعين فى اصول الدين. It was composed by the author for the use of his eldest son, Muḥammad. Cf. Ḥ. Kh. i. 242, and Cat. Bodl. ii. 567 ad no. lxxxvi.

The author's preface begins: سبحان المتفرّد فى قيّوميّته بوجوب الازليّة والبقاء' المتوحّد فى ديموميّة الوهيّته بامتناع التغيّر والفناء'. He says subsequently: امّا بعد فانّ الله تعالى لما وفقنى حتّى صنّفتُ فى اكثر العلوم الدينيّة والمباحث اليقينيّة كتبا .... اردتُ ان اكتب هذا الكتاب لاجل اكبر اولادى واعزّهم علىّ الولد الصالح محمد .... واشرح فيه المسائل الالهيّة وانبه على الغوامض العقليّة ليكون هذا الكتاب دستورا له يرجع فى المضايق اليه ويعول عليه وسمّيته بالاربعين فى اصول الدين.

The first question is فى حدوث العالم; the second فى ان المعدوم ليس بشى', etc. Each question has subdivisions, such as مقدّمة, برهان, حجّة, etc.

Carefully written in a round hand. Of about the eighth century. Imperfect at the end; terminating in the 36th question. Foll. 31 and 40 have been supplied by a different hand.

Some extracts from the author's المعالم (see Ḥ. Kh. v. 612) are written on the title-page.

In a recent inscription, the work is wrongly attributed to Ghazzâlî. Cat. Cf. 229, ix.

405.

1190. Size 8 in. by 6 in.; foll. 18. Twenty-one lines in a page.

تجريد القواعد

A Compendium of Metaphysics and Muḥammadan Faith, usually styled تجريد العقائد or تجريد الكلام, by Naṣîr al-dîn Abu Ja'far Muḥammad b. Muḥammad Ṭûsî (d. A.H. 672). See Ḥ. Kh. ii. 193. Cf. Cat. Bodl. I., no. cxxix., which also bears the above title.

This MS. begins, slightly differing from the common version: 'اما بعد حمد الله واجب الوجود على نعمائه والصلوة على سيّد انبيائه' واكرم احبائه' فانى اجبت الى ما سئلت الخ.

Plainly written; completed on Wednesday, 17th Rajab, 1100, by Saiyid Maḥmûd Ḥanafî Ḳâdirî. Notes in the earlier portion.

[Gaikwar.]

406.

B 207. Size 7¼ in. by 5¼ in.; foll. 228. Twenty-one lines in a page.

A Commentary on the *Tajrîd*, commonly called الشرح القديم, by Shams al-dîn Abu'l-thanâ Maḥmûd Iṣfahânî (d. A.H. 749). Cf. Ḥ. Kh. ii. 194 sq., and Cat. Lugd. iv. 246 sq.

This is a commentary by قال ... اقول; it includes the whole text of the *Tajrîd*. The preface, quoted in Ḥ. Kh., l.c., is wanting. Begins: .... قال اما بعد حمد على ستة مقاصد اقول لما كان علم الكلام (باحثا)[1] عن امور يعلم منها المعاد وما يتعلق به من الجنة والنار الخ.

Well written, by Idrîs b. Ḥamzah (حمز, sic) b. Shu'aib Ḥanafî المنتشاوى; of the tenth century. Some notes. Thin paper. Foll. 178, 184, 188, and 193 are injured. Single leaves are missing after foll. 195, 203, 205, 209, 214, and 216. Several foll., including the beginning, have been supplied by a later hand.

Bîj. Libr., A.H. 1055, "from the Nawwâb" (Muṣṭafa Khân). Seals of Muḥammad 'Âdil Shâh, "his servant" Muṣṭafa Khân, and 'Aṭâ Allah b. Jamâl al-dîn Aḥmad Gîlânî.

[1] Added by a later hand.

407.

B 247. Size 10⅜ in. by 6 in.; foll. 398. Nineteen lines in a page.

Glosses on the preceding Commentary of *Iṣfahânî*, by Saiyid Sharîf Jurjânî (d. A.H. 816). They are commonly called حاشية التجريد. Cf. Ḥ. Kh. ii. 195, and Casiri, i., no. dcxv. Annotations on these Glosses are to be found in Fleischer, Cat. Lips. 388.

The work extends only over the first two chapters (مقصد), or the philosophical part, of the *Tajrîd*. It begins with the preface of Ṭûsî, instead of that of Iṣfahânî, as follows: قوله اما بعد حمد واجب الوجود على نعمائه خص بالذكر من صفاته العلى ما هو اخص به تع. The first gloss on words of Iṣfahânî is: قوله لما كان علم الكلام . . . اعترض بانّ ما ذكره الخ.[1]

Well written, by Ibrâhîm b. 'Abdallah, for Saiyid Shams al-dîn Muḥammad Âtashî. Date, A.H. 1082. Corrections and notes are on the margin.

Cat. 225, viii. 1 (?).

408.

B 159. Size 8¼ in. by 5⅓ in.; foll. 225. Twenty-four lines in a page.

Another copy of the same Glosses, imperfect both at the beginning and end. The first complete gloss is: قوله فيجاب ان الوجود الخ.

Ill written, on European paper.

Erroneously described as glosses of Molla 'Iṣâm on a work on logic. Cf. Cat. 236, xiii.

409.

865. Size 10¼ in. by 6⅝ in.; foll. 348. Twenty-one lines in a page.

A Commentary (ممزوج) on the *Tajrîd*, by 'Alâ al-dîn 'Alî b. Muḥammad Ḳûshjî (*i.e.* the Falconer, d. A.H. 879, at Constantinople). It is commonly called الشرح الجديد, and was dedicated by the author to Sulṭân Mughîth al-dîn Abu Sa'îd Gurgan (كوركان), the Timuride. See Ḥ. Kh. ii. 198; Catal. St. Petersb.

[1] Compare Casiri, l.c.

229 and 363. The work was printed in Persia (s.l.), A.H. 1274.

The commentary begins: .... اما بعد حمد واجب احبّائه ای علی آله واصحابه الذین هم موصوفون بزیادة الکرم.

Beautifully written. Dated Rabí' I., 874. With additional notes by the author (marked with منه سلمه الله). Gold lines round the pages.

There precedes a detailed list of contents, of later origin (foll. 1–4).

410.

B 202. Size 9 in. by 5½ in.; foll. 415. Twenty-one lines in a page.

Another copy of Ḳúshjí's Commentary, imperfect at the beginning. The first words are: نفس مفهومه. One leaf is also missing after fol. 2.

Neatly written, with a broad margin, but no notes. Chapters (مقصد) I. and II. form a separate part, which has the following colophon (fol. 330v.), قد وقع الفراغ من تسوید مباحث الجوهر والعرض من شرح التجرید للعلّامة القوشجی فی شهر ربیع الثانی سنة اثنتین وتسعین وتسعمائة فی بلدة احمدآباد من بلاد کجرات حرسها الله عن الافات والبلیات ویتلوه مباحث اثبات الصانع وصفاته واثاره انشاء الله تعالی علی ید الفقیر الحقیر الی الله الغنی عبد الحفیظ ابن یاسین العلوی.

Cat. 226, xxvi.

411.

2969. Size 9½ in. by 6 in.; foll. 409. Nineteen lines in a page.

Another copy of the same Commentary.

Well written, of the eleventh century; with corrections and a few notes. An ornament on the first page, and gold lines round the others. Injured by insects. The margin has been mended with new paper. The colophon is mutilated.

Seals of Dilâwar, H. Vansittart (A.H. 1194), and C. Boddam, and signature of the latter, Calcutta, 1787. The book is wrongly described as the commentary of Iṣfahânî.

412.

1156. Size 9¾ in. by 4¾ in.; foll. 363. Generally twenty-four lines in a page.

Another copy of the same work, without the preface. Written in different hands, Nasta'lîḳ and Shikastah. With the same notes as no. 409.

413.

B 233. Size 8 in. by 6 in.; foll. 376. Seventeen lines in a page.

A fragment of the same work.

It begins: للسابق زیادة کمال لیس للمسبوق (= fol. 44v. of no. 409). There are slight defects after foll. 122 and 128, and a larger one after fol. 240; a few leaves are also wanting at the end.

Plainly, but inelegantly written, of the twelfth century.

Erroneously inscribed اجزاء حاشیه قدیم. Cf. Cat. 226, xxxvii.

414.

1839. Size 8¾ in. by 5½ in.; foll. 305. Nineteen and eighteen lines in a page.

The first part of the same work, consisting of three separate portions.

I. Foll. 1-136. Chapter (مقصد) I., without the preface. Written in Nasta'lîḳ. According to the *Persian* colophon, it was transcribed from a bad copy in eight days between 10th Dhu'l-ḥijjah, 1063, and 1st Muḥarram, 1064, by Muḥammad Mu'min Khalîl. It was, however, collated subsequently with a copy which had been revised by the author.

II. Foll. 136v.–213. The first four sections of Chapter (مقصد) II. Transcribed, "in haste," by the same hand as the preceding. Dated 5th Rabí' I., 1063. Collated with the aforesaid copy. Marginal notes, chiefly taken from the glosses of Ṣadr al-dín.[1]

Foll. 147–150 are misplaced. Two leaves are missing after fol. 200.

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[1] See below, no. 424.

III. Foll. 214–305. The remaining portion of Chapter II. A separate volume, written in Nasta'lîḳ, by 'Abdallah Mashhadî, at Shâhjahânâbâd. Date, 4th Rabî' II., 1062. Emendations on the margin.

[Hastings.]

415.

B 208. Size 6¾ in. by 3½ in.; foll. 133. Seventeen lines in a page.

The second part of Ḳûshjî's Commentary, containing Chapter II., فى الجواهر والاعراض, but imperfect at the end.

Illegibly written in Shikastah, with some marginal notes.

Bîj. Libr., A.H. 1026.

416.

2334. Size 6¾ in. by 4 in.; foll. 184. Fifteen lines in a page.

شرح الهيّات تجريد با حاشيه خفرى بر شرح مذكور

I. Foll. 1–120. The concluding portion of Ḳûshjî's Commentary on the *Tajrîd*, from Chapter III. (فى اثبات الصانع) to the end. With marginal notes at the beginning.

II. Foll. 121–184. Annotations on the commencement of the preceding portion, by Muḥammad b. Aḥmad Khafarî (الخفرى, *alias* الخَفَرى, a pupil of Taftâzânî; see Cat. Bodl. ii., p. 606). Other glosses on the commentary of Ḳûshjî, by the same author, are to be found in Cat. Mus. Brit., p. 107, no. clxx., 3.

The author says in his short preface: فيقول الفقير الى الله الغنى محمد بن احمد الخفرى هذه تاليفات (? تعليقات) اتفقت منى على شرح الهيات التجريد قد جمعتها تذكرة لمن له قلب الخ.

The annotations begin: قوله استدل على وجود الواجب تعالى اختار المص قدس سره فى اثبات الواجب منهج الحكماء الالهيين الخ; and they end with the following words of Ḳûshjî: قوله لان التعين المعلول لازم الخ (= fol. 18 of this MS.). Corrections and notes on the margin.

Legibly written in a small Nasta'lîḳ hand.

This MS. was bought at Aurangâbâd, A.H. 1094. It bears the seal of Nuṣrat Jang.

[College of Fort William, 1832.]

417.

B 243. Size 8 in. by 4¾ in.; foll. 147. Twenty-two lines in a page.

A Gloss on *Ḳûshjî's* Commentary, by Jalâl al-dîn Muḥammad b. As'ad Ṣiddîḳî Dawwânî (d. A.H. 907 or 908). This is the first of the three glosses which he wrote to that commentary. It is commonly called الحاشية القديمة. See Ḥ. Kh. ii. 200 sqq.; and on the author, Catal. St. Petersb. 83, and Sprenger, Catal. Libr. Oudh, 73.

The work begins with commenting on the first additional note of Ḳûshjî's, as found in the above MSS. (*e.g.* on fol. 8 of no. 409): قوله فى الحاشية قيل لم يرد به معينا الخ اقول مراده بالزيادة فى الجملة الخ. It extends, in this MS., only over the first chapter (مقصد) and the commencement of the second. The last annotation refers to the words: قوله اذ لم ينتهض دليل على بطلانه, from the second فصل (= fol. 161 of no. 409).

There is prefixed, but only in the present MS., the author's preface (foll. 2-4), beginning: يا من وفقنا لتجريد الكلام فى تقرير عقائد الاسلام. It contains a dedication to Sultan Abu'l-fatḥ Khalîl Beg Bahâdur Khân, son of Sultan Abu'l-naṣr Ḥasan Beg (or Uzun Ḥasan), the second prince of the Bâyandurîyah Dynasty, or Turkomans of the White Ram, who reigned from A.H. 883 to 884.[1]

Written in Nasta'lîḳ, mostly without diacritical points; with marginal notes by the author (marked with منه). It was copied by Mughîth al-dîn Muḥammad Ḥusainî, for his own use. Of the tenth century.

Bîj. Libr., A.H. 1026, from Shâh Nawâz Khân.

Cat. 226, xii.

[1] Cf. De Guignes, Hist. des Huns, etc., i. 264, and Thompson's translation of the Akhlâḳ-i-Jalâlî (Orient. Transl. Fund, 1839), p. 5.

418.

B 139. Size 7¼ in. by 4⅝ in.; foll. 153. Seventeen lines in a page.

Another copy of the preceding work.

Very neatly written in Nasta'lîḳ, by Muḥammad Riḍa b. Ismâ'îl Hamadânî, in the Raḍawîyah Academy at Shîrâz. Dated Tuesday, 22nd Sha'bân, 999.

Incomplete at the end. The last gloss is: قوله نعم لو لم يجعل الكرة (=fol. 138 of the preceding MS.).

419.

B 191. Size 8 in. by 4¼ in.; foll. 202. Twenty-one lines in a page.

Another imperfect copy of the same work, ending with the words قوله وفيه نظر لانا لا نم (=fol. 116v. of no. 417).

Written in a clear Nasta'lîḳ, of the tenth century; with some marginal notes by the author. A small ornament at the beginning; red lines round the pages.

420.

1000. Size 8¾ in. by 4⅝ in.; foll. 155. Seventeen and twenty-one lines in a page.

Another copy of the same work, ending abruptly in the same note with which no. 417 concludes.

Plainly written, with marginal notes. Various extracts are written on the fly-leaves (foll. 1-4).

[Hastings.]

421.

B 178. Size 8¼ in. by 4¾ in.; foll. 175. From eighteen to thirty-one lines in a page.

Notes on the greater part of *Dawwânî's* الحاشية القديمة, by Molla Mîrzâ Jân (Ḥabîb Allah Shîrâzî, d. A.H. 994). See H. Kh. ii. 202, and Cat. Mus. Brit. 387.

The first note comments on the commencement of the *Tajrîd*; it begins: قال المص رحمه الله اما بعد حمد واجب الوجود على نعمائه اقول لا يبعد ان يقال فى ترك الموصوف ههنا ايماء لطيف.

The second note refers to words of Ḳûshjî, thus: قال الشارح رح فافعل ههنا الخ لا يبعد ان يحمل الخ, and the third to the first words of Dawwânî, قوله رحمه الله مراده بالزيادة الخ. The last gloss is: قوله فان الميل الطبيعى الخ (referring to words from fol. 120 of no. 417).

Written in different hands, partly in an illegible Shikastah, with numerous marginal notes by the author. The colophon runs as follows: تمّ الكتاب بعون الملك الوهاب ورزقنى الله السعى فى اتمامه بالكتابة والاستكتاب فمنه الابتداء واليه الانتهاء ولكل شىء عنده مرجع ومآب وانا العبد الراقم خوشحال.

Two leaves are missing after fol. 7, and twenty-six after fol. 51.

The seal (A.H. 1013) and signature of the owner, Khushḥâl, are on the title-page. On the last fol. is a list of twenty-four books, which he had with him at Burhânpûr.

Bîj. Libr., A.H. 1054. Seal of Muḥammad 'Âdil Shâh.

Cat. 226, xix.

422.

B 178A. Size 7⅓ in. by 4⅝ in.; foll. 154. Twenty-one lines in a page.

Another copy of the preceding work.

This book is in a bad condition, nearly one-half of it, from the margin inwards, having been eaten by white-ants. The text is, however, comparatively little injured.

Clearly written in a small hand. Imperfect at the end. An ornament in blue and gold is on the title-page.

Bîj. Libr., A.H. 1029; with the following note: بابت زرادخانه بدياپور (sic).

423.

1001. Size 9½ in. by 5¾ in.; foll. 304. Twenty-one lines in a page.

I. Foll. 1-15. Some notes to the earlier portion of the preceding work of *Mîrzâ Jân*, terminating abruptly.

Beginning: (قوله) الثالث تقييد السلب الوارد على الوجود وهو الصحيح قد اوردت عليه فى الحواشى ان بعد تقييد السلب بزمان الخ.

The words of Mîrzâ Jân referred to here are found at the end of fol. 9*v*. of the preceding no.

II. Foll. 16-304. Glosses extending over the whole work of *Mîrzâ Jân*, as contained in no. 421. They are followed by some notes referring directly to the work of *Dawwânî*, who is styled المحقق, and to that of *Kûshjî*.

According to notes on the two title-pages, the name of the author is Agha Husain خفارى. Additional notes by the same are on the margin.

Closely written in a small, but clear Nasta'lîḳ hand, by Hâshim Husainî. The second piece is dated Tuesday, 15th Rabî' I., 1072. Gold lines round the pages.

The first piece is wrongly inscribed شرح الاشارات.

[Hastings.]

424.

B 172. Size 9½ in. by 5¼ in.; foll. 422. Twenty-one lines in a page.

Another Gloss on *Kûshjî's* Commentary, by Mîr Sadr al-dîn Abu Naṣr Muḥammad Ḥusainî Shîrâzî (d. A.H. 903). This is the second gloss by the author, written in reply to the second gloss (الحاشية الجديدة) of Dawwânî. It is dedicated to the Ottoman Sultan Bâyazîd II. (who reigned from A.H. 894 to 918). See H. Kh. ii. 200, and Aumer, Hdss. Münch. 295. Cf. Cat. Mus. Brit. 452.

The first annotation begins: .... قوله اى على آله محبوبيه قال الشارح فيما كتب على الحاشية قيل لم يرد به معينا الخ.

This MS. terminates abruptly in a note to the words واحتج المص على ما اختاره, from the fourth فصل of the second مقصد (= fol. 189 of no. 409). It is written in various hands, of the beginning of the eleventh century. The first quire and the last were written by Nûr Allah Yazdî. Corrections on the margin. Worm-eaten.

Bîj. Libr., A.H. 1059, from Nawwâb Muṣṭafa Khân (Muḥammad Amîn). Seals of Muḥammad 'Âdil Shâh and 'Aṭâ Allah.

Cat. 225, xii. 2.

425.

B 298. Size 10¼ in. by 5⅞ in.; foll. 164. Twenty-seven lines in a page.

A fragment of the preceding work, imperfect at the beginning and end.

The first complete paragraph begins: قوله فى المعارف الالهية (= fol. 10*v*. of the preceding no.).

Well written, of the twelfth century. A defect after fol. 72. Several leaves are injured.

Erroneously inscribed: حاشيه چلبى بر بيضاوى در علم تفسير. Cf. Cat. 222, iii. 7.

426.

B 203, 234. Size 9½ in. by 6¾ in.; foll. 178. At first from eleven to fifteen, afterwards about thirty lines in a page.

I. Foll. 4-90*r*. Nâṣir al-dîn 'Abdallah b. 'Omar Baiḍâwî's (d. A.H. 685) Compendium of Scholastic Theology, entitled طوالع الانوار من مطالع الانظار. Cf. Ḥ. Kh. iv. 168, and Flügel, Hdss. Wien, ii. 607.

Well written in a bold hand. With numerous glosses, which are chiefly derived from a commentary, for which the abbreviation صد is used; this is perhaps the commentary by 'Abd al-ṣamad Farâbî, mentioned in Ḥ. Kh. iv. 169.

Fourteen leaves are missing after fol. 34.

II. Foll. 90*v*.—94*r*. A Commentary by Taftâzânî (d. A.H. 792), on the Exordium (الخطبة) of *Marghînânî's* الهداية (see no. 211).

Written in a smaller character than the preceding. Dated 10th Muḥarram (يوم عاشورا), 798.

III. Foll. 94*v*. and 95*r*. An explanation of the Exordium (الخطبة) of *Baiḍâwî's* طوالع الانوار, taken from the commentary of Iṣfahânî (see the following no.).

Foll. 95*v*.—178. A Commentary on the طوالع الانوار. The author is, according to Ḥ. Kh. iv. 169, Burhân al-dîn 'Ubaidallah b. Muḥammad 'Ubaidallî Sharîf Farghânî, commonly called 'Ubrî (d. A.H. 743). Cf. Cat. Bodl. i., no. cxl., and ii. 570.

The text and the commentary are distinguished by

the words قال and اقول. The author says in his preface: وبعد فهذه حواشٍ كتبناها على كتاب الطوالع المنسوب الى القاضى . . . بالتماس جمع من الاصحاب مقتصرا على حَدِّ الكتاب تيسيرًا للامر على الطلّاب الخ.

The commentary begins: قال رحمه وبعد فمقصود الكتاب مرتب على مقدّمة وثلاثة كتب اقول مقصود الكتاب مرتب على مقدمة اعنى ما يتوقف عليه المباحث الآتية الكلامية.

Carefully written in a small character, with copious marginal notes. Several leaves are missing after foll. 130 and 132.

The whole volume was written by Muḥammad b. Shihâb الوابكنوى (sic)[1] Sirâjî, who was a pupil of Taftâzânî.

Foll. 1-3 are filled with *Persian* poetry and various extracts from Arabic works, partly in the original hand. Fol. 4*r*. bears an ornament intended to contain the title.

This MS. was brought from Muḥammadâbâd-Bîdar, and came into the Bîj. Libr. A.H. 1028. Seal of Maḥmûd Khwâjah Jahân.

Cf., on this and the following nos., Cat. 224, ii.; 226, xvi. 2, 3, 4, xvii., xxvii.

427.

B 206. Size 9¼ in. by 6¼ in.; foll. 156. Twenty-five lines in a page.

A Commentary on *Baiḍâwî's* طوالع الانوار, by Shams al-dîn Abu'l-thanâ Maḥmûd b. ʿAbd al-raḥmân Iṣfahânî Shâfiʿî (d. A.H. 749). It is entitled مطالع الانظار فى شرح طوالع الانوار. Cf. Ḥ. Kh. iv. 168, and Cat. Lugd. iv. 248.

This copy contains the author's preface, in which he dedicates his work to Sultan Nâṣir of Egypt.

The commentary begins: قال الحمد لمن وجب وجوده وبقاؤه اقول ضمّن هذه الخطبة معظم مطالب اصول الدين الخ.

[1] The regular form of this surname is الوابكني, from وابْكَنة, or وابَكَنة, a place near Bukhâra. See Liber as-Sojutii de nom. rel., ed. Veth, p. ٢٧٠, and Yâkût, iv. ٨٧٢.

Written in a good small hand, with frequent omission of the diacritical points. It was transcribed by ʿAṭâ Allah b. Muḥammad Ḥusainî, at Samarḳand, at the beginning of Rajab, 829. There is a considerable defect after fol. 26.

Bîj. Libr., A.H. 1028, from Molla Pâyandah Muḥammad.

428.

B 223A. Size 11 in. by 6⅝ in.; foll. 296. Twenty-one lines in a page.

Another copy of the preceding Commentary. It does not contain the author's preface, but includes the complete text of the *Ṭawâliʿ*.

Beautifully written in Nastaʿlîḳ, with a separate space for glosses, which have been occasionally added by the original hand. The word قال is invariably written in gold, and اقول in blue. Each page is between gold lines.

The colophon runs as follows: وهذا آخر الكتاب' وقد تم بالخير بعون الملك الكريم الوهاب' فى العتبة الشريفة' والسدّة العالية المنيفة' لدار الكتب المباركة لحضرة من خصّه الله تع بالكمالات الملكية' والرياسة الانسية' مظهر كلمة الله العليا' مكرّما (sic) بالعناية والهدى' عليم نطق بلسان الشريعة المصطفوية' حكيم ظهر بحكمته آثار العلويّة' ملجأ الافاضل والعلماء' ملاذ الاولياء والاتقياء' امام الائمة والعلماء الراسخين' سلطان السادات والمشايخ فى العالمين'

كريمى كه در كامش اهل جهانرا
جهان امانست وجاى امانى'

مظهر الطاف الملك المهيمن الالّه الامير الكبير السيّد السند النحرير حبيب الحق والملّة والدين شاه محب الله خلّد الله تع فى تشييد مبانى الدين مآثر افاضته وخلافته' واوضح على كافة المسلمين مفاخر رحمته ورافته' كتبه احقر خدامه' وتراب اقدامه' جعفر بن جعفر الرضا العُرَيْضى الحسينى تجاوز الله عنه فى يوم الاحد الثالث من ربيع الاول عام احدى وستين وثمانمائة الهجرية الخ.

Two seals of the above-mentioned owner, Muḥibb Allah b. Khalîl Allah Ḥusainî, are on the title-page, which also has an ornament in gold and colours, intended to contain the title of the work. Seal of Ibrâhîm Nauras (ʿÂdil Shâh II.) on the first page.

429.

B 223. Size 7 in. by 4⅝ in.; foll. 199. Twenty-one lines in a page.

Another copy of Isfahânî's Commentary on the *Ṭawâli'*, without the preface.

Closely written in various Nasta'lîk hands, with marginal notes added by the last hand. Of the ninth century. The beginning is much injured, and a few leaves are wanting at the end.

Bîj. Libr., A.H. 1054, from Ḳâḍi Khushḥâl. Seals of Muḥammad 'Âdil Shâh, and of 'Abd al-raḥîm Muḥammad, who bought this MS. at Aḥmadâbâd, A.H. 992.

430.

B 204. Size 9 in. by 6 in.; foll. 214. Nineteen lines in a page.

An incomplete copy of the same Commentary.

Written in different Nasta'lîk hands, of about the tenth century. Marginal notes. Numerous leaves are missing, especially in the portion from fol. 60 to 88, and others are injured, owing to the bad quality of the paper.

Bîj. Libr., A.H. 1026, from Shâh Nawâz Khân.

431.

3009. Size 9¼ in. by 5⅝ in.; foll. 138. Nineteen lines in a page.

The first portion of the same Commentary, comprising about one-half of it. It ends with the following passage: قال الثانى ان الاجسام اقول الوجه الثانى من الوجوه الخ. Only the exordium of the preface (to وبعد) is given in this MS.

Written in a small Shikastah. After fol. 55 a few leaves are missing. Fol. 100 should be placed after 106.

Seal of H. Vansittart (A.H. 1194).

432.

B 205. Size 7 in. by 4 in.; foll. 351. Nineteen lines in a page.

A Commentary (ممزوج) on the طوالع الانوار, by Humâm al-dîn Gulnârî. Cf. Ḥ. Kh. iv. 169.

It begins: لما جرت عادة المصنفين بل فاعل كل امر ان يبتدى بالبسملة وللحديث المشهور افتتح المص رحمة الله عليه بقوله بسم الله والاسم اما من الوسم بمعنى السمة الخ.

Neatly written. Conclusion: قد تم تسطير هذا الشرح المدعو بالهمامى رحم الله مولفه رحمة واسعة وعفى عن كاتبه ناظرية وتقديرية (sic) ببلدة كارزون (? كازرون) صينت عن ريب المنون فى يوم السبت ٦ ماه ربيع الاول سنة اربع وتسعين وثمانمائة الهجرية.

The earlier portion bears corrections, derived from a MS. of Molla Jalâl al-dîn, and some notes. Injured by insects.

Bîj. Libr., A.H. 1026, from Shâh Nawâz Khân.

433.

B 230. Size 8½ in. by 4¾ in.; foll. 40. Thirty-three and thirty-seven lines in a page.

I. Foll. 1–31. A concise treatise on Muhammadan Theology, by Badr al-dîn Muḥammad b. As'ad Yamanî Tustarî (who wrote about A.H. 700, according to Ḥ. Kh. v. 597).

Beginning: اسبح الله الذى لا يحوم حول الوهيته الواصفون . . . وبعد يقول مولانا واستادنا الفاضل المحقق والكامل المدقق علامة الزمان استاد علماء عراق وخراسان بدر الملة والدين علاء الاسلام والمسلمين محمد بن اسعد اليمنى محتدا والتسترى تعريفا متع الله المسلمين بطول حيوته لا ريب لمن رزقت (sic) الفطرة السليمة فى شرف علم الكلام لشرف متعلقه وقوة براهينه وشدة الحاجة اليه هذا وان مختصرنا هذا منطو على لباب مطالب المهمة (sic) ونقاوة انظار اهل الصنعة لا يعرفه الا من يتبع كتب القوم الخ.

It comprises an introduction (مقدمة) and three chapters (مطلب): I. (fol. 3) فى الالهى; II. (fol. 18) فى الممكنات; III. (fol. 25) probably فى السمعيات.

This MS. is not quite complete, but terminates abruptly in the paragraph فى الامامة. Marginal notes.

II. Foll. 32–40. The beginning of a Commentary on the preceding work, by the author himself.

Begins: يقول مولانا واستادنا علامة الزمان بحر الحقائق كاشف الدقائق بدر الملة والدين . . . اللهم وفق الفقير الى عنايتك الخ.

The author says subsequently: ولما كانت الكتب المصنفة فى هذا الفن[1] للافاضل من الاوائل والاواخر وافرة طويلة الاذيال منتشرة الاطراف والارجاء قلما يصل اليها غير المتمولين من المنتمين الى اهل العلم[2] . . . . دعانى ذلك الى ان انتزع من كتب الاولين وزبر الآخرين من المخالفين والموافقين امهات اسرارهم الخ.

The text and the commentary are distinguished by قال and اقول, but only the first word of the former is given in each case. This MS. is imperfect at the end, and does not extend beyond the introduction (مقدمة) of the original work.

Carefully written in a small hand, but often without the diacritical points. Of the eighth century. Rubrics omitted throughout. Stained by damp.

434.

B 226. Size 11¼ in. by 6⅝ in.; foll. 53. Seven lines in a page.

A treatise on the Muḥammadan Creed, by Ḥâfiẓ al-dîn Abu'l-barakât ʻAbdallah b. Aḥmad Nasafî (d. A.H. 710). It has been edited by Cureton (for the Society for the Publication of Oriental Texts, London, 1843), under the title عمدة عقيدة اهل السنة والجماعة,[3] or Pillar of the Creed of the Sunnites. It is named عمدة العقائد by H. Kh. iv. 261, and it is also called العقيدة الحافظية.

Written in a large hand, with many marginal and interlinear notes. Part of these are specified as extracts from commentaries on the present work, namely that by the author, entitled الاعتماد فى الاعتقاد, and those of Rafîʻ al-dîn and Zakarîyâ. Of the tenth century. One leaf is missing after fol. 49.

Bîj. Libr., A.H. 1027. Presented by Ḳâḍi Naṣîr al-dîn.

Cat. 226, xxxi.

[1] Namely, the *Kalâm*.

[2] Here follows an invective against money-making scholars.

[3] These words are from the author's preface.

435.

B 241. Size 9 in. by 6 in.; foll. 56. Seven lines in a page.

Another copy of the same work, probably older than the preceding. The first leaf of it is missing. It begins: اهل الحق.

Written in a large inelegant hand, with many glosses. The name of the copyist is erased. A defect after fol. 47. The beginning and end are injured, and the whole is stained.

436.

2247. Size 8½ in. by 4¾ in.; foll. 114. Five lines in a page.

كتاب عقيدة الحافظية

Another copy of the same work, beginning: الحمد لله . . . . قال الصدر الاستاد حافظ الملة والدين ابو البركات الخ.

Well written, with many glosses.

Colophon: تمت الكتاب بعون الله الملك الوهاب فى شهر ذى الحجة الحرام سنة ١٠٦٩ بيد الفقير الى الله الغنى الياس بن شيخ سليمان العباسى غفر عنهما فى التاريخ ١٠٥ (?).

[College of Fort William.]

437.

B 227. Size 9¾ in. by 6 in.; foll. 236. Nineteen lines in a page.

A Refutation of the Theology and Legal System of the Sunnites, entitled نهج الحق وكشف الصدق. The author, who is not mentioned, appears to be[1] Jamâl al-dîn Abu Manṣûr Ḥasan b. Yûsuf, commonly called Ibn al-Muṭahhar Ḥillî, a great Shîʻah divine and pupil of Ṭûsî, who died A.H. 726. See regarding him, Cat. Mus. Brit. 452 and 455. The present work is mentioned in Stewart's Catal., p. 141. It is dedicated to Sultan Ghiyâth al-dîn Ûljâitû Khudâbandah Muḥammad of Persia (A.H. 703–716).

The preface begins: الحمد لله الذى غرقت فى بحار معرفته افكار العلماء. The author blames the Sunnî

[1] See the conclusion of no. 471, ii.

divines for their utter disregard of intuitive and natural knowledge, which in his opinion leads them to conclusions quite unacceptable to the sound mind. He says: اوضحت فيه لطائفة المقلِّدين من طوائف المخالفين انكارَ روسائهم ومقلَّديهم القضايا البديهيةَ والمكابرة فى المشاهدات الحسّية ودخولهم تحت حرف[1] السوفسطائية وارتكاب الاحكام التى لا يرتضيها لنفسه ذو عقل وروية لعلمى بان المنصف منهم اذا وقف على مذهب من يقلّده تبرّأ منه وحاد عنه وعرف انه ارتكب الخطاء والزلل.

He confines himself to eight questions (مسئلة), namely, I. (fol. 3) فى الادراك; II. (fol. 9) فى النظر; III. (fol. 10v.) فى صفاته تع; IV. (fol. 53v.) فى الانبياء; V. (fol. 60) فى الامامة; VI. (fol. 142v.) فى المعاد; VII. (fol. 144) فيما يتعلق باصول الفقه; VIII. (fol. 160) فيما يتعلق بالفقه.

In the dogmatical part he chiefly attacks the Ash'arites, to whom, he says (fol. 3v.), with the exception of some divines of Transoxania, all the four orthodox sects are now reduced (جماعة الاشاعرة الذين هم اليوم كل الجمهور من الحنفية والشافعية والمالكية والحنابلة الآ يسيرا من فقهاء ما وراء النهر); and he vindicates against them the doctrines of the Imâmîyah.

Well written in Nasta'lîk. Dated A.H. 1072.

Inscribed: الجز الاول من كشف الحق ونهج الصدق

Cf. Cat. 229, ii.

438.

B 221, 245. Size 10½ in. by 7 in.; foll. 343. Twenty-seven lines in a page.

كتاب شرح المواقف للشيخ الامام العلامة اعلم العلماء وافضل الفضلاء المحقق المدقق نقاوة المتاخرين وناقد ارآء المتقدمين استاذ البشر والعقل الحادى عشر السيّد الهمام والحبر القمقام الصمصام شريف الملة والدين ابرهيم (sic) الجرجانى قدس الله سرّه ونوّر مضجعه وبرّد مهجعه.

The Commentary (ممزوج) of Saiyid Sharîf Jurjânî ('Alî b. Muḥammad, d. A.H. 816) on the كتاب المواقف فى علم الكلام, or System of Scholastic Theology, by 'Aḍud al-dîn Îjî ('Abd al-raḥmân b. Aḥmad, d. A.H. 756).

This work was printed at Constantinople, A.H. 1239. Books V. and VI. have also been edited by Soerensen (Leipzig, 1848), from the Dresden MS., on which see Fleischer, Cat. Dresd., no. 379. Cf. Ḥ. Kh. vi. 236, Cat. Lugd. iii. 376, and regarding Îjî, Cat. St. Petersb. 65. The latter dedicated his work to a statesman, whom he names Jamâl al-dîn Abu Isḥâḳ.

Jurjânî completed his commentary in Shawwâl, 807, at Samarḳand, and dedicated it, in a special preface, to Sultan Ghiyâth al-dîn Pîr Muḥammad (son of Jahângîr and grandson of Tîmûr, dethroned A.H. 809). This preface begins: سبحان من تقدست سبحات جماله عن سمت الحدوث والزوال.

The commentary commences: وهانا افيض فى المقصود متوكلا على الصمد المعبود واقول ضمن المصنف الخ.

A valuable copy, dated A.H. 869. It was transcribed from a MS. which had been written by a pupil of the author, and revised throughout. The colophon runs as follows: تمّ الكتاب بحمد الله . . . (و)كان الفراغ من تعليقه بعد صلوة العصر من يوم الاربعاء حادى وعشرين شهر شعبان الكريم احد شهور سنة تسع وستين وثمانى مائة من تاريخ الهجرة النبوية ونسخت هذه النسخة من اصل مصحح اجتهد فيه صاحبه ضبطا وتصحيحا من اوله الى آخره وهو من اجلّ تلامذة مؤلف الكتاب وكتب فى آخر نسخته ما هذا صورته ومن كُتُب اضعف العباد واحقرهم المحتاج الى ربه الغفور احمد بن عبد العزيز بن احمد الشيفكى اصلح الله حاله . . . ومجموع الكتاب خط صاحبه متنًا وحاشية ويسأل الله تعالى ان يوفق لتصحيح هذه النسخة وضبطها لتضاهى اصلها فانه اصل معتمد يقل فى الدنيا نظيره والحمد لله . . . علقها العبد الفقير الى الله تعالى موسى بن احمد الصريفى الزوالى عرف بالكسكس جده العالى خِدْمة لسيّده الفقيه العلامة الاوحد برهان الملة والدين ابرهيم بن ابى القاسم بن جعمان (?) ايّده الله وسدّده.

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[1] No. 471, ii. reads: ووغولهم تحت فرق.

Well written, but without diacritical points. Marginal notes. The preface of Jurjânî is prefixed to the book in a different hand.

This MS. consisted originally of 360 foll. A lacuna in the middle of it was restored by two more modern hands, but part of this modern portion (after fol. 172) is now also lost, and part is much injured by insects. The defect comprises the end of Book (موقف) III. The MS. is also damaged at the end.

Bîj. Libr., A.H. 992.

The second part of this copy, which begins with fol. 173, is wrongly inscribed شرح الشرح شرح عقايد. Cf. Catal. 225, vii. 1 and 226, xviii.

439.

B 214. Size 9⅝ in. by 7 in.; foll. 353. From twenty-one to thirty-three lines in a page.

Another copy of the same work, said to have been transcribed from the author's own copy, A.H. 909. Well written, in several hands, with marginal notes. Imperfect at the end. Book (موقف) III. left unfinished (see fol. 169).

The preface of Jurjânî is wanting. Begins: اقول ضمن المصنف.

Bîj. Libr., A.H. 1028, from Molla Pâyandah Muḥammad.

440.

1300. Size 9¾ in. by 6 in.; foll. 400. Twenty-nine and twenty-seven lines in a page.

Another copy of the preceding work.

The greater part of it is written in a legible Nasta'lîḳ, though often without diacritical points. The remainder has been supplied by two more modern hands. Marginal notes. Injured by damp.

Foll. 315 and 316, and foll. 319 and 320 should be transposed.

[Hastings.]

441.

1443. Size 10 in. by 6½ in.; foll. 498. Twenty-five lines in a page.

Another copy of the same work, with the preface and the epilogue.

Written in Nasta'lîḳ. It was transcribed for عبد القادر (بن سلطان) من ابناء مولانا قطب الدين محدث لكهنوى, at Lahore. Collated, and with some notes.

Two leaves are missing after fol. 67.

[Johnson.]

442.

425. Size 9⅛ in. by 5½ in.; foll. 505. Twenty-five lines in a page.

The same work.

Written in Nasta'lîḳ, the concluding portion in a different hand from the rest. Three leaves are missing after fol. 1. Injured by insects.

Seal of 'Abd al-subḥân, a servant of Muḥammad Shâh (A.H. 1147).

[Johnson.]

443.

B 225. Size 11¼ in. by 6⅔ in.; foll. 306. Twenty-five lines in a page.

The first part of the same work, to Book (موقف) IV. Begins: ضمن خطبة كتابه الخ.

Well written in Nasta'lîḳ, completed at the end of Shawwâl, 1015, by Nûḥ b. al-Ḥâjj Muṣṭafa. With numerous marginal notes.

Prefixed is a detailed index, which extends also over the remaining portion of the work. The first leaf of it, however, is wanting, and it is injured at the beginning.

444.

1295. Size 11 in. by 6¼ in.; foll. 449. Twenty-three and twenty-five lines in a page.

The first part of the شرح المواقف, to Book IV. The name of Ghiyâth al-dîn Pîr Muḥammad, to whom the work is dedicated in the preface, is preceded here by that of Jalâl al-dîn Iskandar (جلال الحق والدولة والدين اسكندر غياث الخ), which perhaps was substituted for it subsequently.

Well written in Nasta'lîḳ, by two hands. Gold lines round the pages. The first two pages are richly ornamented. Book IV. (fol. 345) formed originally a separate volume.

This copy was made for 'Abd al-'aẓîm Ḥanafî, according to a note at the end, which is dated 22nd Jum. II., 48th year of

'Âlamgîr (= A.H. 1116). It belonged subsequently to his grandson Muḥammad Ghauth (A.H. 1160). The fly-leaf has a French inscription, "Chera mavakef commentaire sur la philosophie de Socrate" (!), written probably by Nicolas de la Merliere, from whom the copy passed to R. Johnson. In an elegant Oriental binding.

[Johnson.]

445.

1686. Size 9⅓ in. by 6 in.; foll. 283. Twenty-five lines in a page.

The first portion of the شرح المواقف, extending nearly to the end of Book III. The name of Jalâl al-dîn Iskandar is inserted in the preface as in the preceding MS.

Plainly written. Coloured lines round the pages. Foll. 30 and 25 should be transposed.

[Hastings.]

446.

B 220. Size 7¼ in. by 5¼ in.; foll. 184. Twenty-one lines in a page.

Glosses on the شرح المواقف, ascribed to Molla Ḥasan Chalabî (b. Muḥammad Shâh Fanârî, d. A.H. 886). See Ḥ. Kh. vi. 236, and Casiri I., nos. 1495, 1532, and 1573.

Beginning: (قوله) فبسمل اولا تيمنا فان قلت ليس للبسملة مدخل في الاشارة المذكورة الخ.

Closely written, in different hands, mostly Shikastah, and difficult to read. It ends abruptly in Book (موقف) III. The latter part of a preface, which probably belongs to the present work, is on the title-page. It begins: واوضح خزائن الاسرار.

Bîj. Libr., A.H. 1026, from Shâh Nawâz Khân.

Cat. 226, xiv. (?).

447.

B 186. Size 10⅓ in. by 6 in.; foll. 149. Twenty-four lines in a page.

Various fragments of the preceding Glosses, extending from Book II. to Book VI.

The first entire gloss is: (قوله) وهو تصريح باثبات الواسطة الخ; and the last gloss begins: (قوله) والحسن البصري الى انه منافق الخ.

Written in a small hand. Injured on the margin.

448.

B 231. Size 8⅓ in. by 5⅝ in.; foll. 186. Twenty-one lines in a page.

Glosses on Book II. of the شرح المواقف, which is on the *universalia* (الامور العامة), by Molla Mas'ûd (Sharwânî Kamâl al-dîn, d. A.H. 905). See Casiri I., p. 521, no. 1495; Aumer, Hdss. Münch. 307 sq., and Ḥ. Kh. i. 207.[1]

Beginning: قوله عند القائل بريد ان الحكماء حاكمون بان واجب الوجود.

Written in Nasta'lîḳ. The leaves are alternately white and yellow. Imperfect at the end. Four leaves are missing after fol. 184.

Cat. 225, vii. 4.

449.

B 218, 219. Size 10⅓ in. by 6¼ in.; foll. 275. Nineteen lines in a page.

Two fragments of the Annotations on the شرح المواقف by 'Abd al-Ḥakîm b. Shams al-dîn (Siyâlkôtî, d. about A.H. 1060). Cf. Ḥ. Kh. vi. 241. The author wrote these annotations while reading the book with his son 'Abdallah Labîb.[2]

The first fragment contains the commencement of the work, with the preface, which begins as follows: اللهم لك الحمد حمدا يوافي نعمك . . . وبعد فهذه فوائد بل فرائد علقتها على شرح المواقف لسيّد المدققين وافضل المحققين عند قراءة قرة العين لهذا الغريب عبد الله الملقب باللبيب تذكرة للاحباب وتحفة للاصحاب وعدّة ليوم الحساب وانا الفقير المتمسك بالحبل المتين عبد الحكيم بن شيخ شمس الدين الخ.

It breaks off on fol. 102*v*., soon after the commencement of Book (موقف) II.

The second fragment begins with the words (fol. 103*v*.) الذهني واثبات احكامه, from the third مقصد of the first مرصد of Book II., and extends to the end of the same book.

Well written in Nasta'lîḳ. Injured by insects.

Cat. 225, vii. 3.

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[1] The statement of Ḥ. Kh. vi. 239 is incorrect.

[2] See above, nos. 113 and 327.

450.

1812. Size 11 in. by 6½ in.; foll. 187. Twenty-one lines in a page.

Another copy of the Annotations of Siyâlkûtî, extending nearly to the end of the second موقف. The concluding portion is wanting.

Written in Nasta'lîk. Red lines round the pages. Injured by damp and by insects.

Foll. 74–83 should be placed in the following order: 74, 76, 79, 77, 78, 81, 82, 80, 75, 83; fol. 148 should come after 140; and foll. 181–7 should stand thus: 181, 187, 184, 182, 183, 185, 186.

[Johnson.]

451.

B 237. Size 10 in. by 5¾ in.; foll. 56. Twenty-four and twenty-five lines in a page.

Glosses on Book II. of the شرح المواقف, by Mîr Zâhid (Muḥammad Zâhid b. Muḥammad Aslam Ḥasanî Harawî). The first portion of these glosses was printed at Lakhnau, A.H. 1263.

The preface, in which the author dedicated his work to Aurangzîb, is wanting in this MS. It begins: قوله ما لا يختص آه انت تعلم الخ.

Closely written in Shikastah. Has the following colophon: وقد وقع الفراغ من تسويد النسخة المباركة الموسومة بحاشية ميرزا (sic) زاهد المعلقة على شرح المواقف فى تاريخ الاربعة من شهر الشوال فى سنة الف ومائة وعشر من هجرة خاتم النبيين بيده خويدم الطلبة عزت[1] الله عرف شاه دان قنوجى ولد جانمحمد مالكه هو فمن ادعاه فقد بطل دعواه.

452.

1347. Size 7¼ in. by 5¾ in.; foll. 160. Fourteen lines in a page.

Another copy of the preceding Glosses.

Well written in Nasta'lîk. Colophon: راقمه اين كتاب عباد الله ساكن بلده پتياله مضاف صوبه پنجاب بتاريخ هفتم شهر ذالحجه (بادشاه) عزيز الدين عالم گير ثانى براى پاس خاطر اخون احمير (sic) [صو] در سنه ١١٦٧ تحريريافت اگركسى ديگر دعوى كند دروغزن باشد.

[Hastings.]

[1] The MS. has عرب.

453.

1883. Size 8½ in. by 6 in.; foll. 99. Nineteen lines in a page.

Annotations on the preceding glosses of *Mîr Zâhid*, ascribed to Ḳâḍi Mubârak.

Beginning: قوله أنّ المتبادر منه آه لا يقال لما كان موضوع العلم هو المعلوم الخ.

Well written in Nasta'lîk, of the twelfth century; terminating abruptly.

[Hastings.]

454.

B 232. Size 7½ in. by 5 in.; foll. 65. Twenty-one lines in a page.

Notes on the commencement of Book II. of the شرح المواقف, ascribed to Molla Ṣâdiḳ.

Beginning: الموقف الثانى هو فى الاصل مفعل من الوقوف. This MS. terminates before the end of the first مقصد. It is written in Nasta'lîk, without diacritical points. Corrections, and some additions by the author (marked with منه), are on the margin.

Cat. 225, vii. 2.

455.

B 215. Size 8 in. by 5 in.; foll. 75. From fifteen to nineteen lines in a page.

A Commentary (ممزوج) on *'Aḍud al-dîn Îjî's* (d. A.H. 756) Articles of Faith (عقائد), by (Jalâl al-dîn) Muḥammad b. As'ad Ṣiddîḳî Dawwânî (d. A.H. 907 or 908). Cf. Ḥ. Kh. iv. 217, and Catal. St. Petersb. 225. This work was printed, together with a commentary on it, at Constantinople, A.H. 1233.

The author's preface begins: يا من وفقنا لتحقيق العقائد الاسلامية وعصمنا من التقليد فى الاصول والفروع الكلامية.

The commentary, omitting Îjî's preface, begins with the words قال النبى عم.

Plainly written, by Ilyâs b. Shaikh Farîd, of Fathpûr-Sîkrî (فى بلدة السيكرى المعروف بفتحپور), for his own use. Date, end of Rabî' I., 990.

Cat. 225, x.

456.

949. Size 8¼ in. by 5¼ in.; foll. 78. Seventeen lines in a page.

Another copy of Dawwânî's Commentary. Written in Nasta'lîk, with extracts from the glosses of Molla Yûsuf, and from other works on the margin.

A slight defect after fol. 32. Injured by damp.

The following note of an owner is written at the end of the book:
مالكه بالشراء عبد القادر ابن محمد العثمانى ساكن موضع ليكن عمله پركنه شاهى سركار سنبهل صوبه دار الخلافة شاه‌جهاناباد در قصبه مراداباد سنه ١٦ محمدشاهى.

[Johnson.]

457.

1246. Size 8½ in. by 5 in.; foll. 115. Thirteen and seventeen lines in a page.

Another copy of Dawwânî's Commentary. It gives at the end the author's date as follows: Jairûn, Wednesday, 18th Rabî' I., 905.[1]

Well written in two different hands, with the glosses of 'Abdallah b. 'Abd al-hakîm Siyâlkûtî on the margin of the first eight leaves. These glosses are preceded by a preface, which begins: باسمك اللهم ربى ابتدأ.

In the original binding of Tippu's library.

[Tippu.]

458.

B 216. Size 7½ in. by 4⅔ in.; foll. 169. Nineteen lines in a page.

I. Foll. 1–43. Another copy of Dawwânî's Commentary, neatly written in Nasta'lîk.

Colophon: تمت الكتاب بعون الملك الوهاب على يد عبد الضعيف الراجى مير رحمت ابن مير عبدل خانقاهى اللهم اغفر لكاتبه ولقارئه الخ.

Some notes.

[1] This date differs from that given in Ḥ. Kh. iv. 217.

II. Foll. 44–169. A *Persian* treatise on the Muhammadan Creed.

Begins: اين رساله است كه در بيان عقايد اهل حق است ترتيب يافته بر سه مقام اول در بيان وجود ذات وتنزيهات حق.

The second مقام (fol. 123) treats of the prophets, and the third (fol. 139) of the Khalifate.

Written in two small Nasta'lîk hands. Indications of the contents are on the margin.

459.

B 213. Size 8½ in. by 6 in.; foll. 127. Fifteen lines in a page.

Glosses on *Dawwânî's* Commentary, by Molla Yûsuf (b. Muḥammad Jân Karabâghî Muḥammadshâhî, who died after A.H. 1030).

The first fol. being wanting, the book begins with the following words: والملة والدين محمد بن اسعد الصديقى الدوانى روح الله روحه وزاد فتوحه مشتملا على غرر الفرائد الخ.

The author says towards the end of his preface: وخدمت به خدم العبيد لمولاه (sic) العتبةَ العلية . . . لمخدومنا ومولانا قطب العالم . . . معين الدين ابو حامد خليل الله سلمه الله وابقاه . . . . ولما استسعدت بهذه السعادة فى بلدة سمرقند فى البقعة المباركة الميمونة خانقاه حضرة المخدومية الغوثية الحسنية الخوارزمية[1] وهو مخدوم مخدومنا . . . سميته بالخانقاهى الخ.

This is the first of his two glosses, as mentioned by Ḥ. Kh. (iv. 217). It does not extend over the last portion of the main text. The author finished it in Rabî' I., 1000.

Plainly written, by Saiyid Zain al-'âbidîn b. Saiyid 'Abd al-wahhâb Ḥusainî, at Makkah. Date, 3rd Dhu'l-ka'dah, 1052.

Catal. 226, xxiv.

[1] See no. 380.

460.

B 240. Size 9¾ in. by 6¼ in.; foll. 248. Twenty-one lines in a page.

تتمة الحواشى لمولانا يوسف قدس سره العزيز

Annotations on the preceding Glosses, written by the author, MOLLA YÛSUF himself. He makes reference in them to the glosses of *Khalkhâlî*, which had appeared in the mean time. See Ḥ. Kh. iv. 217 sq., according to whom the present work was finished in Shawwâl, 1033, at Bukhâra.

The preface quoted in Ḥ. Kh. is omitted. Beginning: (قوله)[1] كيف لا احمد وكيف احمد اظهار لوجوب الحمد بسبب النِعَم وعظمها الخ.

Well written. At the end is the following *Persian* distich:

عاشق ثابت قدم آنکس بود در کوی دوست
رو نگرداند اگر شمشیر بارد در سرش.

461.

B 184. Size 11½ in. by 8 in.; foll. 278. Twenty-nine lines in a page.

Sa'd al-dîn Mas'ûd b. 'Omar TAFTÂZÂNÎ's (d. 22nd Muḥarram, 792, at Samarḳand) Commentary on his own Compendium (مختصر) of Metaphysics and Muḥammadan Theology, المقاصد. This commentary was written in Dhu'l-ka'dah, 784. Cf. Ḥ. Kh. vi. 48.

The elaborate preface begins: نحمدك يا من بيده ملكوت كل شى' وبه اعتضاده' ومن عنده ابتداء كل حى' واليه معاده'.

The author says subsequently: وبعد فقد كنت فى إبّان الامر' وعنفوان العمر' ... اسرح النظر فى العلوم طلبا لازهارها وانوارها' واشرح الكتب من الفنون كشفا لاستارها عن اسرارها الخ.

The text and the commentary are distinguished by the words قال and اقول, but only a few words are given from the former in each case. Copies of the *Maḳâṣid* seem to be rare. It consists of the following six chapters (مقصد): I. (fol. 3*v*.) فى المبادى; II. (fol. 24*v*.) فى الامور العامة; III. (fol. 74) فى الاعراض; IV. (fol. 117*v*.) فى الجواهر; V. (fol. 179) فى الالهيات; VI. (fol. 222) فى السمعيات.

Written in a good small hand. The colophon runs as follows: لقد زبر ما برز كالابريز من العلاب والهادى مبادى طريق الصواب (sic) حرره نور بن احمد المشتهر بشيخ الاسلام بمحروسة هراة هدنت عن المخافات فى العشر الثانى من المائة التاسعة.

Then follows a list of the works of Taftâzânî, with their respective dates, derived from the author himself.

Two blanks are left on foll. 138 and 152 for diagrams. Foll. 137-172 are in a different hand.

On the last page is the note of an owner, named Muḥammad b. Aḥmad b. Sa'd, who read and collated this volume several times, and intended to write a commentary on it. This note is dated A.H. 863.

Bîj. Libr., A.H. 992 (Nauras). In the original binding, which is tastefully ornamented.

Cat. 224, iv.

462.

B 183. Size 11¼ in. by 8 in.; foll. 534. Nineteen lines in a page.

Another copy of the preceding work.

Beautifully written, but rather incorrect. Many emendations are on the margin. Date, 27th Rajab, 961.

Bîj. Libr., from Amîn Khân. Seal of Ibrâhîm Nauras ('Âdil Shâh II.).

463.

B 185. Size 9¾ in. by 6¼ in.; foll. 444. Twenty-two, afterwards twenty-five lines in a page.

Another copy of the same work, without the preface. Begins: لك اللهم الحمد والمنّة الخ.

Bîj. Libr., A.H. 992; brought from Bîdar by 'Aṭâ Allah. Seal of 'Alî 'Âdil Shâh.

464.

1407. Size 11¼ in. by 6½ in.; foll. 286. Thirty-three lines in a page.

Another copy of the same work.

Well written. Slightly imperfect at the end. Many corrections are on the margin.

[1] This word, though no blank is left for it in this MS., must be supplied, the author commenting here on the preface of his first work.

The title-page contains an *Ijâzah* of Taftâzânî, dated Dhu'l-ḥijjah, 790, which was given for this and for other works, to one Ghiyâth al-din, from whose copy the present one seems to be derived. Injured by insects.

[Hastings.]

465.

2178. Size 9¾ in. by 6 in.; foll. 70. Ten lines in a page.

I. Foll. 1–38. Abu'l-barakât Nasafî's (d. A.H. 710) Articles of the Muḥammadan Creed, called here العقيدة الحافظية (see no. 434).

Beginning: الحمد لله .... وبعد فيقول ابو البركات الخ.

Hastily written in Shikastah. Every second leaf is left blank; glosses have been frequently written on these, and others have been added to the text. Date, beginning of Rajab, 1223.

II. Foll. 39–70. A treatise on the Muḥammadan Faith. The author is not named.

Begins: الحمد لله ... وبعد فان اشرف العلوم علم الكلام وهو الباحث عن الموجب والممكن على قانون الاسلام الخ.

Arranged and partly also written like the preceding. The latter portion is written more carefully in Nasta'lîḳ. With many notes. Some lacunæ occur towards the end. Concludes: وكان الفراغ من تصويده (sic) لاربع عشرة ليلة خلون (sic).

[College of Fort William, 1825.]

466.

1636. Size 8¾ in. by 5 in.; foll. 172. At first fifteen, afterwards usually nineteen lines in a page.

I. Foll. 4–102. Dawwânî's Commentary on the العقائد العضدية (see no. 455).

Inelegantly written in Nasta'lîḳ. With numerous marginal notes, derived from the glosses of Khalkhâlî, Siyâlkûtî, and others, in the first portion.

The colophon runs as follows: فراغ يافت تحرير اين كتاب مستطاب چاشت سه شبه (sic) شهر جميد الثانى از سنه ١٠٩٨ هجرى صلى الله عليه وسلم بخط فقير حقير .. شيخ عبد الغفور بن شيخ محمد مقيم متوطن قصبه دارى اللهم الخ.

II. Foll. 103–172. Taftâzânî's Commentary on the العقائد النسفية (see no. 385).

Well written in Nasta'lîḳ, with numerous glosses by Aḥmad Jandî and others.

467.

B 212, 244, 103E. Size 9 in. by 5½ in.; foll. 34. Usually twenty-five lines in a page.

I. Foll. 1-6. هذه رسالة فى اعتقاد اهل السنة والجماعة تصنيف الشيخ الامام الزاهد العلامة قدوة المحدثين وزبدة المحققين موفّق الدين ابى محمد عبد الله بن احمد بن محمد بن قدامة المقدسى رحمة رواية الشيخ الامام تقى الدين ابى اسحق ابرهيم بن على بن احمد بن فضل ابن الواسطى سمع منه فى رمضان سنة تسع عشرة وستمائة رواية الحافظ جمال الدين ابى الحجاج يوسف المزى قراءة عليه يوم الثلثاء التاسع عشر من جمادى الاولى سنة خمس وسبعين وستمائة رواية الشيخ على بن .[1]. البكرى عنه اجازة رواية شيخنا نور الملة والدين محمد بن عبد الله عنه اجازة رواية محمود بن عثمن عنه اجازة.

A short treatise on the Orthodox Faith, by Muwaffaḳ al-dîn 'Abdallah b. Aḥmad Ibn Ḳudâmah Muḳaddasî (a Ḥanbalite, d. A.H. 620; see Ḥ. Kh. *passim*).

Begins: الحمد لله المحمود بكلّ لسان' المعبود فى كل زمان.

The *Ḥamdalah* leads directly to the first subject, the nature and attributes of God. The peculiar doctrines of the Ḥanbalites are prominently discussed.

Conclusion: هذا آخر المعتقد الخ.

There follows closely, after a *Basmalah*, a similar Hanbalî tract, on the attributes of God. It is introduced by the following Isnâd: اخبرنا الشيخ الامام الاجل الصالح الحافظ طاوس العلماء ابو نصر ابرهيم بن الفضل السلفى الاصبهانى رحمة قال اخبرنا الشيخ الصائن (sic) ابو القاسم على بن احمد بن كشوبة السُميرمى رحمة قراءة عليه قال اخبرنا الشيخ الفقيه الزاهد ابو جعفر محمد بن عبيد

[1] Illegible.

الله بن هاشم الخطيب قال كتب الىّ الشيخ ابو القاسم سعد بن على بن محمد الزنجانى رحه قال ذكر لى ابو سعد عبد الواحد ابنُ محمد قال سمعت بعض شيوخنا المحققين الخ.

Concludes (fol. 7v.): تمت العقيدة الوحيدة البسيطة الوسيطة لمعرفته تعالى الخ.

Both tracts were written on the same day, the last of Jum. I., 793, by Maḥmûd b. ʿOthmân الكرمستى.[1] Then follow some traditions, terminating abruptly.

II. Foll. 8-29. The reply of Taḳî al-dîn Abu'l-ʿAbbâs Aḥmad b. ʿAbd al-ḥalîm Ḥarrânî, commonly called Ibn Taimîyah (a Ḥanbalite, d. A.H. 728), to a question put to him regarding the "attributes of perfection" (صفات كمال).

This question is prefixed to it. It begins: الحمد لله . . . اما بعد فقد سئل الامام العلّامة شيخ الاسلام ومفتى فرق الانام ابو العباس احمد بن عبد الحليم بن عبد السلام العالم الربانى والبحر النورانى ابن تيميّة الحرانى رضى الله عنه وارضاه فقيل المسئول من علماء الاسلام والسادة الاعلام ان يدفعوا حجابَ الاجهال ويكشفوا قِناعَ الاشكال عن مقدمةٍ جميع ارباب الملل والنحل متفقون عليها ومستندون فى ارائهم اليها حاشى مكابرا منهم معاندا وكافرا لربوبيّة الله تع جاحدا وهى ان يقال هذه صفة كمال فتجب لله اثباتها الخ.

The reply of Ibn Taimîyah begins (fol. 9v.): فاجاب رضه . . . الجواب عن هذا السوال مبنى على مقدمتين احداهما ان تعلم ان الكمال ثابت لله الخ.

Conclusion: تم السوال المعروف بالكمال فى بيان الاكملية لصفات الكبير المتعال الذى له الكمال الذى لا يماثله فيه كمال.

Written by the same person as the preceding. Dated Saturday, 10th Rabîʿ I., 797.

III. Foll. 30-34. A general *Ijâzah* (or authorization to use his books), given by the celebrated Fîrûzâbâdî, Majd al-dîn Abu Ṭâhir Muḥammad b. Sirâj al-dîn Yaʿḳûb b. Ṣadr al-dîn Muḥammad (d. A.H. 817), to the aforesaid Maḥmûd b. ʿOthmân b. Abu Bakr الكرمستى, and at the same time to his four brothers and some other persons.

Cat. 226, xxix., xxviii.

[1] See no. 329.

468.

B 246. Size 8 in. by about 6 in.; foll. 56. Seventeen lines in a page.

I. Foll. 1-27. Mîr Ṣadr al-dîn Muḥammad Ḥusainî Shîrâzî's (d. A.H. 903) treatise on the Divine Nature, رسالة فى اثبات البارئ تعالى وصفاته الحسنى. See H. Kh. iii. 362.

The name of the author is given in the preface as follows: (r. الشيرازى) الشهير بصدر الحسينى الشيران.

The following is a list of the twelve sections (فصل) of the work: I. (fol. 2) فى اثباته تعالى; II. (fol. 4) فى ان واجب الوجود لا يقبل; III. فى توحيده وتنزيهه; IV. (fol. 9) فى ان واجب القسمة الى الاجزاء اصلا; V. الوجود هل يجوز ان يكون له صفة زائدة عليه ام لا (fol. 10v.) فى علمه تع; VI. (fol. 16v.) فى قدرته تع; VII. (fol. 18v.) فى ارادته تع; VIII. (fol. 20v.) فى حيوته تع; IX. (fol. 21v.) فى سمعه وبصره; X. (fol. 22) فى كلامه تع; XI. (fol. 26) فى القضاء والقدر; XII. (fol. 27) فى سائر صفاته تع. It concludes (fol. 27v.) with خاتمة فى تقسيم صفاته تع.

II. Foll. 28-56. Another treatise on the same subject, which appears to be الرسالة الجديدة by Jalâl al-dîn Dawwânî (d. A.H. 907 or 908). Cf. H. Kh. iii. 361, whose statement is, however, inaccurate.

This MS. begins: الاستغناء فى التسمية ولله الحمد على كرمه العميم ومنّه القديم.

No title or name occurs in the preface. The MS. is imperfect at the end. The following is a list of the *fourteen* sections (فصل) which occur here: I. (fol. 28) فى اثبات واجب الوجود لذاته. This section begins with the words quoted by H. Kh. (l. 6) as referring to the work in general. They run here somewhat differently, thus: قد افردت فى عنفوان شبابى رسالة فى هذا

المطلب واوردت فيها وجوه البراهين المنقولة عن ائمة الحكمة والكلام مع ما سنح لى من النقض والابرام والهدم والاحكام واقتصر ههنا على ما هو اوضح واظهر واتقن واخصر فاقول الخ. II. (fol. 31v.) فى ان وجوده لا يزيد عليه الخ; III. (fol. 32) فى توحيده تعالى; IV. (fol. 38v.) فى ان واجب الوجود لا يقبل القسمة الى الاجزاء; V. (fol. 40v.) فى علمه تع; VI. (fol. 42v.) فى ان صفاته تع عين ذاته; VII. (fol. 47v.) فى قدرته تع; VIII. (fol. 49) فى ارادته تع; IX. (fol. 50v.) فى حيوته تع; X. (fol. 51v.) فى سمعه وبصره; XI. (fol. 52) فى كلامه تع; XII. (fol. 54) فى القضاء والقدر; XIII. (fol. 55) فى حكمته تع; XIV. (ib.) فى وجوده تع.

An indifferent copy of the middle of the twelfth century.

Cat. 226, xxxix.

469.

2839. Size 6 in. by $3\frac{3}{4}$ in.; foll. 38. Nine lines in a page.

Two short treatises enumerating the seventy-three sects of Islâm.

The first (fol. 1–22) is in *Persian*, by Maḥmûd Ṭâhir Ghazzâlî.

The other (foll. 23-38) is in Arabic. The author is Isḥâḳ b. Muḥammad b. جعمان Zabîdî.

It begins: هذا مجموع الفرق الثلاث والسبعين الغواة الضالة عن طريق السنة والجماعة.

The author, in conclusion, refers for all details to the work of ʻAbdallah b. Asʻad Yâfiʻî.

Well written in Nastaʻlîḳ. Of about the twelfth century. Worm-eaten.

[Bibl. Leydeniana.]

470.

2587. Size 8 in. by 6 in.; foll. 172. Eleven lines in a page.

A collection of religious treatises, bearing a remarkable resemblance to Cat. Mus. Brit. 393, dcccLxxi.

I. Foll. 2-21. A Commentary (ممزوج) on *Samarkandî's* Catechism (see no. 381), by an unknown author. It is entitled عقيدة (sic) بهجة العلوم فى شرح فى بيان الاصول, being the same as Cat. Mus. Brit., l.c., ii.

II. Foll. 22-54. A Commentary (ممزوج) on the "Sixty Questions" of *Aḥmad b. al-ʻAbbâs*, the ascetic, concerning the religious duties of the Shâfiʻites. The commentator is not named. The same work is to be found in Cat. Mus. Brit., l.c., iii.

III. Foll. 54v.-86. Articles of Faith, with a Commentary, both blended together, and apparently by the same author. Entitled المفتاح فى شرح معرفة الاسلام. Cf. Cat. Mus. Brit., l.c., v.

Ends: تمت المسمى كتاب مفتاح (sic) اغ دين سقت اغ وقت عصر ثبت الله ايمانه فى الدنيا والآخرة الخ.

IV. Foll. 86v.-98. A treatise in *Javanese*, bound upside down.

V. Foll. 98v.-130. A logical demonstration of the principal articles of faith, the same as Mus. Brit., l.c., vi. The author is not mentioned.

Ends: وتمت دين جمعه ڤن ڤن.

VI. Foll. 130v.-170. Muḥammad b. ʻOmar b. Ibrâhîm Tilimsânî's Commentary (ممزوج) on the Articles of Faith by Muḥammad b. Yûsuf *Sanûsî* (d. A.H. 895), the same as Mus. Brit., l.c., vii.

Ends: تمت تم الكتاب المسمى يالابا التلمسانى فى ثلث فى وقت عشر فى (sic).

Indifferently written, with frequent interlinear notes in Javanese written in the Arabic character. The vacant leaves are filled with various notes and scribblings.

471.

1258. Size 17 in. by 11 in.; foll. 472. Generally forty-one lines in a page.

A valuable collection of Shîʻah works on theological subjects.

I. Foll. 1-27. كتاب شواهد مكى, more accurately الشواهد المكية فى مداحض حجج الخيالات المدنية. A treatise written in refutation of another treatise, called الفوائد المدنية فى الرد على من قال بالاجتهاد والتقليد فى الاحكام الالهية; the latter being an essay towards clearing the foundations of the Shîʻah religion and law of

unsound traditions and placets of Mujtahids which were contrary to the "Catholic" faith and to the doctrines of the Imâms.

The names of both authors are unknown; but the time of the second is fairly defined by his dedication of this work to Sulṭân 'Abdallah Ḳuṭb Shâh (of Golcondah, who reigned from A.H. 1020 to 1082); while the first mentions in a passage quoted on fol. 3*v*., that his last Shaikh was Mîrzâ Muḥammad Astarâbâdî, whose lectures he attended between A.H. 1015 and 1020, at Makkah. The same speaks of his studies and of his present task as follows (fol. 1*v*.): انی بعد ما قرات الاصولین علی معظم اصحابهما واستفدت حقائقهما ودقائقهما من کمل (sic) اربابهما وتحملت الاحادیث المنقولة عن العترة الطاهرة علیهم السلام من جل رواتها العارفین لحقائقها الواصلین الی دقائقها واخذت علم الفقه من افواه جماعة من فقهاء اصحابنا عرضت علی تلک الاحادیث قواعد الاصولین المسطورة فی کتب اصول الخاصة وکتب العامة والمسائل الاجتهادیة الفقهیة فوجدتهما فی مواضع لا تعد ولا تحصی مخالفتین لمتواتراتها فصرفت عمری دهرا طویلا فی المدینة المنورة علی مشرقها افضل الصلوة والسلام فی تنقیح تلک الاحادیث وتحقیقها حتی فتح علی ابواب الحق الخ.

The refutation by the second author begins: الحمد لله حمدا یلیق بجلاله ... وبعد فاقول ان الباعث علی التعرض لکلام هذا الفاضل فی المؤلف الذی وسمه بالفوائد المدنیة الخ.

He says that he was chiefly offended with the self-conceit and the rude polemics of his predecessor, though he is not willing to follow his bad example, in depreciating the real merits of his work. His object, therefore, is only to defend the divines of the later church, such as *Hillî* and others, against his exaggerations and false imputations.

The passages selected for refutation are given at full length, under the heading قال; and they are followed by the refutation, which is introduced by اقول.

Imperfect at the end. A few notes by the author are on the margin.

II.[1] Foll. 28-49. کتاب نهج الحق وکشف الصدق, the same as no. 437. The author is called in the colophon, مولینا وشیخنا ومولی جمیع المومنین شیخ جمال الدین المطهر, *i.e.* Jamâl al-dîn Abu Manṣûr Ḥasan b. Yûsuf, commonly called IBN AL-MUṬAHHAR ḤILLÎ (d. A.H. 726).

This copy was finished on Saturday, 27th Jum. II., 1154 = 24th year of Muḥammad Shâh. It was subsequently collated with the original copy.

III. Foll. 50-60. کتاب منهاج الکرامة. A concise vindication of the Shî'ah doctrine on the Imâmate, fully styled منهاج الکرامة فی معرفة الامامة. See for a description of it, Fleischer, Cat. Sen. Lips. 475. The author is not named, but from its being, like the preceding treatise, dedicated to Ûljâitû—خدمت بها خزانة السلطان الاعظم ... شاهنشاه المعظم غیاث الملة والحق والدین اولجایتوا محمد (var. خدابنده) سلطان, it may be concluded that it is also by ḤILLÎ.

Some notes.

IV. Foll. 60*v*.-77. کتاب کشف الیقین. A short treatise on the excellency of 'Alî, entitled کشف الیقین فی فضائل امیر المؤمنین. It was compiled by order of Ûljâitû Khudâbandah. The author is probably also IBN AL-MUṬAHHAR ḤILLÎ.

Begins: ... الحمد لله القدیم القاهر' الحلیم الغافر' اما بعد فان مرسوم السلطان الاعظم الخ. The author divides his subject into the following parts: I. (fol. 60*v*.) الفصل الاول فی الفضائل الثابتة له قبل وجوده; II. (*ib.*) فی الفضائل الثابتة له حال خلقه وولادته; III. (fol. 61) فی فضائلها (sic) الثابتة له حال کماله وبلوغه. This is the principal part. It treats of 'Alî's virtues and achievements, and is subdivided into two chapters: 1. الباب الاول فی الفضائل المکتسبة من الفعل والاثر, وهذه الفضائل اما ان تکون نفسانیة او بدنیة, the latter division being the subject of two مطلب, each of which contains several بحث. The second chapter (fol. 67),

[1] According to the table of contents and to the original pagination, one treatise has fallen out here, viz., کتاب شرح قواعد العقائد المسمی برسالة العربیة.

البحث (الباب .r) الثانى فى الفضائل الحاصلة له عم من خارج, treats of the honours bestowed on 'Alî during his lifetime, and contains thirty-seven بحث. Part IV. (fol. 76v.), فى فضائل مولانا امير المؤمنين عم فى النوم, treats of miracles performed in 'Alî's name after his death.

The author concludes as follows: ولنقتصر على هذا القدر فى هذا المختصر فان من رام احصاء جميع الفضائل فقد طلب المحال الخ.

Marginal notes, and *Persian* interlineations, in red.

The two following pages (77v. and 78r.) are filled with various poetical extracts, preceded by the story of a joke which Ḥudhaifah and 'Alî played off on 'Omar. It begins: قيل ان عمر بن الخطاب لقى حذيفة بن اليمان.

V. Foll. 79-105. كتاب مناهج اليقين. A concise treatise on the Fundamental Principles of the Shî'ah Creed, fully entitled مناهج اليقين فى اصول الدين; also by Ḥillî, who completed it, according to the conclusion, on 6th Rabî' II., 680.

Begins: الحمد لله منشئ الفطر وخالق البشر.

The author says in his short preface that the chief object of the present treatise is to prove the existence of God and his attributes. He refers to the system of the Scholastics, and to that of the earlier Philosophers; he points out the differences between the two sects, and decides, of course, in favour of the Shî'ah.

The work consists of an introduction (مقدمة), on perception, and twelve chapters (منهج). I. (fol. 79) فى تقسيم المعلوم, on possibility and impossibility, entity and non-entity; II. (fol. 80) فى تقسيم الموجودات, on the division of existing things, according to the systems of the Scholastics (into قديم and محدث), and of the Philosophers (into واجب and ممكن); III. (fol. 90) فى احكام الموجودات, on accidents; IV. (fol. 90v.) فيما يستحيل عليه تعالى; V. (fol. 95) فى اثبات واجب الوجود; VI. (fol. 96) فى العدل; VII. (fol. 98v.) فى النبوة; VIII.[1] (fol. 100v.) فى الامامة; IX. (fol. 103) فى المعاد; X. (fol. 103v.) فى الوعد والوعيد; XI. (fol. 105) فى الاسماء والاحكام; XII. (fol. 105v.) فى الامر بالمعروف والنهى عن المنكر.

Date, middle of Ramaḍân, 1154 = 24th year of Muḥammad Shâh. The copyist styles himself تراب اقدام آل بتول عبد الرسول ولد شيخ محمد.

VI. Foll. 106-130. كتاب معارج الفهم. A Commentary, by the same author, on a similar work of his, called نظم البراهين فى اصول الدين. Cf. Bibl. Sprenger. 576.

Beginning: بعونك يا لطيف الحمد لله على ما اولانا من التوفيق وهدانا الى سوآء الصراط. The author says that he composed the first work as an introduction to scholastic theology. But finding it, from its extreme conciseness, too obscure for most readers, he added the present short commentary.

The text and commentary are distinguished by قال and اقول. The former begins: الحمد لله الواحد فى ذاته ... وبعد فهذه رسالة فى علم الكلام تشتمل على جواهر وتحتوى على نوادر فى غاية الايجاز والاختصار, and is divided into seven chapters: I. فى النظر; II. (fol. 108) فى اثبات الصانع تع; III. (fol. 112) فى الحدوث وصفاته وخواصه; IV. (fol. 121v.) فى العدل; V. (fol. 123) فى النبوة; VI. (fol. 125) فى الامامة; VII. (fol. 126v.) فى المعاد. The author concludes: فهذا آخر ما اوردناه فى هذه المقدمة اللهم الخ.

Inelegantly written.

VII. Foll. 131-159. كتاب ارشاد الطالبين. A copious Commentary on a similar work. The title of the latter is not mentioned, but it appears from quotations in the commentary that it is also by *Ḥillî*.

The name of the commentator is not given. He quotes the opinions of the Mu'tazilites, and Ash'arî; the Scholastics; the Philosophers, especially Ibn Sînâ and Ṭûsî; and the doctrines of his own sect, the Imâmîyah.

The text and the commentary are distinguished by قال and اقول. The work begins without a preface:

[1] The MS. has here البحث instead of المنهج.

قال قدس الله سره بسم الله الرحمن الرحيم اقول قد جرت عادة المصنفين بالابتدآء فى اوائل كتبهم بذكر البسملة. Very often only the first words of the passages commented on are given (after قال). The preface of Hillî begins: الحمد لله المنقذ; then follow probably the words من الحيرة والضلال. His work is divided into sections (فصل): I. (fol. 132) فى تقسيم المعلومات; II. (fol. 132v.) فى اقسام الممكنات; III. (ib.) فى احكام المعلومات; IV. (fol. 133) فى احكام الموجودات; V. (fol. 142v.) فى اثبات واجب الوجود تع وصفاته; VI. (fol. 145) فى احكام هذه الصفات; VII. (fol. 145v.) فيما يستحيل عليه تع; VIII. (fol. 147) فى العدل; IX. (fol. 148) فى فروع العدل; X. (fol. 150) فى النبوة; XI. (fol. 152) فى الامامة; XII. (fol. 155v.) فى الامر بالمعروف الخ; XIII. (ib.) فى المعاد. This division comes very near to that of no. V.

The commentator concludes with a prayer, which he ascribes to the Prophet, on the authority of Ibn Bâbawaih. It begins: يا من اظهر الجميل وستر القبيح.

VIII. Foll. 160-2[illegible]. كتاب صراط المستقيم. A work on the Imâmate of ʿAlî and his descendants, compiled by an unknown author, A.H. 854. The correct title is الصراط المستقيم الى مستحقى التقديم.

The preface begins: اللهَ احمد حمدا لا يضاهى على وجوب وجوده . . . اما بعد فلما كان كمال الايمان بمعرفة ائمة الازمان بمنطوق شريف القران.

The author says in it that he compiled this work from both Shîʿah and Sunnite authorities. It contains arguments logical and scriptural, traditions, poetry, etc.

In the first introduction he offers a list of works which he quotes from actual inspection—مقدّمة فى ذكر شىٔ من الكتب التى عثرت عليها واضفت ما نقلته اليها.

They are: 1. كتاب الكشاف للزمخشرى; 2. منهاج بغية الطالبين لكنجى الشافعى (sic); 3. المحدثين للنواوى; 4. الاستيفاء للشيخ الطوسى; 5. الملل والنحل للشهرستانى; 6. تلخيص الشافى للطوسى; 7. المفصح للطوسى; 8. مجمع الفرق للنوبختى; 9. (sic) المسترشد للطبرى; 10. تهذيب الاحكام للطوسى; 11. البيان للطبرسى; 12. مصالت القواضب[1] للمازندرانى; 13. الاحتجاج للطبرسى; بصائر الانس للكيدرى; 14. كتاب القاضى النعمانى; 15. نهج 16. عقد الدرر ليوسف بن يحيى السلمى; 17. شرحه لهيثم البحرانى; 18. البلاغة للشريف الموسوى; كتاب الشيخ حسن; 19. اللوامع للمقداد السيورى; 20. الارشاد; 21. (?) تسليم ابن قيس الهلالى; 22. الصيرفى كشف; 23. العيون والمحاسن للمفيد; 24. للمفيد; الطرائف لعبد المحمود; 25. الالتباس ليحيى بن سعيد نقض الرسالة العثمانية; 26. الطرف لابن الطاوس; 27. الاستيعاب ليوسف بن عبد البر; 28. لابن الطاوس; 29. تقريز الاحكام للمفيد; 30. الخصائص لابن البطريق; 31. الكر والفر جواب; 32. مطالب السول لابن طلحة; عيون; 33. خصائص يوم الغدير; 34. مسائل ابن مقاتل; كشف معايب المتصوّفة; 35. اخبار الرضا لابن بابويه; المسائل البغدادية لابن; 36. الغرر والدرر لابن القاسم; 37. مراصد العرفان; 38. المسائل الناصرية للمرتضى; 39. القاسم; 40. ذخر البشر ليحيى بن ملى (sic); 41. لابن شرطة; نهج الحق لابن مطهر; 42. استقصاء النظر لابن مطهر; 43. منهاج الكرامة لابن مطهر; 44. (كتاب) الالفين لابن مطهر; الرسالة السعدية لابن; 45. كشف اليقين لابن مطهر; 46. مقتضب الاثار لمحمد بن عبد الله بن عباس; 47. مطهر الماء (و) الخضرة والوجه; 48. الخرايج (?) للراوندى; 49. المعالم للرازى; 50. العمس لعابس (sic) بن احمد; 51. نهج الايمان لابن حبر(?); 52. افعل لا تفعل لمومن الطاق.

The second مقدّمة (fol. 161) gives a much longer list of books which the author did not read himself, but which he found quoted by his authorities. The third مقدّمة (fol. 161v.) gives an epitome of the contents of the work. It is divided into seventeen chapters; their subjects are, as the author states,

[1] Variant مثالب النواصب.

already indicated by the words of the preface. They are: I. فى اثبات الواجب وصفاته; II. (fol. 162) فى اثبات ابطال الجبر المنافى لعدله; III. (fol. 163v.) فى اثبات النبى وصفاته; IV. (fol. 166) فى اثبات الوصى وصفاته; V. (fol. 169) فيما صدر عنه من الكرامات الموجبة لاستحقاقه; VI. (fol. 171) فى شرائطه; VII. (fol. 175) فيما جاء فيه من فضائله; VIII. (fol. 186v.) فى شىء من كلام ربه فيما جاء فى النص; IX. (fol. 191v.) تعيينه من النصوص; X. (fol. 206v.) فيما جاء من رسوله الخ عليه, subdivided into four قطب; XI. (fol. 220) المتظافرة على اولاده ما جاء فى خاتمهم وتملكه الخ; XII. (fol. 227) فى الطعن فى من تقدمه (sic) بظلمه وعداوته الخ; XIII. (fol. 235) فى رد المجادلة لنصرة دينه; XIV. (fol. 238) فى تخطئة الشبهات الواردة من مخالفه; XV. (fol. 248v.) كل واحد من الائمة الاربعة فى كثير من احكامه; XVI. (fol. 252v.) فى الطعن فى رواة احاديثهم الخ; XVII. (fol. 254v.) فى رد الاعتراضات على شىء من شرائع اتباعه.

The author's epilogue concludes with a poem, beginning:

جمعت من الدين القويم صحائفا
هدانى اليها خالقى بجلاله

The last verse contains the date of the work:

لنصف وثلث من ربيع اخرانى (sic)
لاعوام ذق ند تمام جماله

The numerical value of the four letters marked is 854.

IX. Foll. 258-267. كتاب التعجب. A treatise in refutation of erroneous opinions entertained regarding the Imâmate. The author, who is not mentioned by name, lived in the fifth century.

The preface begins: اللهم انا نحمدك على ما انعمت واعطيت ونشكرك لما اوليت واسديت. The author relates that a friend of his read a work of *Mufîd* (*i.e.* Muḥammad b. Muḥammad b. al-Nuʿmân, d. A.H. 413),[1] on the Imâmate, called اطراف الدلائل واوائل المسائل, and was particularly struck with its last chapter, which treated briefly of the common errors regarding the Imâmate, in terms of astonishment (.. بابا من اغلاط العامة اورد الشيخ رضى الله عنه على طريق التعجب منهم). His friend, therefore, desired him to write, in the same style, a special and detailed treatise on that subject. Accordingly, he gives a series of discussions, all introduced by the words ومن عجيب امرهم, and subdivided according to the subjects into sections, which are usually inscribed .. فصل فى اغلاطهم فى. The above title does not occur in the work. The author scarcely quotes any authorities, but he mentions once (fol. 263v.) that he was told by Ḳâḍi Abu'l-Ḥasan Asad b. Ibrâhîm Sulamî, that he met Ibn al-Naḥḥâs (d. A.H. 376),[1] at Miṣr, etc.

X. Foll. 268-282. كتاب نفحات اللاهوت.

A polemical treatise, in which is proved that it is lawful to curse the Sunnites like unbelievers. It is fully entitled نفحات اللاهوت فى لعن الجبت والطاغوت. The author is ʿAlî b. ʿAbd al-ʿÂlî (عبد العال, sic), who completed it in Dhu'l-ḥijjah, 917, at Mashhad (بمشهد مولاى ومولى الثقلين الامام المرتضى على موسى), and dedicated it to (Shâh Ismâʿîl) the founder of the Ṣafawî dynasty. Another work of this author is to be found in Cat. Lugd. iv. 116.

Beginning: اللهم فاطر السموات والارض عالم الغيب والشهادة انت تحكم بين عبادك فيما كانوا فيه يختلفون

The author praises the new dynasty (الدولة القاهرة الباهرة الشريفة المنيفة العالية السامية العليّة العلويّة الشاهيّة الصفويّة الموسويّة), and reviles the Omayyades and Abbasides, etc. He then proceeds to say that he had observed that, under the constant oppression to which they were hitherto exposed, many weak Shîʿahs had of late become doubtful as to their right of cursing the Sunnites. He therefore intends to prove, not only from the Koran, but even from their own traditions, that they are liable to be cursed.

The work consists of an introduction (مقدّمة), on the meaning of cursing, and of seven sections, which contain arguments in support of the above assertion. Five of them refer to passages of the Koran, one to the Sunnah, and the seventh to the Shîʿah (Imâmîyah) tradition.

[1] See on him Ṭûsî ٣١٣ sqq.

[1] See Lib. Class. Viror., ed. Wüstenfeld, xii. 71.

The appendix (خاتمة) comprises two discussions, one regarding 'Â'ishah, and whether she deserves to be cursed, the other treating of the diverging principles of the law of the two sects.

XI. Foll. 283-316. كتاب كشف البراهين. A treatise on the Leading Dogmas of Islâm, entitled زاد المسافرين فى اصول الدين, with a copious Commentary on it, both by Muhammad b. 'Alî b. Ibrâhîm b. Hasan b. Ibrâhîm b. Fâḍil Ibn Abu Jumhûr Aḥsâwî (افحساوى, sic, r. الاحساوى, as in the following piece).[1]

The preface begins: ان اولى ما صُرفت فيه القوى وتوجهت اليه الهمم. The author gives in it a circumstantial account of the origin of both works. He states, first, that he had already written several other works on theology (specified in a note on the margin as كتاب معين المعين, معين الفكر, etc.). He then proceeds to relate that, A.H. 877, he made the pilgrimage to Makkah, and after it visited ليلى (*i.e.* Madînah, according to a marginal note). He then went into 'Irâḳ, and visited the tombs of the Imâms there, and finally travelled into Khurâsân, in order to pay his devotions to the tomb of 'Alî Riḍa, at Mashhad. On his way thither he commenced the treatise زاد المسافرين, at the request of a travelling companion, and completed it after his arrival at Mashhad. Having subsequently made there the acquaintance of a distinguished Saiyid and descendant of 'Alî Riḍa, named Ghiyâth al-dîn Muḥsin b. Muḥammad, he was induced by him to write a commentary on the said treatise. He completed this commentary, as we learn from the conclusion, on Wednesday, 17th Dhu'l-ḥijjah, 878, at the mansion of the Saiyid.

The original text and the commentary are distinguished by قال and اقول, and the former is given in full. It begins: الحمد لله المتفرد بوجوب الوجود .... وبعد فهذه رسالة مشتملة على ما يجب على المكلف اعتقاده من العقائد الكلامية والمسائل الاصولية, and is divided into seven sections (فصل): I. (fol. 284*v*.) فى اثبات واجب الوجود; II. (fol. 287*v*.) فى الصفات الثبوتية; III. (fol. 291) فى الصفات السلبية; IV. (fol. 295*v*.) فى الافعال المنسوبة اليه; V. (fol. 299*v*.) فى النبوة; VI. (fol. 302) فى الامامة; VII. (fol. 313) فى المعاد. In the commentary the author displays a great deal of learning. He always speaks of himself in the third person.

Frequent marginal and interlinear notes, the latter in red.

[1] See also below, xviii.

XII. Foll. 317-318. رسالة العقائد. The Minimum of Tenets indispensable to the Shî'ah; by the same author, who completed his work on Monday, 25th Muḥarram, 889, at Mashhad.

Begins: الحمد لله حق حمده . . . وبعد فهذه رسالة تشتمل على اقل ما يجب على المكلفين من العلم باصول الدين.

Additions by the author are on the margin.

XIII. Foll. 319-331. كتاب شرح فصول. A Commentary on a short treatise by Abu Ja'far Muḥammad b. al-Ḥasan *Tûsî* (d. A.H. 460), on the fundamental dogmas (اصول) of the Shî'ah creed, which is called here الفصول.[1] The author of the commentary is not named. The latter is entitled منتهى السول فى شرح الفصول.

Begins: الحمد لله مبدع نظام الاصول ومخترع ترتيب الفصول. The passages to be explained are introduced by قوله, and the commentary by اقول. The preface of the original work is omitted. It consists of four sections (فصل): I. فى التوحيد; II. (fol. 324*v*.) فى العدل; III. (fol. 327) فى النبوة والامامة; IV. (fol. 328*v*.) فى المعاد. Each section comprises sundry dogmas (اصل).

Marginal and interlinear notes, the latter in red.

XIV. Foll. 332-378. كتاب شرح تجريد. A Commentary on *Naṣîr al-dîn Tûsî's* (d. A.H. 672) تجريد الكلام (see no. 405). The author is not named;[2] there is, however, no doubt that it is the commentary of Ibn al-Muṭahhar Ḥillî (Ḥasan b. Yûsuf, d. A.H. 726) mentioned in H. Kh. ii. 194. It is true, the first words quoted there do not agree with this MS., which

[1] This treatise is not mentioned in the list of his works, *Fihrist*, no. ٦٢٠.

[2] In a recent inscription it is erroneously ascribed to Iṣfahânî (cf. no. 406).

begins: الحمد لله القاهر سلطانه' العظم (r. العظيم) شانه; but the words following here subsequently, اما بعد قال (r. فان ?) كمال الانسان انما هو بحصول المعارف الالهية الخ, seem to bear some relation to them. There are probably two different versions of the preface.

The author styles the work of Ṭûsî تجريد الاعتقاد, and he entitles his commentary, accordingly, شرح تجريد الاعتقاد (it is, however, mentioned by him in his خلاصة الاقوال[1] under the fuller title كشف المراد فى شرح تجريد الاعتقاد). He was a disciple of Ṭûsî, and completed this commentary on 16th Rabî' I., 696.

Some portions have copious marginal notes. The margin exceeds the size of the volume, and is generally folded down, but in some cases cut away.

XV. Foll. 379-388. حاشيه شرح جديد للتجريد.

Glosses on that part of *Kûshjî's* Commentary on the *Tajrîd*[2] which comprises the fifth مقصد, on the Imâmate; by Nûr Allah b. Sharîf Imâmî Husainî.

Begins: امامَ كل امرىٔ بال' وامام كل كلام ومقال' حمدٌ من اقام الامام لطفا على الانام.

The author observed that the criticisms of Kûshjî, a Sunnite, on the tenets professed in the said part of the *Tajrîd*, had not yet been answered by writers of the Shî'ah sect; he, therefore, undertook this task, lest the opposite party should have the last word in the matter. He seems to have written in India, when the Muhammadan kings of the Dakhan were still in power. This would appear from the following remark on fol. 380: وايضا يجوز ان يتولى الدنيا اثنين (sic) او ازيد يتقارب كل منهم فى القوة بحيث يمسك كل عن الآخر كما يشاهد الحال (sic) من حال السلاطين المجتمعة فى ارض الدكن من سواد الهند. He quotes occasionally a work of his father, namely a *Persian* commentary on الخطبة الشقشقية, an alleged speech of 'Alî,[3] and also a supplement to it (تكملة), in which Mîrkhond's (d. A.H. 903) روضة الصفا is quoted (fol. 381v.).

[1] Quoted in the تلخيص المقال, which will be described under "Biograpby."

[2] See no. 409.

[3] From the collection نهج البلاغة, on which see H. Kh. vi. 406.

The first gloss is: قوله ورياسة عامة فى امر الدين والدنيا الخ (= fol. 323 in no. 409).

There follows immediately:

XVI. Foll. 388-389. رسالهٔ ملا حسين. Husain b. 'Abd al-Samad's الجباعى (?) account of his disputation with a gentleman of Halab, A.H. 951, by which the latter was converted to the Shî'ah creed.

Begins: الحمد لله . . . وبعد فهذه صورة بحث وقع لهذا الفقير الخ. It comprises only that part of the debate which turned on fundamental questions, such as the superiority of the Imâms, the principles of الاجتهاد, etc., leaving the minor topics, which were discussed afterwards, when the opponent was already convinced.

XVII. Foll. 390-397v. كتاب الشوارق اللامعة والسبحات الساطعة. A treatise on the Fundamental Dogmas, and on Piety, written, as appears from the end, by Fakhr al-dîn b. Shaikh Hasan, at Mashhad.

Begins: الحمد لك اللهمّ اهل الحمد ووارثه' ومستحقه وباعثه' . . . . . وبعد فلمّا كان كمال الانسان ونجاته بالعلم والعمل الخ.

It is divided into two "Orients" (مشرق). The first, which is dogmatical (فى معرفة الله جل ذكره وما يتبعها), consists of an introduction (مطلع), on knowledge, and five شارقة; viz., I. (fol. 391) فى وجود الواجب الاحد وصفاته; II. (fol. 392) فى افعاله تع وعدله; III. (*ib. v.*) فى النبوة; IV. (fol. 393) فى الامام; V. (fol. 395v.) فى المعاد. The second مشرق, which is parenetical (فى افضل العمل واساسه اعنى التقوى), comprises three سبحة; viz., I. (fol. 396) فى حقيقة التقوى واهلها; II. (*ib.*) فى فضيلتها والحث عليها; III. (*ib. v.*) فى نظم بعض الدُرر المستخرجة من بحر العلوم الماخوذة عن باب مدينة العلم مما يبعث على التقوى الخ, containing sermons ascribed to 'Alî.

This treatise seems to be rather modern. The author, in his epilogue, places his work under the patronage of the Imâm 'Alî Riḍa. His name is given in the conclusion, which has apparently been modified by the

copyist: فرغ من تعليقها الشيخ الجليل والكهف الظليل فخر الدين بن شيخ حسن بن الشيخ زين الدين بن طى الغامل (؟) عامله الله بلطفه الخ.

There is added a laudation of the present treatise, by Bahâ al-Dîn Ḥârithî, written in a high-flown style. It is inscribed: نقل من نقل خط شيخنا البهائى رحمه الله فى تعريف الرسالة المسطورة, and begins: الحمد لله الذى الهم عباده الدلالة على مسالك معرفته وعلم (sic).

There follows immediately:

XVIII. Foll. 397v.-403. رسالة الشيخ العرب (sic).

An account of three disputations (مجلس) which the author, a Shî'ite, had with one Molla Harawî, on differences of the two sects. The name of the author is, as appears from the opening of the first meeting, Muḥammad, from اللحسا, properly الاحسا, al-Aḥsâ, in Baḥrain, and he is evidently identical with Muḥammad b. 'Alî b. . . . Abu'l-jumhûr, the author of XI. The present treatise seems to be the same as Cat. Mus. Brit. 403, xxxiii.

Begins: قال الشيخ حصل بينى وبين الهروى ملاقات فجادلت معه فى ثلث مجالس المجلس الاول قال كان فى دار السيّد السند يوم الضيافة الخ.

It appears that the meetings took place at Mashhad, where the author lived with Saiyid Muḥsin, the same whom he mentions in the preface of XI., where he describes his journey to Mashhad, A.H. 878. The first and third meetings took place in the mansion of the said Saiyid, the second on the يوم العيد, or 10th Dhu'l-ḥijjah, in the Academy of Sultan Shâhrukh Mîrzâ. The altercation chiefly turned on the Imâmate and the Chalifate, and concluded with the defeat of the opponent, who, as the author asserts, had at last almost made up his mind to become a Shî'ah.

Colophon: وقع الفراغ على احوج العباد الى رحمة الله الغنى ابن محمد رضا محمد على عفى عنهما الخ.

XIX. Foll. 404-439. كتاب تلخيص العيون والمحاسن للشيخ المفيد. Aphorisms of Abu 'Abdallah Muḥammad b. Muḥammad b. al-Nu'mân, commonly called *Mufîd* (d. A.H. 413; cf. Ṭûsî, p. ٣١٤), extracted from two works, viz., the written record of his lectures and disputations (مجالس), and his العيون والمحاسن (mentioned by Ṭûsî, p. ٣١٥). The compiler, who does not give his name, made this selection for the use of a friend. It would appear that he was a contemporary of Mufîd, and that the latter was still alive, when this selection was made. Probably it is the work of Abu Ja'far Ṭûsî (d. A.H. 460).

Begins: الحمد لله المتوحد بالقدم . . . سالت ايّدك الله ان اجمع لك فصولا من كتاب شيخنا المفيد ابى عبد الله محمد بن محمد بن النعمان فى المجالس ونكتا من كتابه المعروف بالعيون والمحاسن لتستريح فى قرائته فى سفرك الخ.

These aphorisms bear on various Shî'ah doctrines and points of controversy, but chiefly on the Imâmate. Mufîd is usually denoted by الشيخ ايّده الله.

XX. Foll. 440-450. كتاب قواطع النصوص.

A treatise proving Shî'itism to be the only true creed. It was composed by an unknown author, A.H. 1152. The above title does not occur in the work.

Begins: الحمد لله الذى جعلنا من الممتثلين بوصيّة رسول الله رب العالمين المتمسّكين بالثقلين كتاب الله وعترته ائمة الهدى . . . . اما بعد فاعلموا يا اخوانى فى الدين . . . انه قد تفاقم الامر فى تعيين الفرقة الناجية من بين الفرق الاسلامية الخ.

The author demonstrates his thesis from the Koran, from the Sunnah, of which he quotes all the standard works down to Suyûṭî, and by argumentation.

The epilogue begins: وحين فرغنا من اتمام هذه الرسالة و(sic) ليلة الجمعة السادس عشر من شهر رمضان المبارك سنة الف ومائة واثنتين وخمسين من الهجرة شرفنا فى المنام برؤية النبى والولى عليهما السلام الخ.

The author relates a vision, in which he learned from the Prophet and 'Alî that of the later Imâms, Bâḳir, Kâzim, and Riḍa were those upon whose worship salvation depended.

XXI. Foll. 451-456. رساله عروة الوثقى.

XXII. Foll. 456v.-458. رساله نور الهدايه.

XXIII. Foll. 459-460. رساله محمد اعظم شاه.

XXIV. Foll. 461-468. رساله هدايه عقايد.

Four *Persian* treatises.

XXV. Foll. 469-472. رساله عقايد بيهقى. The Fundamental Articles of the Shî'ah Creed. Nothing is known about the author mentioned in the inscription.

Begins: الحمد لله . . . اعلم انّ هذا الكتاب يشتمل على مسائل تتعلق بعلم الاصول من التوحيد والعدل والنبوّة والامامة ومعرفة الثواب والعقاب والالام والاعواض والاجال وما يتعلق بها الخ.

The subjects enumerated are treated of in six chapters, each of which is subdivided into sections (فصل).

The works contained in this volume are generally well written on good stout paper. The handwritings vary, but two prevail. Most of the texts have been collated; however, they are not first-rate as regards correctness. A detailed table of contents is to be found on one of the fly-leaves. It enumerates twenty-six works, the second of which is not in the present volume (see above). Fol. 291v. is ornamented.

[Johnson.]

PHILOSOPHY.

472.

82. Size 8¼ in. by 4⅝ in.; foll. 180. Twelve lines in a page.

A treatise on Natural Philosophy, ascribed to the sage Balînûs (بلينوس or بليناس,[1] *i.e.* Apollonius of Tyana), who received it from Hermes Trismegistus. It was translated (into Syriac) by the priest Sâkhîyûs (*i.e.* Zachaeus, ساخنوس in this MS.), and is called كتاب العلل, or, originally, الجامع للاشياء. See De Sacy in Notices et Extraits des Manuscrits de la Biblioth. Nation. iv. 107 sqq.; cf. Cat. Lugd. iii. 166; Mus. Brit. 203; Upsal. 226; and Leclerc in Journal Asiatique, 1869, p. 111 sqq.

This MS. does not contain the introduction of the translator. It begins: عونك يا رب وتوفيقك هذا ما بدأ به القسّ الذى ترجم كتاب العلل الذى بدى (لدى .r) هرمس فى البيت المظلم الذى عليه الطلسمات المستخرج بالحكمة ترجمت هذا الكتاب لينتفع به من يريد من الناس وهو كلام بلسوس (sic) بعينه قال بليبوس (sic) انا بليبوس (sic) الحكيم صاحب العجائب اعظم الصانع الذى صنعنى الخ.

[1] The latter form of the name occurs in the epilogue.

Compare De Sacy, l.c., 138 sqq.

Neatly written in Nasta'lîḳ. Richly ornamented and gilt.

One of the fly-leaves has the erroneous inscription هرمس المثلث الخ, which appears to be taken from the concluding words of the work.

[Hastings.]

473.

673. Size 8 in. by 4⅛ in.; foll. 59. Fifteen lines in a page.

A treatise on Elixirs and Talismans, called ذخيرة الاسكندر. Cf. Stewart's Catal. 121 sqq.

Preceded by an introduction by Muhammad b. Khâlid, the geometrician, giving an account of the alleged origin of the work, which is said to have been translated from the "Greek and Roman languages" (اليونانية والرومية), by order of the Khalif al-Mu'taṣim. The original work was discovered by the writer of this introduction in a Christian church at Amorium, after the capture of that place. It consisted of 360

leaves, being entirely of gold, and was deposited in a chest of the same material, and declared to be "the Treasure of Alexander"—ذخيرة الاسكندر الملك بن فيْلَقُس (sic) ذى القرنين. It had been buried there, after his death, by his disciple Antiochus (انطيوخوس ملك اليونان تلميذ ملك الملوك الاسكندر ذى القرنين اليونانى).

The original preface is by ARISTOTLE (أَرَسْطُوطاليس) and contains a dedication to Alexander. It begins (fol. 4v.): باسم الواحد الواجب الوجود. We are told in it that this is a work of HERMES (الملك هِرْمِس الكبير), which was discovered by Balînâs (Apollonius, see the preceding no.), and made over by him to Aristotle.

It consists of ten chapters:[1] I. (fol. 5v.) فى ذكر اصول ومقدّمات; II. (fol. 12v.) فى ذكر اصول الصنعة وتدبير الاكسيرات; III. (fol. 23) فى التركيبات السمّيّة; IV. (fol. 30) فى صنعة الترياق; V. (fol. 33) (sic) فى صنعة الحِرْز; VI. (fol. 36) فى الطلسميّة النافعة للامراض العَسِرة البُرْء; VII. (fol. 40v.) فى ذكر خواتيم الكواكب السبعة; VIII. (fol. 48) فى اتّحاد فنون شتّى من الطلسمات; IX. (fol. 52v.) فى خواصّ القلوب وتاليف النفوس; X. (fol. 54) فى . . خواصّ تتعلق بالنبات المستحيلة الحيوان; and it concludes with an epilogue which was added by ALEXANDER.

Well written, with all the vowel-points. Illustrated with drawings. Dated 1st Dhu'l-ḳa'dah. Scribe, Imâmwardî (اماموردى). Another talisman has been added on the last page.

[Tippu.]

474.

2770. Size 9¼ in. by 6 in.; foll. 173. Twelve lines in a page.

The twenty-first of the treatises of the *Ikhwân al-Ṣafâ*, on the dispute between the animals and man. It has been printed at Calcutta, 1812 and 1846, and translated into German by Dieterici, Berlin, 1858. Cf. Aumer, Hdss. Münch. 295.

The preface is omitted. Begins: فى بيان بدء الخلق—يقال انه لما توالدت الخ—like the Munich MS.

Well written in Nasta'lîḳ. All rubrics omitted.

[Biblioth. Leydeniana.]

475.

1420. Size 11 in. by 6⅝ in.; foll. 411. Thirty lines in a page.

هذا فنّ المنطق من كتاب الشفاء المنسوب الى معلم الثالث قدوة علماء المحقّقين عمدة فضلاء المتبحّرين الشيخ الرئيس حجة الحكماء ابو على حسين بن عبد الله ابن سينا.

The first part (الجملة الاولى) of IBN SÎNÂ's (d. A.H. 428) System of Aristotelian Philosophy, called الشفاء, on Logic. See Cat. Lugd. iii. 315, sqq.; cf. Ḥ. Kh. iv. 62.

This part comprises the first four fascicles of the work. It is divided into nine فنّ; viz., 1. (fol. 3) without title (Isagoge); 2. (fol. 24v.) فى المقولات; 3. (fol. 81v.) فى بارى ارمينياس (περι ἑρμηνειας); 4. (fol. 107) كتاب القياس; 5. (fol. 201) فى البرهان; 6. (fol. 272) فى طوبيقا (r. طونيقا, τοπικα); 7. (fol. 336v.) فى سوفسطيقا; 8. (fol. 355v.) فى الخطابة; 9. (fol. 401) كتاب الشعر.

An elegant copy, transcribed by order of (Saiyid) Muḥammad Ḥusainî, at Kashmîr, by Muḥammad Ṣâdiḳ b. Ḥâjjî 'Abd al-ḥakîm, from a MS. of A.H. 868. Completed on 4th Rabî' I., 1148. Each book (مقالة) has its own conclusion, and the volume ends with a long epilogue by the said Saiyid (fol. 411)—وكان املاء هذه الفقرات من المفتقر الى الله الغنى محمد الحسينى. A splendid ornament on the first page, and gold lines round the others. There precede (foll. 1 and 2), the life of the author, taken from the بحر الجواهر; the introduction of *Abu 'Ubaid* (which is given at full length in Cat. Lugd., l.c.), transcribed from the original MS., where it had been added by Sharîf b. 'Abd al-laṭîf Ḥasanî, A.H. 891; and an incomplete list of contents.

In an elegant binding of red leather, with gold ornaments.

[Johnson.]

[1] The following headings differ occasionally from the list of contents given on fol. 5.

476.

1796. Size $11\frac{1}{4}$ in. by $6\frac{3}{4}$ in.; foll. 313. Thirty lines in a page.

هذا فنّ الطبيعيات المنسوب الى معلّم الثالث الخ.

The second part of the preceding work, on Physics. The eight فنّ of this part are: 1. فى السماع الطبيعى; 2. (fol. 94v.) فى صناعة الطبيعيات; 3. (fol. 109v.) فى الكون والفساد; 4. (fol. 133) فى الافعال والانفعال; 5. (fol. 144v.) فى الآثار العلوية; 6. (fol. 161v.) كتاب النفس; 7. (fol. 214) فى النبات; 8. (fol. 222) فى طبائع الحيوان.

Like the preceding MS.; the colophon gives the same names of the transcriber (adding the surname الآردى), and of his employer. Dated Kashmîr, Sha'bân, 1150.

Foll. 24-31 are to be placed in the following order: 24, 27, 25, 26, 29, 30, 28, 31. Slightly injured by insects.

Bound in green leather, with gold ornaments.

[Johnson.]

477.

1811. Size $11\frac{1}{4}$ in. by $6\frac{1}{2}$ in.; foll. 286. Thirty lines in a page.

I. Foll. 1-264. The remaining portion of the preceding work, written in the same hand, and arranged in the following manner:—[1]

1. (foll. 1-44) *Geometry*; without title, but concluding: تم فن الهندسة.

2. (foll. 47-131) *Astronomy*. Concludes: تم فن الهيئة. Then follows the colophon of the original copy, which begins: تم الدفتر التاسع وهو ثانى الرياضيات. This copy had been written by 'Abd al-ḳaiyûm b. al-Ḥusain b. 'Alî Fârisî, A.H. 642.

3. (foll. 134-149) *Arithmetic*. Begins: الفن الثالث من الجملة الاولى (sic) وهو اربع مقالات. Conclusion: تم الارثماطيقى الخ.

4. (foll. 152-174) *Music*. Begins: الفن الثانى عشر من الرياضيات من كتاب الشفاء وهو فى الموسيقى وقد حان لنا ان نختم الجزء الرياضى من الفلسفة بايراد جوامع علم الموسيقى الخ.

Fol. 174v. contains an epilogue to this part by the aforesaid Saiyid Muḥammad. Date, A.H. 1152.

Each of the preceding parts was copied from "an old MS.," and collated with another which had been written at Mauṣil, A.H. 652.

5. (foll. 179-264) *Metaphysics*. Begins: الفن الثالث عشر من كتاب الشفاء فى الالهيات.

This part concludes also (fol. 264) with an epilogue by Saiyid Muḥammad. It was transcribed from a copy of A.H. 897. The aforesaid Muḥammad Ṣâdiḳ finished it at Shâhjahânâbâd, on 2nd Rabî' I., 1154 (فى الثانى من الشهر الثالث من السنة الرابعة بعد العقد الخامس من المائة الثانية من الالف الثانى من هجرة من لا ثانى له فى الوجود الخ). He concludes with a poem in praise of the work, beginning:

تم كتاب هو الجُمانُ وَهُوَ عن الكون ترجمانُ

Each of the above parts has an ornament on its first page; the vacant leaves between them are ornamented with gold lines.

II. Foll. 266-286. The first part of the author's abridgment of the preceding work, called النجاة, on Logic. This work has been printed at Rome, 1593, as an appendix to Ibn Sînâ's *Ḳânûn*. Cf. H. Kh. vi. 303.

Begins: قال الشيخ الرئيس ابو على بن الحسين (sic) ابن عبد الله بن سينا رحمه الله اما بعد حمد الله والثناء عليه بما هو اهله ومستحقه الخ.

Written in the same hand as the preceding, with gold borders.

In an elegant illuminated binding. This MS. and the two preceding are from Lakhnau.

[Johnson.]

[1] The numbering seems to be in confusion, as is also the case with the Leyden MS. (l.c., p. 319).

478.

423. Size 9¼ in. by 6 in.; foll. 154. Twenty-three lines in a page.

شرح عيون الحكمة

The Commentary of Fakhr al-dîn Râzî (Muḥammad b. 'Omar, d. A.H. 606) on the second and third parts of *Ibn Sînâ's* (d. A.H. 428) عيون الحكمة, on Physics and Metaphysics. See Ḥ. Kh. iv. 290, and especially regarding the first part, omitted in this MS., Flügel, Hdss. Wien, ii. 600. Extracts from this work have been given by Haneberg in Abhandl. d. baier. Akad. xi. 250-267.

Beginning: الطبيعيات وهى مرتبة على فصول الفصل الاول فى تقسيم العلوم وفيه مسائل المسئلة الاولى فى تفسير الحكمة قال الشيخ الحكمة استكمال النفس الانسانية الخ.

The remaining fourteen sections of this part are inscribed as follows: II. (fol. 5v.) فى المصادرات التى يجب تقديمها على العلم الطبيعى; III. (fol. 16v.) فى بيان ان الجهات لا تتناهى الابعاد; IV. (fol. 23) فى احكام تتحدد الا بالمحيط والمركز; V. (fol. 26) فى نفى الخلاء; VI. (fol. 29) الاجسام البسيطة; VII. (fol. 36) فى نفى الجوهر الفرد; VIII. (fol. 43v.) فى الزمان; IX. (fol. 56v.) فى احوال الحركات; X. (fol. 67v.) فى الاثار; XI. (fol. 73v.) فى مسائل السماء والعالم العلوية; XII. (fol. 80v.) فى النبات; XIII. (fol. 81v.) فى الحيوان; XIV. (fol. 91v.) فى الحواس الباطنة; XV. (fol. 96) فى القوى المحركة الحيوانية; XVI. (fol. 100v.) فى الانسان.

The third part, الالهيات (foll. 113-154), comprises nine فصل, as follows: I. without title; II. (fol. 118v.) فى اثبات القوى; III. (fol. 124) احكام الهيولى والصورة; IV. (fol. 127v.) فى احكام العلل والمعلولات; V. (fol. 130) فى الموجود وبيان انقسامه الى الجوهر والعرض; VI. (fol. 134v.) فى مباحث الممكن والواجب; VII. (fol. 137) فى الكلى والجزئى; VIII. (fol. 141); IX. (fol. 150) فى تقرير المعاد الروحانى.

Very well written, probably by (or for) Abu'l-fatḥ b. 'Abd al-razzâḳ, whose seal is at the end of the MS. Of the end of the tenth century.

Foll. 15 and 24 should be transposed. Foll. 64-85 should stand in the following order: 64, 74, 66-73, 65, 84, 76-83, 75, 85. Injured by insects.

This MS. was bought at Shâhjahânâbâd, by Muḥammad Hâdi Ḥusainî, a "servant" (مريد) of Aurangzîb, for the use of his son Muḥammad Ibrâhîm, A.H. 1089.

479.

1867. Size 8¼ in. by 5 in.; foll. 313. Twenty-three lines in a page.

A Commentary on *Ibn Sînâ's* الاشارات والتنبيهات, by Fakhr al-dîn Râzî (d. A.H. 606). Part of this commentary is contained in Cat. Bodl. I. no. CCCCLXXX. Cf. Ḥ. Kh. i. 301, and also Cat. Lugd. iii. 320.

This copy is imperfect at the beginning; the first words of Ibn Sînâ's which occur are (fol. 2v.): هذا الحامل انما له الوضع الخ, from the first نمط of the second part, on Physics. The comments of Râzî are, in the first portion, invariably introduced by the words قال رضى الله عنه. His epilogue, which follows that of the author, begins (fol. 312v.): قال الامام الداعى محمد ابن عمر رضى الله عنه وانا ايضا اوصيك يا اخى فى الدين وصاحبى فى طلب اليقين ان تعمل بهذا الشرح ما امرك الشيخ به ان لا تعدل عن قانون قوله الخ. The book concludes: تم شرح الامام الرازى للاشارات.

An indifferent copy. All the rubrics are omitted. A defect after fol. 19; foll. 48-55 are left blank. Injured by insects.

[Hastings.]

480.

B 175, 176. Size 9 in. by 6 in.; foll. 251. Seventeen lines in a page.

Another Commentary (by قوله) on *Ibn Sînâ's* الاشارات والتنبيهات, by Naṣîr al-dîn Ṭûsî (d. A.H. 672). It was composed A.H. 644, and entitled حل مشكلات الاشارات. See Ḥ. Kh. i. 302; Cat. Lugd. iii. 321; and Cat St. Petersb. 60.

This work is dedicated to a patron, who is styled المجلس الرفيع ربيب الدولة وشهاب الملة قدوة الحكماء والاطبّاء سيّد الاكابر والفضلاء. It is partly written in refutation of the critics of Râzî, who is here called الفاضل الشارح. It begins: صدر الكتاب قول الشيخ رحمه الله احمد الله على حسن توفيقه واسأله هداية طريقه والهام الحق بتحقيقه افاد الفاضل الشارح ان هذه المعانى الخ.

The present copy consists of three separate volumes. Vol. I. (foll. 1–87) contains the first part, on Logic. II. (foll. 88–163) gives the first three انماط of the second part, on Physics. It begins: قال الشيخ هذه اشارات الى اصول وتنبيهات على جُمَلٍ الخ. III. (foll. 164–251) contains the remaining seven انماط, on Metaphysics, but is slightly imperfect at the end.

Carefully written in three hands. Of the eighth or ninth century. Vols. II. and III. are revised throughout. The following note is at the end of Vol. I.: وقفتُ وظفرتُ بكتاب كتبت (sic) فى سنة خمس وثمانين وستمائة لكن ما اتفقت المقابلة والتصحيح من كثرة الاشغال وقلة حضور البال اللهم حقق اسرارنا بحقائق الوصال ..... كتبه صغير الدين محمد الطبيب الكيلانى فى قرية الطائف حما عنه (sic) فى سنة ٩٨٥.

Injured by insects.

This MS. belonged to Ibrâhîm 'Âdil Shâh II. (Nauras).

Cat. 226, xxv.

481.

520. Size $7\frac{1}{4}$ in. by $3\frac{3}{4}$ in.; foll. 350. Nineteen lines in a page.

The second part of the preceding Commentary, on Physics and Metaphysics.

Begins: قال الشيخ هذه اشارات الى اصول الخ.

Neatly written, of the eleventh century. Foll. 160 and 165 should be transposed.

[Hastings.]

482.

2283. Size 9 in. by $5\frac{1}{4}$ in.; foll. 168. Fifteen lines in a page.

A Commentary (by قوله) on *Ṭûsî's* Commentary to the first part, or Logic, of *Ibn Sînâ's* الاشارات والتنبيهات.

The author is not named. His preface begins: توجهنا الى جناب قدسك; and he says subsequently: هذا اخوانى كتابى فى شرح الشرح بريئا من النقض سليما (fol. 2) من الجرح على وفق ملتمسكم وموجب مقترحكم وازنت فيه بين الشرحين الخ.

The commentary commences: قال الشارح العلامة احسن الله اكرامه الحمد لله الذى وفقنا لافتتاح المقال بتحميده لاحظ فى هذه الخطبة كلام الشيخ فى خطبته حيث حمد الله على التوفيق اوّلا الخ.

The following date is given at the end: هذا آخر ما اردنا ايراده فى قسم المنطق من هذا الكتاب والله الموفق للصواب فرغ المصنف ليلة الاضحى لسنة ست وخمسين وسبعمائة.

From this it would appear that this is the first part of the commentary of Kuṭb al-dîn Muḥammad b. Muḥammad Râzî or Taḥtânî (d. A.H. 766; see Cat. Bodl. ii. 354), which, on account of its purpose, to decide the controversies of *Ṭûsî* and *Râzî*, is often called المحاكمات. It is mentioned by H. Kh. ii. 302, though his statements do not agree with the preface of this MS. The second part seems to be contained in Cat. Lugd. iii. 322, no. MCCCCLIV.

Plainly, but incorrectly written; of the twelfth century.

Seal of Nuṣrat Jang.

[College of Fort William, 1825.]

483.

2105. Size $8\frac{1}{4}$ in. by 6 in.; foll. 107. Twenty-two lines in a page.

Glosses to *Ṭûsî's* Commentary on the Physics of الاشارات, and to the corresponding portion of *Taḥtânî's*

المحاكمات, by Habîb Allah Mîrzâ Jân Bâghandî[1] (*alias* Shîrâzî, d. A.H. 994). See H. Kh. i. 303, and Cat. Mus. Brit. 627.[2]

These glosses are dedicated to the Safawî Shâh Ismâ'îl II. (السلطان بن السلطان بن السلطان ابو المظفر شاه اسمعيل الحسينى الصفوى بهادر خان), who reigned from A.H. 983 to 985. Though, in the preface, Ṭûsî's commentary and المحاكمات, or شرح الشرح, are spoken of in equal terms, the glosses refer only to the latter work, with the words قوله الخ (*i.e.* المحاكم).

In the preface allusion is made to the names of the author and the commentators, and their respective works, as follows: الحمد لله الذى شفى عليل الحكمة باشارات نائقة وروى غليل العلم والمعرفة بتنبيهات رائقة ... والصلوة والسلام على رئيس الامّة ونصيرهم يوم الغمّة فخر الانبياء المرسلين حبيب رب العالمين اعنى محاكم محكمة العدالة وقطب فلك الرسالة الخ.

The first gloss begins: قوله الخ بل يكفى فى اثباته اما مجرد ملاحظة تصوراته او النظر السابق اقول لا يذهب على من تتبع فصول الكتاب الخ.

Closely written in Nasta'lîk, with notes by the author.

The title-page, which is covered with various notes, bears the seal of a "servant" of Muḥammad Shâh.

[College of Fort William, 1825.]

484.

1233. Size 8 in. by 4½ in.; foll. 174. Twenty-nine lines in a page.

Another Commentary on *Ibn Sînâ's* الاشارات, by 'Izz al-daulah Sa'd b. Manṣûr, commonly called Ibn Kammûnah, a Jewish philosopher (d. A.H. 676). See H. Kh. i. 303, and regarding other works of this author, Cat. Bodl. ii. 562, Flügel, Hdss. Wien, ii. 606, Cat. Lugd. iii. 349, etc.

In two parts; the first of which (foll. 1–59) contains the Logic, and begins, without an introduction, as follows: قال العبد الفقير الى رحمة الله تعالى سعد بن منصور بن سعد بن الحسن بن هبة الله بن كمونة وفقه الله لطاعته . . . احمد الله على حسن توفيقه[1] لما نزل من السفر اليه منزلة التقدم بالاعداد للراحلة والزاد. Concludes: فهذا ما اردت اثباته من المنطق ومباحث المنطق كثيرة جدا لكن ما خرج منها عن هذا القدر الذى (قد) اوردته فليس بمهمّ عند طالبى الحقائق الخ.

The second part (foll. 60–174) comprises the Physics and Metaphysics. It is inscribed: القسم الثانى فى علمى الطبيعة وما قبله مع ما يندرج فيهما من غيرهما.

The conclusion begins as follows: فهذا ما تيسر ايراده على حكم العجلة فى اوقات مختلسة من الشواغل الدنيوية من غير معاودة تنقيح ولا مراجعة تهذيب الخ.

Carefully written, but almost without diacritical points, by . .[2] b. 'Abd al-raḥmân b. 'Abdallah, a Mâlikî divine. Dated Tuesday, 12th Rabî' II. (?), 734. Revised.

A defect after fol. 15. The first few leaves are misplaced; they should stand thus: 1, 4, 3, 6, 5, 2, 7; and the last leaves should be placed in the following order: 168, 170, 169, 172, 171, 173, 174. Injured by insects, especially at the end.

[Johnson.]

485.

1477. Size 7 in. by 3¼ in.; foll. 115. Seventeen lines in a page.

A Commentary (ممزوج) on Shihâb al-dîn (Yaḥya b. Ḥabash) *Suhrawardî's* (d. A.H. 587) هياكل النور, by Jalâl al-dîn (Muḥammad b. As'ad) Dawwânî (d. A.H. 907 or 908). See for a full account of this work, Flügel, Hdss. Wien, iii. 328 (where, however, the name of the commentator is incorrectly given). Cf. H. Kh. vi. 505; Cat. St. Petersb. 59 sq.; Cat. Lugd. iii. 355; Stewart's Catal. 122 sq.; and A. von Kremer, Geschichte der herrschenden Ideen des Islams, 89 sqq.

The name of the Sultan (السلطان بن السلطان بن السلطان) to whom the commentary is dedicated, runs

[1] This MS. has الباغنوى. See, however, Cat. Lugd. iii. 323.

[2] In the latter it is, however, taken for Taḥtânî's commentary.

[1] These words of Ibn Sînâ are wrongly cited by H. Kh. as the beginning of the present work.

[2] Erased.

in the text of this MS. as in Flügel, l.c., but on the margin is added the name of 'Aḍud al-dîn Abu Sa'îd Gurgan (the Timuride, d. A.H. 873) as a variant.[1]

Written in a not very clear Nasta'lîḳ hand, with additions by the author on the margin. The end is wanting.

The fly-leaf contains a notice regarding the death of a person at Yazd, which took place A.H. 1176.

[Tippu.]

486.

2350. Size 6¼ in. by 4 in.; foll. 11. Ten lines in a page.

The beginning of Shams al-dîn Muḥammad b. Ashraf Ḥusainî Samarkandî's (d. about A.H. 600) treatise on Dialectics, styled آداب البحث. Cf. Ḥ. Kh. i. 207, and Fleischer, Cat. Lips. 351.

The introductory words are omitted. Begins: رب انعمت فزد هذه رسالة فى آداب البحث يحتاج اليها الخ.

Well written. Imperfect at the end. Worm-eaten.

[College of Fort William, 1825.]

487.

B 164. Size 7¾ in. by 4½ in.; foll. 111. Seventeen lines in a page.

A Commentary (ممزوج) on the second and third parts, or Physics and Metaphysics, of Athîr al-dîn Mufaḍḍal b. 'Omar *Abharî's*[2] (d. A.H. 663) الهداية, by Kamâl al-dîn Ḥusain b. Mu'în al-dîn Maibudhî[3] (also called Ḳâḍi Mîr). Cf. Ḥ. Kh. vi. 474, Cat. St. Petersb. 208, and Cat. Bodl. ii. 611.

This commentary was printed at Calcutta and at Lakhnau. According to a note at the end of the latter edition, it was composed A.H. 880.

The preface begins: الهداية امر من لديه وكل شى يعود اليه. The author mentions in it that this is his first work. The first part of the *Hidâyah*, on Logic, having become disused in his time, he excluded it from his present task. He also omitted those passages which had already been sufficiently explained by earlier commentators.

The two parts (قسم) of the *Hidâyah* comprised in this commentary are subdivided into the following chapters (فن): Part II. الطبيعيات (foll. 5–71): 1. (fol. 6) فيما يعم الاجسام, in ten فصل; 2. (fol. 36) فى الفلكيات, in eight فصل; 3. (fol. 54) فى العنصريات, in six فصل.—Part III. الالهيات (foll. 72–104): 1. فى تقاسيم الوجود, in seven فصل; 2. (foll. 87) فى العلم بالصانع وصفاته, in ten فصل; 3. (foll. 97*v*.) فى الملائكة, in four فصل. To this follows an appendix (خاتمة, fol. 104) فى احوال النشأة الآخرة.

Well written in Nasta'lîḳ, with marginal notes, partly derived from the author. Dated Rajab, 1005. Foll. 1–17 have been supplied by a different hand.

Bîj. Libr., A.H. 1023, from Molla Pâyandah.

Cat. 238, i.

488.

2260. Size 8⅝ in. by 4½ in.; foll. 111. At first ten, afterwards always seventeen lines in a page.

Another copy of Maibudhî's Commentary on the *Hidâyah*.

It begins: مفتاح الحكم الهداية الخ (sic).

Written in Shikastah, with marginal notes. Of the beginning of the twelfth century.

[College of Fort William.]

489.

B 160D. Size 8⅝ in. by 6 in.; foll. 78. Seventeen lines in a page.

I. Foll. 1–75. A fragment of the same Commentary, written in Nasta'lîḳ, with marginal notes.

The first portion is wanting (to fol. 25 of the original pagination). Begins: جازان تكون مستحيلة. There are slight defects after fol. 73 and at the end.

II. Foll. 76–78. Three leaves of another copy of the same work, corresponding to fol. 2 sqq.

[1] Cf. Stewart, 122.

[2] *Alias* Abahrî.

[3] From Maibudh, near Yazd, according to the glosses described under no. 490.

490.

3064. Size 9 in. by 5 in.; foll. 203. From twenty-three to twenty-five lines in a page.

Glosses on *Maibudhî's* Commentary, by Muḥammad b. al-Ḥasan العلمي; entitled غاية النهاية. They were composed A.H. 966, and dedicated to Ḥusain Niẓâm Shâh, of Aḥmadnagar. These glosses are probably alluded to by Ḥ. Kh. vi. 475; cf. iii. 534. Extracts from them are to be found on the margin of the Lakhnau edition of Maibudhî.[1]

The preface begins: الحمد لولى الهداية والبداية والنهاية.

The author dates his work at the end as follows: فى اول الساعة الثانية من اليوم الثالث من الاسبوع الرابع من الشهر الخامس من السنة السادسة من العشر السابع من المائة العاشرة من الهجرة النبوية. The date A.H. 966 is also expressed by the chronogram حل شرح هدايه (or rather هدايت).

Closely written in Nasta'lîḳ, approaching to Shikastah; with the following colophon: قد وقع الفراغ من تسويد هذه الحاشية المتبركة المسمى بغاية النها (sic) لمولانا مير محمد المعلقة على شرح هداية الحكمة فى وقت الاشراق من اليوم السابع من الاسبوع الثانى من شهر الصفر سنة الف ومائة وثلث من هجرة النبى صلعم وقد نقلت هذه من الحاشية التى نقلت من نسخة (ا)لاصل بدرجة واحدة.

This MS., which is on rather thin paper, has been mended in several places. The first fifteen leaves have been misplaced in consequence; they should stand in the following order: 1, 7, 5, 4, 6, 2, 3, 8, 9, 14, 15, 13, 10, 11, 12. Fol. 202 should stand after 198.

Seal of H. Vansittart, A.H. 1194. Signature of Charles Boddam, Calcutta, 1787.

491.

B 54. Size 8¼ in. by 6 in.; foll. 143. Fifteen and seventeen lines in a page.

The concluding portion of the same Glosses.

Begins: (قال) المص الفن الثانى فى الفلكيات اى فى الاحوال المنسوبة الى الفلك الخ (= fol. 115 of the preceding MS.).

[1] Marked with علمى.

Clearly written, the greater part in Nasta'lîḳ. The colophon runs as follows: تحرير هذا الكتاب المسمى بريدة (r. بزبدة) الاسرار فى تاريخ اثنى عشر من شهر شعبان المعظم سنة ۱۱۴۹ من الهجرة المباركة.

492.

B 168. Size 6½ in. by 4¼ in.; foll. 48. Twenty-one lines in a page.

Glosses on *Maibudhî's* Commentary, by Fakhr al-Dîn Muḥammad b. Ḥusain Ḥasanî[2] (Astarâbâdî). See Ḥ. Kh. vi. 475.

This is only the commencement of the work. The preface begins: الحمد لله العليم الحكيم. The author mentions in it that the rough draft of this work was made long before the present edition.

Clearly written, often without diacritical points; in narrow columns, more than half the page remaining vacant; with some marginal notes by the author.

The margin is injured by insects.

Inscribed: حاشيه فقير سمّاك بر شرح هديه حكمت.
Cf. Cat. 239, i. 7 (?).

493.

B 169. Size 8¾ in. by 4¾ in.; foll. 77. At first seventeen, afterwards as many as twenty-three lines in a page.

Another Commentary on the Physics and Metaphysics of *Abharî's* الهداية, by Muḥammad b. Mubârak Shâh Bukhârî, commonly called Mîrak; who probably lived in the eighth century.

This is a commentary by قال ... اقول; making, with the exception of the first passage (fol. 2), only allusions to the text. The author says in his preface, after a simple *Hamdalah*:[3] وبعد فقد سالنى بعض احبّائى[4] ان اكتب للقسمين الطبيعى والالهى من كتاب الهداية للمولى العلامة .... شرحًا الخ.

[1] This title is wrong. It belongs to another work of the same author; see Ḥ. Kh. iii. 534.

[2] *Alias* Ḥusainî.

[3] The beginning given by Ḥ. Kh. vi. 474, is from the author's commentary on the حكمة العين.

[4] احبائى (sic). Another MS. reads اخوانى.

Legibly written; with various marginal notes, among which are glosses of Saiyid Sharîf. Fol. 1 has been supplied carelessly by a different hand.

494.

B 153. Size 8½ in. by 5¼ in.; foll. 77. Nineteen lines in a page.

Another Commentary on the Physics and Metaphysics of the *Hidâyah*, which was composed, according to H. Kh. vi. 473, by Aḥmad b. Maḥmûd Harawî الخرزيانى, commonly called Maulânâzâdah. Cf. Cat. Lugd. iii. 364.

Another copy of this commentary, in the Bodleian Library (Catal. I., no. DCXVI.), was written A.H. 810. The author, therefore, must have lived as early as the eighth century. He says in his preface: اما بعد فهذه مجلة مشتملة على شرح ما سوى المنطق من المختصر الموسوم بالهداية للامام المحقق والفيلسوف المدقق . . الابهرى . . امليت (sic) مع قلة البضاعة . . . بالتماس طائفة من الخلان . . . حيث لم يقع له شرح يكشف لهم عن وجوه فوائده نقابها الخ.

This copy is in a peculiar, not always clear, handwriting. As appears from several notes on the margin of the last page, it was transcribed by 'Alî b. Ḥâjjî Mîr (?) 'Alî b. Mas'ûd, for his own use, A.H. 881. Numerous marginal notes. Defects after foll. 15, 18, and 22. The first folio is supplied by a modern hand.

495.

965. Size 6⅝ in. by 3¼ in.; foll. 236. Twenty-one lines in a page.

I. Foll. 1–140. Two *Persian* treatises on Astronomy.

II. Foll. 143–230. Another copy of Maulânâzâdah's Commentary on the *Hidâyah*, with glosses.

Very neatly written. Of the end of the ninth century.

The remaining pages are filled with various extracts, in the same hand, viz. :—

Foll. 231–232. An extract from the شرح العين,[1] on the halo and the rainbow.

[1] Probably a commentary on Ḳazwînî's عين القواعد; see H. Kh. iv. 283.

Fol. 233. A short extract from the شرح المواقف.

Foll. 233v.–234. هذه رسالة من كلام سلطان العارفين ابو (sic) يزيد البسطامى قدس سره. The relation of a vision of Abu Yazîd Bisṭâmî.

Begins: نظرت الى ربى بعين اليقين.

The lower part of fol. 233 is destroyed.

Fol. 235. An extract from an unknown work, on cause and effect.

[Johnson.]

496.

1357. Size 8¼ in. by 6⅝ in.; foll. 224. Nineteen lines in a page.

A copious Commentary (ممزوج) on the second and third parts of the *Hidâyah*, compiled by (Mîr) Ṣadr al-Dîn Muḥammad b. Ibrâhîm Shîrâzî (d. A.H. 903). Cf. Stewart's Catal. 117, ii. Part of this commentary, comprising the first فن of the Physics, was printed in Oudh (?), A.H. 1262.

The preface, which is without interest, begins: الحمد لله مخترع العقل الفعّال. It is followed by an introduction on philosophy in general. There is also a long epilogue, which begins: وليكن هذا آخر ما تيسر لنا فى شرح هذا الكتاب، مستعينين بملهم الصواب، عند تلاطم امواج الهموم، وتراكم افواج الغموم، وخلوّ الديار، عمن يعرف قدر غوامض الاسرار، وعلوم الابرار، سيّما فى هذا الزمان الذى انطفأت فيه انوار الحكمة الخ.

Neatly written in Nasta'lîḳ. This copy was transcribed at Ḥaidarâbâd (in Sindh), probably from the author's own copy, by a native of Sîwistân.[1] With some marginal notes of the author.

The last two pages contain tables, in the same handwriting, on the influences of the stars, derived from Ibn Sînâ, تاثير الافلاك فى العالم من قول الشيخ الرئيس ابى على, which are followed by some notes and *Persian* verses. Conclusion: كتبت هاتين الصفحتين (r. الصفحتين) بامر الاخ الاعز الفاضل الاحب الاكرم مولانا محمد جعفر . . . وانا اقل العبيد ابن محمد مقيم محمد رشيد الخ.

[1] This appears from a note on the title-page, which, however, is partly illegible.

497.

1756. Size 8 in. by 5 in.; foll. 72. Five and nine lines in a page.

I. Foll. 1–13. Athîr al-dîn Abharî's (d. A.H. 663) Introduction to Logic, called ايساغوجى. See Ḥ. Kh. i. 502; Catal. St. Petersb. 69, etc. Printed at Lakhnau, A.H. 1260.

Written in a large hand. Dated 5th Muḥarram, 1096 (=27th year of Aurangzîb). It was transcribed by Rukn al-dîn b. Saiyid 'Abdallah Ḥusainî, of Farîdâbâd (?), for his own use.

Vowel-points and notes have been added in the earlier portion. Fol. 7 should stand after fol. 4.

II. Foll. 14–72. A Commentary on the preceding work, by Shams al-dîn Muḥammad b. Ḥamzah Fanârî (d. A.H. 834).

It is here called يكروزى, because it was written down by the author in one day. Cf. Ḥ. Kh. i. 503; Flügel, Hdss. Wien, ii. 603; Cat. St. Petersb. 74 (where it is, however, taken for a different work). It was printed at Constantinople, A.H. 1235.

Written in a large stiff hand, by Dâniyâl b. 'Abd al-ḳawî Shaibânî, for his own use. Date, 4th Rabî' II., 1055. Notes.

[Hastings.]

498.

623. Size 9½ in. by 5¾ in.; foll. 287. Nineteen lines in a page.

شرح حكمة العين

A Commentary (ممزوج) on Najm al-dîn Abu Bakr (sic, *alias* Abu'l-Ḥasan 'Alî) b. 'Omar *Kâtibî Ḳazwînî's* (d. A.H. 675) حكمة العين, or System of Metaphysics and Physics; by Shams al-dîn Muḥammad b. Mubârak Shâh Bukhârî, commonly called Mîrak. Cf. Ḥ. Kh. iii. 103; Bibl. Sprenger. 1809; Cat. St. Petersb. 75; and Cat. Lugd. iii. 367.

The preface begins: اما بعد حمد الله فاطر ذوات العقول النورية .... فان المولى العلامة ملك المحققين افضل المتاخرين شمس الملة والدين محمد بن مباركشاه البخارى برّد الله مضجعه يقول قد التمس منى بعض اخوانى الخ. The author says in it that his commentary contains, besides extracts from other works, the entire glosses (حواشى) of *Ḳuṭb al-dîn Shîrâzî* (d. A.H. 710).

The first part of Kâtibî's work (القسم الاول فى العلم الالهى) consists of four مقالة; viz.: 1. فى الامور العامة (fol. 5); 2. فى العلل والمعلولات (fol. 57*v*.); 3. فى اثبات واجب الوجود الجواهر والاعراض (fol. 69); 4. فى احكام (fol. 130). The second part (فى العلم الطبيعى) comprises five مقالة: 1. فى احكام الجسم (fol. 150*v*.); 2. فى مباحث الحركة (fol. 163); 3. فى احكام الافلاك (fol. 190); 4. (fol. 224), without title, on the elements, etc.; 5. (fol. 261) فى النفس النباتية والحيوانية.

The greater part of this MS. (from fol. 76 to the end) is well written, by 'Abdallah b. Mûsa. Date, Saturday, 15th Sha'bân, 993. Red lines round the pages. The first portion is supplied by a different hand. It has numerous marginal notes, which are chiefly extracts from the glosses on this commentary by Saiyid Sharîf. Fol. 3 ought to be placed after fol. 7. Injured by insects.

[Johnson.]

499.

2068. Size 9¼ in. by 5 in.; foll. 146. Twenty-three lines in a page.

An imperfect copy of the preceding Commentary.

It ends soon after the commencement of Part II. After fol. 134 is a large lacuna, which comprises the end of the third and the whole of the fourth book (مقالة) of Part I.

Written in various hands, of the tenth century. Long extracts from Saiyid Sharîf are on the margin. Foll. 90 and 91 ought to be placed before fol. 86. Injured by damp and by insects.

500.

811. Size 8½ in. by 6 in.; foll. 152. Fifteen lines in a page.

The first portion of the same Commentary, written in an inelegant Nasta'lîḳ, with numerous extracts from Saiyid Sharîf on the margin.

It ends abruptly in the third مقالة of Part I. Its

last words are, however, written in the form of a real conclusion, and followed by a colophon, according to which it was finished by Mîr Muḥammad Amîn, at Shâhjahânâbâd (?), on a Wednesday in Jumâda I. . . .[1]

Cf. Stewart's Catal. 119.

[Tippu.]

501.

1712. Size 8¼ in. by 5 in.; foll. 250. Nineteen lines in a page.

Annotations on the preceding Commentary of *Mîrak*, and on its حواشي, by Muḥammad Hâshim Hasanî, a physician. They are entitled كشف الغين عن شرح حكمة العين.

The long preface begins: حمدا لمن شد بحكمته متون العلماء وشرح بفضله صدور الفضلاء. The author states in it that he compiled these annotations only for private use, not for publication. He made use of the glosses (التعليقات) of *Mas'ûd Sharwânî*,[2] while he usually took no notice of the popular glosses of الفاضل الشيرازى (probably Ḳuṭb al-dîn, see no. 498). The preface concludes with a long invocation of 'Alî.

These annotations end with the first book (مقالة) of the حكمة العين. The passages commented on are introduced by قال or قوله.

Well written. Coloured lines round the pages.

Seals of Muḥammad Khiḍr Khân and Faiḍ 'Alî Khân (A.H. 1174).

[Tippu.]

502.

1620. Size 6¾ in. by 3¾ in.; foll. 19. Thirteen lines in a page.

The celebrated treatise on Logic by Najm al-dîn 'Alî b. 'Omar Kâtibî Ḳazwînî (d. A.H. 675). It is entitled الرسالة الشمسية, from its being dedicated to the Wazîr Shams al-dîn Muḥammad Juwainî (d. A.H. 681). Cf. Ḥ. Kh. iv. 76; Cat. St. Petersb. 63; Cat. Lugd. iii. 369; and the edition of Dr. Sprenger (Bibl. Indica, First Appendix to the Dictionary of the Techn. Terms, etc.), Calcutta, 1854.

[1] The year is wanting.

[2] Not Shîrâzî, as Ḥ. Kh. iii. 103 has. He died A.H. 905. See no. 448.

Well written, of the beginning of the twelfth century. The preface is omitted. Begins: ورتبته على مقدمة الخ. A defect after fol. 17. Fol. 18 belongs to a *Persian* treatise on the same subject.

Signature of 'Abdallah b. Muḥammad Mîrak b. 'Abd al-ḥamîd, and seal of Amânat-dâr Khân[1] (A.H. 1131). This MS. was originally part of a larger volume.

[Gaikwar.]

503.

B 145. Size 7 in. by 4⅝ in.; foll. 133. Fifteen and twenty-five lines in a page.

The Commentary of Ḳuṭb al-dîn Maḥmûd b. Muḥammad Râzî Taḥtânî (d. A.H. 766) on the *Shamsîyah*. This is a commentary by قال and اقول. It is entitled تحرير القواعد المنطقية فى شرح الرسالة الشمسية, but is often simply called قطبى. The author dedicated it to Amîr Aḥmad Sharaf al-dîn.[2] Cf. Cat. Bodl. ii. 354; Fleischer, Cat. Lips. 348; Casiri, i. 180. The work was printed in 1815, at Calcutta, and also, with glosses, in A.H. 1263, *s.l.* (Lakhnau?).

A valuable copy, dated 28th Rajab, 777. It was transcribed by Muḥammad b. Aḥmad Muḥyi al-dîn, in the Madrasah of Amîr Mûsa at Lârandah (لارنده), the capital of Ḳaramân. Marginal notes.

The first few leaves are wanting. Begins: تعريفا له وانما عرّف.

Foll. 125 and 126, inserted by a later hand, repeat the contents of the preceding fol., but with the full text of the *Shamsîyah*.

There is added (foll. 130v.–132) Athîr al-dîn Abharî's ايساغوجى (see no. 497), closely written in the same hand. Then follow various notes.

Slightly injured by damp.

Cat. 236, vi. 2.

504.

B 148. Size 8¼ in. by 5 in.; foll. 160. Twelve and fifteen lines in a page.

Another copy of the preceding Commentary.

The preface begins: انّ ابهى درر تنظم ببنان البيان. Written by two hands, the first in Nasta'lîḳ. The

[1] Possibly the same person.

[2] The statement of Ḥ. Kh. is incorrect.

latter portion (from fol. 85) was transcribed by 'Aṭâ Allah b. Jamâl al-dîn Aḥmad, in Rabî' I., 1014. Numerous marginal notes in the earlier portion. The diagrams near the end of the work have not been filled in.

Seals of 'Aṭâ Allah, Muṣṭafa Khân, and Muḥammad 'Âdil Shâh.

Cat. 236, vi. 4.

505.

1588. Size 9 in. by 5¼ in.; foll. 326. From nine to eleven lines in a page.

Another copy of the same Commentary, with many marginal notes.

Well written, on thin paper. Slightly injured by insects. The last fol. is mutilated.

[Hastings.]

506.

1068. Size 8¾ in. by 4¾ in.; foll. 152. Fifteen and nineteen lines in a page.

Another copy of the same work, well written by several hands.

[Johnson.]

507.

509. Size 8 in. by 4¾ in.; foll. 259. Nine lines in a page.

Glosses to *Kuṭb al-dîn's* Commentary on the *Shamsîyah*, by Saiyid Sharîf Jurjânî (d. A.H. 816). Cf. Ḥ. Kh. iv. 76, Fleischer, Cat. Lips. 348, and Stewart, 119. This work was printed at Calcutta, A.H. 1261.

Well written, with copious marginal notes both at the beginning and end. The colophon runs as follows: قد تم هذه وقت العصر من يوم السبت ٢٠ من ٨ سنة ١٠٧٨ من يد المصطفى عفى عنه; and on the margin is written: قد وقع الفراغ من تحرير الحواشى من اول مبحث القضايا الى هنا ٥ ذى قعدة سنة ١٠٧٨.

Ornamented. Fol. 258 should be placed before 250.

508.

2205. Size 7¼ in. by 4 in.; foll. 99. Fifteen lines in a page.

Another copy of the same Glosses.

Neatly written in Nasta'lîḳ, with numerous notes. Fol. 75 should stand after 83, fol. 84 after 77, and fol. 99 after 95. The last fol. is wanting.

Seal of Nuṣrat Jang.

[College of Fort William, 1825.]

509.

411. Size 10 in. by 6 in.; foll. 64. Twenty lines in a page.

The same Glosses.

Clearly written in Nasta'lîḳ. Red lines round the pages. Notes.

On the fly-leaf is a *Persian* mnemonic verse, on the ten categories, with explanations. It is ascribed to Molla Jalâl Dawwânî.

[Hastings.]

510.

B 160B. Size 7¾ in. by 5 in.; foll. 109. Sixteen lines in a page.

Another copy of the same Glosses, well written in Nasta'lîḳ.

Colophon: كَتَبَهُ ومالكه نعيم قد وقع الفراغ من كتابت هذه نسخة شريفة الشريفيّة على شرح شمسيّة فى تاريخ يوم الاحد ربيع الثانى سنة ١٧٢.[1]

Defects after foll. 64 and 70. Worm-eaten towards the end.

511.

B 149. Size 9 in. by 5½ in.; foll. 78. Mostly seventeen or twenty-two lines in a page.

الجزء الاول من حاشية السيد الشريف
على الشرح الشمسية

Another copy of the same Glosses, written by several hands, with numerous marginal notes.

Injured at the beginning. A few leaves are wanting after fol. 43 and after fol. 46.

512.

B 136. Size 7⅓ in. by 5 in.; foll. 71. Fourteen lines in a page.

An imperfect and damaged copy of the same Glosses.

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[1] *i.e.* A.H. 1072.

Clearly written. Red lines round the pages. Notes.

The beginning is wanting. The first gloss is قوله كتصور الحرارة. There are defects after foll. 6, 20, 22, 28, and 29.

513.

1492. Size 7½ in. by 4¾ in.; foll. 160. Mostly thirteen lines in a page.

The preceding Glosses of Saiyid Sharîf, introduced here by the words: الحمد لله على جزيل نواله والصلوة على رسوله محمد وآله.

They are accompanied, on the margin, by two successive explanations:—

1. Foll. 1–121. The Glosses of 'Imâd b. Yaḥya b. 'Alî Fârisî,[1] which extend over the first مقالة of the *Shamsîyah*, and refer both to Saiyid Sharîf's glosses and to the commentary of Ḳuṭb al-dîn.

The date runs as follows: هذا آخر ما اردنا ايراده فى هذا الكتاب والحمد لله .... وقد وقع الفراغ من تاليفه فى عاشر المحرم الاول من شهور السنة الاخيرة للعشر الخامس من تاسع مائى الهجرية (sic) فى بلدة هراة ومن تسويده فى الثامن شهر المحرم لسنة خمس وخ[مسين] وثمانمائة والحمد لله الخ.

The author's preface is written on the title-page of this volume. It begins: نحمدك يا من انطق لسان عبده بايات جلاله.

2. Foll. 121*v*.–160. The Glosses of Khalîl b. Muḥammad b. Raḍawî[1] (Ḳaramânî) on the remaining part of the work, viz., القضايا والقياسات, or التصديقات, as Ḥ. Kh. styles it (iv. 78 sq., where he gives an abstract of the preface). These glosses also refer both to those of Saiyid Sharîf and to the commentary itself.

Very neatly written, of the eleventh century. Both the text and the margin are bordered with red lines.

[Johnson.]

[1] So the author gives his name in the preface.

514.

B 147. Size 7 in. by 4⅝ in.; foll. 65. At first from nineteen to twenty-two, latterly sixteen lines in a page.

The Glosses of 'Imâd before mentioned, written in Shikastah and Nasta'lîḳ, of the tenth century.

Bîj. Libr., A.H. 992.

Cat. 236, vi. 1.

515.

2313. Size 9½ in. by 5 in.; foll. 117. Fifteen lines in a page.

Another copy of the same Glosses.

Clearly written, with a broad margin. The passages to be explained are written in red.

Seals of Iḳtidâr Khân (A.H. 1179) and Nuṣrat Jang.

[College of Fort William.]

516.

1709. Size 7⅝ in. by 4⅝ in.; foll. 156. Mostly eighteen lines in a page.

Annotations to the Glosses of *Saiyid Sharîf*, by Molla (Ḳara) Dâ'ûd, a pupil of Taftâzânî. See Ḥ. Kh. iv. 77.[1]

These annotations extend only over the first مقالة of the *Shamsîyah*. They begin: (قوله) ورتبته على مقدمة الى اخره واعلم ان المص ره قال ممسارة (فاشار .r) الىّ من سعد لطف (بلطف .r) الحق الخ.

Carelessly written in Nasta'lîḳ. Dated Friday, 1st Dhu'l-ḳa'dah, 1044. The name of the copyist is erased. Foll. 50–55 should be placed between foll. 1 and 2.

Seal of Nuṣrat Jang (A.H. 1175).

[Tippu.]

517.

438. Size 9½ in. by 5 in.; foll. 197. Fifteen lines in a page.

Another copy of the Annotations of Molla Dâ'ûd, written in the same hand as no. 515.

Seals of Iḳtidâr Khân (A.H. 1179) and Nuṣrat Jang.

[Tippu.]

[1] Compare, however, Catal. St. Petersb., p. 66, xcii.

518.

B 152. Size 8½ in. by 4⅜ in.; foll. 108. Twenty-one lines in a page.

Notes to the earlier portion of the above Glosses of *Saiyid Sharîf*, by 'Abd al-ḥakîm b. Shams al-dîn Siyâlkôtî (d. soon after A.H. 1060). These notes have been printed at Dehli, 1870.

The preface begins: احلى منطقا افصح به لسان الفصحاء، واولى مدركا ارتسم فى اذهان الاذكياء، حمد الله الخ. The author states in it that he wrote these notes by the advice of his father, and he dedicates his work to Shâhjahân.

The first note is: قوله هكذا وجدنا الخ كذا مركب من كاف التشبيه الخ.

Well written, but left unfinished. The last note begins: قوله والامر فى ذلك سهل.

Cat. 236, ii.

519.

B 158. Size 8⅝ in. by 5½ in.; foll. 80. Twenty-one lines in a page.

Another copy of the Notes of Siyâlkôtî, more complete than the preceding, but imperfect at the end. Written in Shikastah, by different hands.

The first fol. is missing. Begins: شاهجهان بادشاه صاحب القران الثانى. A defect after fol. 73.

Erroneously inscribed (fol. 29): حاشيه ملا عصام بر قطبى; cf. Cat. 236, v. 3.

520.

B 144. Size 8½ in. by 5½ in.; foll. 190. Seventeen lines in a page.

Other Notes to the Glosses of *Saiyid Sharîf*, by an unknown author.

Very incomplete. Both the beginning and end are wanting. There are defects after foll. 24, 71 (both slight), 102, 110 (considerable), 126 (slight), 142 (large), and 158. The first complete note begins: (قوله) وبعبارة اخرى.

Plainly written. Date, about A.H. 1100. Injured by insects in some places.

521.

B 223B. Size 7 in. by 4⅜ in.; foll. 30. Twenty-one lines in a page.

The concluding portion of other Glosses on *Ḳuṭb al-dîn's* Commentary on the *Shamsîyah*. It appears from the quotations on the margin of the Lakhnau edition of this commentary that the author of these Glosses is 'Iṣâm al-dîn (Ibrâhîm b. 'Arabshâh Isfarâ'inî, d. A.H. 943). Cf. Ḥ. Kh. iv. 78.

Imperfect at the beginning. The first entire gloss is: قوله وهكذا البيان الخ.

Written in a small Nasta'lîḳ hand, mostly without diacritical points. Colophon: هذا اخر ما وُفّقنا بتصويره فى هذه الاوراق من فيض الفياض .... وقد وقع الفراغ من كتابة هذه النسخة الشريفة بطريق التسويد بعون الملك المجيد على يد عبد الضعيف خاكى بلخى سنة ٩٨٨.

Injured by damp, and worm-eaten at the beginning.

522.

B 165. Size 8½ in. by 5¼ in.; foll. 10. About twenty lines in a page.

A Commentary (ممزوج) on the beginning of an Explanation of the *Shamsîyah* by قال and اقول. This commentary is ascribed in the colophon to Saiyid Sharîf Jurjânî (d. A.H. 816). The author of the explanation is not named. He quotes Ḳuṭb al-dîn (d. A.H. 766), and is here spoken of as being dead. The present work extends only over his preface and his explanation of the preface of the *Shamsîyah*.

Begins: الحمد لله الغنى الفيّاض .... وبعد فهذه تحفة مزجاة الى كل طلّاب كل زمان، كتحفة النمل الى حضرة سليمان.

This copy was transcribed by 'Alî b. Ḥâjjî Mîr (?) 'Alî b. Mas'ûd, A.H. 876. Marginal notes.

Seal and signature of Muḥammad 'Âdil Shâh.

523.

B 242. Size 8⅝ in. by 4¾ in.; foll. 123. Mostly twenty-nine lines in a page.

A Commentary on the first part, or Logic, of Sirâj al-dîn Abu'l-thanâ Maḥmûd b. Abu Bakr *Urmawî's*

(d. A.H. 682) مطالع الانوار. Cf. Ḥ. Kh. v. 595 sqq.; Casiri, i. 200 sqq., and Cat. Bodl. ii., no. cccxci. 7. It is wrongly ascribed here to Molla Ḳuṭb al-dîn (the author of the following work). The real author is not ascertained.

The text and commentary are distinguished by قال and اقول, and the former is fully given in the earlier portion. There is no preface to this commentary. It begins: قال مولانا الشيخ ملك الائمة العالم العلامة سراج الملة والدين منهاج الاسلام والمسلمين ابو الثناء محمود ابن ابى بكر الارموى طاب ثراه اللهم انا نحمدك . . .[1] اقول الحمد هو الثناء الخ.

The earlier portion of this MS. is written in an inelegant small Nasta'lîk, and the remainder (from fol. 58) in a neat Naskh, mostly without diacritical points. At the end we find the following date: تم الكتاب فى رجب المرجب سنة ست وثلثين وسبعمائة.

Bîj. Libr., A.H. 1059, from Muṣṭafa Khân. Seals of the latter, 'Aṭâ Allah, and Muḥammad 'Âdil Shâh.

Cat. 226, xvi. 4 (?); cf. 236, viii.

524.

B 157. Size 9½ in. by 6 in.; foll. 237. Twenty-one lines in a page.

Another Commentary (by قال and اقول) on *Urmawî's* مطالع الانوار, imperfect at the beginning. This is the commentary by Ḳuṭb al-dîn Muḥammad b. Muḥammad Râzî Taḥtânî (d. A.H. 766). See on it Ḥ. Kh. v. 595, and Cat. Bodl. ii. 582.

Almost the whole of the first part (التصوّرات) is missing. Part II. القسم الثانى فى اكتساب التصديقات, begins on fol. 16*v*. It is slightly imperfect at the end.

Written in an inelegant and not always clear hand, with several roughly drawn tables. Marginal notes. Some leaves are supplied by a more modern hand. Soiled. The latter portion is much injured by insects.

525.

B 181A. Size 7¼ in. by 5½ in.; foll. 173. Seventeen lines in a page.

Glosses on the preceding Commentary of *Ḳuṭb al-dîn*, by Saiyid Sharîf Jurjânî (d. A.H. 816). See Ḥ. Kh. v. 595, and Casiri, i. 188, no. dcxxxviii; cf. Cat. Lugd. iii. 373. These Glosses extend in this, as well as all the following copies, and also in the MS. of Casiri, only over the first part of the Logic, on the apprehensions, التصوّرات.

The work begins:[1] قال فريد عصره ووحيد زمانه الحمد لله فيّاض ذوارف العوارف الفياض الوهاب. The single glosses are not introduced by قوله, as usual, but the text to which they refer is marked with red lines.

Neatly written, by Taḳî al-dîn الحصنى, who died A.H. 881, according to a note on the title-page, which was written by the subsequent owner of this copy. Marginal notes.

The last two foll. are filled with various notes and tracts, viz.—

a. An arithmetical rule, which begins: بسط التركات التى فيها الكسر.

b. A short tract by Jurjânî on the definition of فائدة, غاية, and other words. It is inscribed: الفوائد الشريفة للحضرة الشريفية قدّس سرّه.

c. (fol. 173) A list of the "seventy and odd" articles of the Creed, beginning: ذكر الشعب البضع والسبعين الايمان. It is followed by صلوة الاستخارة.

d. Another tract on the Creed. At the end the signature of 'Alî b. Maḥmûd Gilânî.

Bîj. Libr., A.H. 1025. Seal of Ibrâhîm Nauras ('Âdil Shâh II.). On the title-page is an ornament in colours, which contains the title of the book, and a note, according to which it was presented by Mîr Zâhid, A.H. 994.

526.

B 181B. Size 7¼ in. by 3¾ in.; foll. 254. Seventeen lines in a page.

Another copy of the Glosses of Saiyid Sharîf, beginning: قال وحيد زمانه تغمده الله بغفرانه.

Very neatly written; finished on 3rd Rabî' II., 984, by Naṣr Allah Muḥammad b. Aḥmad. An ornament on the first page, and gold and blue lines round the others. The beginning is much injured by insects.

Bîj. Libr., A.H. 1026, from Shâh Nawâz Khân. The seal of the latter is on the title-page.

[1] Here follows the whole of Urmawî's preface.

[1] This commencement slightly varies from the following copies and Casiri, l.c.

527.

1730. Size 8¾ in. by 5⅝ in.; foll. 135. From twenty to twenty-five lines in a page.

The same Glosses, inelegantly written, with marginal notes.

528.

B 210. Size 7¼ in. by 5½ in.; foll. 101. Twenty-one lines in a page.

Notes on the preceding Glosses of *Saiyid Sharîf*, ascribed to Saiyid 'Alî ('Ajamî, d. A.H. 860). See H. Kh. 597.

Begins: قوله الفياض الوهاب اه اى الفياض الذى بمعنى الماء الكثير السيال الخ.

The last note is: قوله كما توهمه كثيرون الخ.

Irregularly written in Nasta'lîk. According to a note on the title-page (which begins من كُتُب من كتب الحروف), this copy was transcribed by Fakhr al-dîn 'Alî b. Darwîsh Muḥammad b. 'Abdallah, for his own use. Many additional notes by the author, and some by the transcriber, are on the margin.

On the last page are noted the birth-days of three children of one Muṣṭafa, all of which have the surname of Shâh, at the beginning of the tenth century.

Bîj. Libr., A.H. 1026, from Shâh Nawâz Khân.

Cat. 236, i.

529.

B 211. Size 9 in. by 5¼ in.; foll. 67. From eighteen to twenty-two lines in a page.

Annotations on the above Glosses of *Saiyid Sharîf*, ascribed to Mîrzâ Jân (Ḥabîb Allah Shîrâzî, d. A.H. 994). Cf. H. Kh. v. 596.

Begins: قال قدس الشريف الفياض الوهاب اه قد نقل ههنا حاشية عنه قد(س) سره وهى قوله الفياض منقول الى معنى الوهاب الخ.

Written in a varying Nasta'lîk character, with the following colophon: تمت الحاشية المعظمة فى اخريوم ٧ محرم الحرام سنة ١٣٨ منقولا من خط السيد الاجل جلال الدين محمد ومرحوم الفاضل مولانا محمد امين على يد افقر عباد الله واحوجهم الى رحمة ربه الغنى سلطانمحمد المتطبب غفر له ولوالديه وللمؤمنين وللمؤمنات.

Frequent indications of the contents on the margin. A defect after fol. 20. Worm-eaten.

530.

1054. Size 9¼ in. by 5½ in.; foll. 44. Twenty-five lines in a page.

Other Notes on the Glosses of *Saiyid Sharîf*.

The author is not named. He quotes Bâwardî (who wrote notes on the same glosses; see Cat. Lugd. iii. 373), Dawwânî, etc.

Begins: الحمد لله . . . قوله الفياض الوهاب اصل الحاشية ظاهره ان الفياض اما بمعنى الوهاب استعارة تبعية الخ.

Plainly written, with additional notes by the author, and others marked with حافظ, on the margin. Worm-eaten.

[Gaikwar.]

531.

B 160c. Size 8¾ in. by 5 in.; foll. 8. From nineteen to twenty-nine lines in a page.

حاشيه ملا مرزاجان بر تصديقات مطالع

The commencement of Glosses on the second part of *Kuṭb al-dîn's* Commentary on the مطالع الانوار, ascribed to Mîrzâ Jân (d. A.H. 994).[1]

Begins: (قوله) اى المجهولات التصديقية فسر التصديقات بالمجهولات التصديقية.

This MS. ends with fol. 8r.; the back of this fol. is left blank and marked with بياض صحيح; the remainder, however, is missing. Written in Nasta'lîk of varying size. Additional notes by the author on the margin.

Cat. 237, xiv.

532.

B 46. Size 10 in. by 6 in.; foll. 171. Twenty-nine lines in a page.

'Ubaidallah b. Mas'ûd b. Tâj al-sharî'ah's (d. A.H. 747) Commentary on his own Encyclopædia of the

[1] Cf. no. 529.

Philosophical and Natural Sciences, called تعديل العلوم. Cf. Ḥ. Kh. ii. 315.

The preface begins: الحمد لله الذى جعل مدينة العلم عليا بابها' منيعا جنابها. The author says subsequently: . . انى قصدت ان اعدل الميزان تعديلا واخترع فى هذا العلم براهين بديعة... ثم انزل الى سائر العلوم العقليّة... واسمى هذا المجموع بتعديل الميزان (العلوم .r) ثم لمّا تم تعديل الميزان.... شرحته شرحا كاشفا مشكلاته الخ.

The main text is given in full. It begins: الحمد لله الذى حل بالكلام عقال عقائل العقول.

This volume comprises the first three parts of the work.

I. تعديل الميزان. Logic (to fol. 61v.).

Concludes: فرغ من تحصيل القسم الاول من تعديل العلوم فى مباحث الميزان نهار الخميس ايام منتصف من (sic).

II. Foll. 61v.–129. تعديل الكلام. Metaphysics.

Begins: الحمد لله رب العالمين . . . هذا شرح القسم الثانى من كتاب تعديل العلوم وهو علم الكلام شرحه مؤلف المتن الخ.

III. Foll. 129–171. تعديل هيئة الافلاك. Astronomy. This part is to be found in Catal. Mus. Brit. 190.

It is doubtful whether more of the work has ever been written, as the third part is, in the Brit. Mus. MS., dated A.H. 747, the year in which the author died. Ḥ. Kh. does not even know this third part.

Neatly written in Nasta'lîk. Has the following colophon: اين كتاب بتاريخ بيست هفتم شهر محرم سنه هجرى يكهزار ويكصد وشانزده از دستخط شيخ محمد على در مقام دار الظفر بيجاپور قلمى شد.

533.

B 143. Size 9¾ in. by 5¾ in.; foll. 31. Nineteen lines in a page.

The Glosses of Muḥammad Zâhid b. Muḥammad Aslam Harawî (commonly called Mîr Zâhid, a contemporary of Aurangzîb) on *Ḳuṭb al-dîn Râzî's*[1] (Muḥammad b. Muḥammad Taḥtânî, d. A.H. 766) treatise on Apprehension and Affirmation, التصوّر والتصديق. Cf. Ḥ. Kh. iii. 377, and Cat. Lugd. iii. 377. This treatise and the present glosses were printed, with the addition of notes on the latter, A.H. 1264, probably at Lakhnau.

Begins: الحمد لله ذى الحكمة البالغة والحجة الساطعة.

Written in Shikastah, with marginal notes, which are partly derived from the author. The colophon runs as follows: تمت هذه الرسالة المسماة بحاشية مير زاهد متعلق على الرسالة المسماة برسالة التصور والتصديق العلامة مشتهر بين المشارق والمغارب ملا قطب الدين علامة بيده خويدم الطلبة عزت[1] الله عرف شاه داد قنوجى.

Of the beginning of the twelfth century.

Two extracts from the author's glosses on the شرح المواقف (see no. 451) are written on the title-page.

[1] This MS. has الشيرازى.

534.

3030. Size 9 in. by 5¼ in.; foll. 26. Seven lines in a page.

The first part of Sa'd al-dîn Mas'ûd b. 'Omar Taftâzânî's (d. A.H. 792) تهذيب المنطق والكلام, which treats of Logic. See Ḥ. Kh. ii. 479, and Cat. Lugd. iii. 378. Printed at Lakhnau.

Well written, in narrow columns, with frequent glosses of various dates.

On the last three pages are added the Greek names of the parts of the Logic, and some extracts from (Suhrawardî's)[2] كتاب المشارع والمطارحات, and from other works. Foll. 23 and 26 should be transposed.

This copy was made for Afḍal al-dîn Ja'far Ḥusainî Astarâbâdî, apparently near the end of the eleventh century. It became subsequently the property of Ḳâḍi 'Abd al-nabî b. 'Abd al-rasûl (A.H. 1130).

535.

B 135. Size 7¾ in. by 5 in.; foll. 28. Three lines in a page.

Another copy of the same text, with numerous glosses in the earlier portion.

[1] The MS. has عرب; compare no. 451.

[2] Cf. Cat. Lugd. iii. 353.

Very well written. Dated 28th Jum. II.[1] Defects after foll. 3 and 20. The latter portion is injured by damp.

Cat. 236, iii. 1.

536.

1866. Size 9½ in. by 5 in.; foll. 23. Seven lines in a page.

The same work, well written in Nasta'lîḳ.

537.

1177. Size 8 in. by 5 in.; foll. 55. Three lines in a page.

The same work, well written and ornamented. Foll. 26–37 should be placed after fol. 19.

[Gaikwar.]

538.

1052. Size 7 in. by 5 in.; foll. 146. Nineteen lines in a page.

الترغيب فى كشف رموز التهذيب تاليف الشيخ الامام العالم العلامة الحبر البحر الفهامة محيى الدين الكافياجى الحنفى.

A copious Commentary on the first part of the *Tahdhîb*, by Muḥyi al-dîn (Muḥammad b. Sulaimân) Kâfiyâjî (d. A.H. 879). Cf. Ḥ. Kh. ii. 482, and regarding the author and his surname, Liber As-Sojutii de nomin. relat., ed Veth, p. ٢١٨. This commentary is apparently also to be found in Aumer, Hdss. Münch., p. 304, no. 673, 2.

This is a commentary by قال and اقول, and it contains the full text of the *Tahdhîb*. Begins: الحمد لله الذى هدانا الى سواء الطريق، ويسر لنا سلوك مناهج التصور والتصديق.

Plainly written, but left unfinished. Slight defects, which are indicated by blank leaves, occur after foll. 49 and 68; another defect, after fol. 76, has been supplied from "a different commentary." In the latter portion several blanks, intended for diagrams and rubrics, have not been filled in. Slightly injured by damp.

[1] The year is omitted.

The following note regarding the author is on the title-page: هذا شرح التهذيب الذى قرا الشارح على المصنف وهو ابن خالته سنة . . This MS. was the property of Muḥammad Abu'l-Faḍl Ḳuṭb al-dîn . . Nahrwâlî Ḥanafî.

[Gaikwar.]

539.

B 140. Size 7¼ in. by 4¾ in.; foll. 32. Seventeen lines in a page.

Another Commentary (by قوله) on the first part of the *Tahdhîb*, by Jalâl al-dîn Muḥammad b. As'ad Dawwânî (d. A.H. 907 or 908). See Ḥ. Kh. ii. 480, and Cat. St. Petersb. 67 sq. The first portion of it was printed (at Lakhnau?) A.H. 1264.

Very neatly written in Nasta'lîḳ, by Muḥammad Riḍa b. Ismâ'îl, at Shîrâz, about A.H. 1000. Additions by the author, and other notes, are on the margin.

Bîj. Libr., A.H. 1026, from the Nawwâb (Shâh Nawâz Khân).

540.

1370. Size 7¾ in. by 4 in.; foll. 66. Twelve lines in a page.

Another copy of the preceding Commentary.

Beautifully written in Nasta'lîḳ. Ornamented and gilt. Marginal notes. Slightly injured by damp.

[Johnson.]

541.

1201. Size 9 in. by 5 in.; foll. 56. Fifteen lines in a page.

Another copy of the same Commentary.

Clearly written, with numerous notes. Dated 24th Ṣafar, 1132. It was transcribed by Saiyid Faiḍ Allah, for Saiyid Muḥibb Allah.

[Gaikwar.]

542.

2202. Size 9¼ in. by 5¼ in.; foll. 50. Fifteen lines in a page.

The same work, written in Shikastah, of the twelfth century.

[College of Fort William, 1825.]

543.

B 160A. Size 8¾ in. by 5¾ in.; foll. 71. Twenty-six lines in a page.

Glosses on *Dawwânî's* Commentary on the *Tahdhîb.* The author is Mîr Abu'l-fatḥ Sa'îdî (d. about A.H. 950). See Ḥ. Kh. ii. 480, and Cat. St. Petersb., p. 69, xciv. 2.

Begins: الحمد لله على تهذيب المنطق والكلام، والصلوة والسلام على اعرف المعرفين بطريق الاسلام، وآله الحج (r. الحجج) الموصلين الى كل مرام، قوله هو الوصف بالجميل الخ الباء اما صلة للوصف الخ.

The epilogue, to which Ḥ. Kh. alludes, begins here: هذا آخر ما يتعلق بقسم المنطق من هذا الكتاب، وحل ما فيه من المباحث والابواب، وقد بقى قسم الكلام منه متواريا بالحجاب، فلو وجدت نسخة منه الخ.[1]

Written chiefly in a clear Naskh, towards the end of the tenth century,[2] with marginal notes. Scribe, 'Abd al-mu'min. According to an ill-written note at the end, this copy, text and notes, was taken from a MS. which had been revised by the author.

The text of foll. 15–17 is in a state of confusion. There are slight defects after foll. 2 and 44.

The title-page has the following inscription: هذا شرح على حواشى للعلامة الدوّانى يدفع الغواشى عن التهذيب وحاشية لما يقصده الشارح الجارح والحمد على التوفيق. The book is, however, wrongly described as شرح تجليلات در علم حقايق وسلوك by a more modern hand; cf. Cat. 232, xxiii.

544.

B 171. Size 9¾ in. by 5½ in.; foll. 32. From twenty-two to twenty-four lines in a page.

Other Glosses on *Dawwânî's* Commentary on the *Tahdhîb,* by Mîr Zâhid (Muḥammad Zâhid b. Muḥammad Aslam Harawî, who flourished under Aurangzîb). Part of this work has been printed at Lakhnau, A.H. 1264.

It begins: قوله الحمد هو الخ المراد بالحمد المعنى المصدرى، and it ends abruptly in the gloss: (قوله) ونسبته الى الشيخ اه.

Closely written in Shikastah, with marginal notes.

[1] The text of the following passage is rather incorrect.

[2] On the title-page we find the date, 5th Rabî' I., 988, which apparently refers to the completion of this copy.

545.

B 141. Size 8¼ in. by 5 in.; foll. 85. Seventeen lines in a page.

Glosses on *Dawwânî's* Commentary, by Molla 'Abdallah Yazdî. These glosses are not mentioned by Ḥ. Kh., but they are often quoted on the margin of the Lakhnau edition of the commentary, under the name of يزدى.

The preface begins: غاية تهذيب الكلام، بحمد الله العزيز العلام.

The first gloss is: قوله تهذيب المنطق والكلام التهذيب التجريد والتنقيه الخ.

This MS. terminates abruptly, though a formal conclusion has been added to it, running as follows: تمت الحاشية الشريفة التى صنفها الفاضل الكامل المحقق المدقق مولانا عبد الله الترذى (r. اليزدى) الطاقى غفر الله تعالى له ولوالديه الخ.

Neatly written in Nasta'lîḳ, but rather incorrect; of the eleventh century. Injured by insects.

This MS. was once in the possession of Bahâ al-dîn b. Muḥammad Laithî Jazâ'irî.

Cat. 236, iii. 2, or 4.

546.

B 138. Size 7¾ in. by 5½ in.; foll. 49. From thirteen to twenty-three lines in a page.

An imperfect copy of the preceding Glosses, extending as far as fol. 62 of the preceding no.

Written partly in Shikastah. Much injured by insects.

547.

B 142. Size 6¾ in. by 4 in.; foll. 94. Fifteen lines in a page.

كتاب حاشية مولانا عبد الله

Another Commentary (by قوله) on *Taftâzânî's* تهذيب المنطق, by Najm al-dîn 'Abdallah b. Shihâb al-dîn,

who appears to be identical with the preceding author. He completed his work on 27th Dhu'l-ka'dah, 967. See H. Kh. ii. 481, and Cat. St. Petersb., p. 69, xciv. 3. This commentary was printed at Calcutta, A.H. 1243.

The author's conclusion runs as follows: فرغ من بالیقه (r. تالیفه) الفقیر الی عفو مولاه نجم بن شهاب المدعو بعبد الله بلغه ما یتمناه وجعل آخرته خیرا من دنیاه وکان الفراغ ضحوة الاربعاء بسبع وعشرین خلون من ذی قعدة مضون حجر (? r. حجج) سبع وستین وتسعمائة فی المشهد المقدس الغروی صلوات الله علی مشرقه ابولی (r. مشرّفه الولی) الوصی.

Plainly written, in narrow columns. The text of the *Tahdhib*, and some notes, are added on the margin of the earlier portion. Date, A.H. 1005 (سنة ١٠٠٥).[1]

Kâdirîyah Library, A.H. 1075. Bîj. Libr., A.H. 1091.

Cat. 236, iv.

548.

2328. Size 7¼ in. by 4⅘ in.; foll. 72. Thirteen lines in a page.

Another copy of the preceding Commentary.

Well written. Dated Jum. I., 1078. The text of the *Tahdhib* is added on the upper margin. Notes.

[College of Fort William.]

549.

1467. Size 6 in. by 3¼ in.; foll. 148. Nine lines in a page.

الجزء الاول من حاشیة مولانا عبد الله الیزدی علی تهذیب المنطق للعلامة سعد الدین التفتازانی.

Another copy of the preceding Commentary.

Well written; both the beginning and end in a different hand. Foll. 41 and 42 should be placed after fol. 7.

[Gaikwar.]

550.

2085. Size 8¾ in. by 4⅘ in.; foll. 48. Thirteen and fifteen lines in a page.

Another copy of the same Commentary.

Well written, but left unfinished. The text of the *Tahdhib* and numerous notes are added in the earlier portion. Of the eleventh century.

Seals of Khân Jahân, and Nuṣrat Jang. Cf. Stewart's Catal., p. 119, xiv.

[Tippu.]

[1] The rest of the colophon is mutilated.

551.

1616. Size 7 in. by 4½ in.; foll. 69. Thirteen lines in a page.

Another copy of the same work, imperfect at the end.

Well written, of the eleventh century. All rubrics omitted. Notes in the earlier portion. The date of the author, as given in no. 547, is written on the title-page.

[Gaikwar.]

552.

B 137. Size 8½ in. by 6 in.; foll. 126. Twenty-three lines in a page.

A diffuse Commentary (ممزوج) on the first part of the Logic of the *Tahdhib* (التصورات). The name of the author is not given. He quotes Yazdi.

Begins: الحمد لله افتتح ملتبسا (sic) بالتسمیة بالحمد لله عملا بالکتاب العلی والاجماع العملی.

Plainly written, on European paper, of the middle of the twelfth century.

Inscribed شرح غایة التهذیب. Cf. Cat. 237, xvi.

553.

1468. Size 5½ in. by 3¼ in.; foll. 90. Thirteen lines in a page.

شرح ضابطة تهذیب منطق

A series of explanations of that section of the *Tahdhib* which begins: وضابطة شرائط الاربعة (= fol. 20 in no. 534). These explanations are either special treatises, or only extracts from scholia on the *Tahdhib*.

I. Foll. 1–5. The Glosses of Mîr Abu'l-Fatḥ (see no. 543).

II. Foll. 6–11. The Commentary of Molla 'Abdallah Yazdî (see no. 547).

III. Foll. 12–21. A special Commentary on the passage in question, by Fâḍil Rûmî.

Begins: قال رحمه الله تعالى وضابطة ..... الى ذات الاصغر[1] هذا مما افرد به المص الامام الخ.

Conclusion: هذا ما خطر ببالى فى شرح هذا المقام من غير مراجعة الى كتاب آخر الخ.

IV. Foll. 22–36. The Commentary of Shâh Fath Allah Shîrwânî,[2] a disciple of Taftâzânî.

Begins: وضابط شرائط الاشكال الخ مراده بالشرائط هى المذكورة فى هذه الرسالة مفصلا.

V. Foll. 37–44. The Commentary (ممزوج) of Saiyid Shâh Mîr (Hibat Allah Husainî). Cf. H. Kh. ii. 482.

Begins: وقد وفق المص المحقق باختراع ضابط تام.

VI. Fol. 45r. A Note on the subject, beginning: واعلم ان ههنا ضابطة كلية مختصرة جامعة للاشكال. At the end is written: نقود رحمه الله تع.

An explanation of it is written round the margin. It begins: بيان هذه القاعدة انّ الاوسط, and ends: ملّا احمد رحمه الله تعالى بمنه.

VII. Foll. 46–58. A Commentary on the passage in question, inscribed: شرح ضابطة تهذيب منطق استاد العلماء مولانا . [3] قدس سرّه واوصل الينا برّه. The author appears to be 'Imâd al-dîn (see no. 588, iv.).

Begins: قال قدس سرّه وضابطة .... ذات الاصغر اقول وبالله التوفيق محصله انه لا بد فى كل ضرب الخ.

VIII. Foll. 59–90. Another special Commentary, by Ahmad b. Sulaimân (probably Gujarâtî, who is quoted in no. 534, fol. 23).

Prefixed is a preface, which begins: يا من جعل الانسان مع كونه اصغر مشتملا على العالم الاكبر. The author states in it that he wrote this Commentary at the request of a friend, Abu'l-sa'âdât Saiyid 'Abd al-'alî. The work concludes with a long epilogue, which begins: وهذا آخر ما قصده احقر الخليقة احمد ابن سليمان. Some additions by the author are on the margin.

Neatly written, of the eleventh century.

[Gaikwar.]

[1] The whole passage commented on.

[2] This MS. has الشيرازى.

[3] Two words, but no name, destroyed by insects.

554.

1351. Size 8¼ in. by 5 in.; foll. 65. Seventeen lines in a page.

اداب باقيه

or, more correctly (fol. 4), الآداب الباقية فى شرح الآداب الشريفية, a Commentary (ممزوج) by 'Abd al-Bâkî b. Ghauth al-islâm Siddîkî, on the treatise on Dialectics, الرسالة الشريفة الشريفيّة فى علم آداب المناظرة, by *Saiyid Sharîf Jurjânî* (d. A.H. 816).

The author of this commentary was a pupil of Mahmûd Fârûkî, of Jaunpûr,[1] of whom he speaks in the following terms (fol. 3): (كنت) مستفيضا لمآرب شرذمة منها من جناب النفس القدسية التى ليس كمثلها احد فى الهند والسند بل فى التوران والايران .... مولانا المحمود (sic) الجونفورى مولدا والفاروقى محتدا مدّ الله تع ظله الظليل الخ. He composed his commentary for the use of students, in Ramadân, 1060.

The preface begins: سبحانك يا مجيب دعاء السائلين بلا مانع ومعارض; and the epilogue runs as follows: هذا اتمام الكلام بتوفيق الملك المنعام وقد طويت فى هذا الشرح ما سنح لى فى اثناء تاليفه على الشرح الجديد الجونفورى لبعض افاضل الوقت وان ساعدنى الفرصة فقد افرد له شرحا آخر كما امرنى به استادى بل استاذ الجل ومولاى بل مولى الكل انشاء الله تع.

The treatise of Jurjânî commences: الحمد لله الذى لا مانع لحكمه ... اما بعد فان هذه قواعد البحث الخ. It consists of a مقدّمة, nine بحث, a تكملة, and a خاتمة.

Clearly written in Nasta'lîk, of the twelfth century. It was transcribed by Muhammad Fâdil Kanaujî (قنوجى), by order of Mîr Saiyid Lutf 'Alî, son of Mîr Saiyid Ibrâhîm. Marginal and (*Persian*) interlinear notes in the earlier portion.

On the title-page are seventeen *Persian* distichs, inscribed رسالة منظومة در بحث, and attributed to Jâmî.

[Hastings.]

[1] See no. 561.

555.

B 180. Size 8½ in. by 5 in.; foll. 48. From seventeen to twenty-two lines in a page.

Another copy of the preceding Commentary, somewhat varying in the preface; where, for instance, the name and the predicates of Maḥmûd are omitted in the text, and added subsequently in a marginal note (منه). It has also a different epilogue, which runs as follows: هذا اتمام الكلام بتوفيق الملك المنعام وقد طويت فى هذا الشرح ما سنح لى فى اثناء تاليفه على الاداب الرشيدية وافردت له شرحا آخر وسميته بالابحاث الباقية فان اردت العثور عليه فعليك بالرجوع اليه ترى فيه ما لا ترى ممن ترى ويلوح عليك ان الحق كما ترى. From this it would appear that the present copy represents a later edition of the work. The author states in a marginal note that the الآداب الرشيدية, the commentary mentioned also in the epilogue of the preceding no., is the work of 'Abd al-rashîd Jaunfûrî— الفها مولانا . . . عبد الرشيد الجونفورى مدّ الله ظله.

Written in Shikastah, with marginal additions by the author (منه).

The last few pages (foll. 46v.–48) are filled with the following texts.

1. A short treatise on Dialectics, by 'Aḍud al-dîn Îjî (d. A.H. 756), beginning: اذا شرعت فى مطالعة فانظر فى المبحث.

2. An "appendix" (خاتمة) on certain principles of commenting and glossing. Begins: اعلم ان الشارح والمحشى اذا زاد على الاصل. This appendix is derived from Shaikh 'Alîm Allah, a native of قرية انبيٹهى.

3. (fol. 47) A *Persian* tract, inscribed در بيان عقد انامل منقول از رساله ملا شرف الدين.

4. (fol. 48) A short mystical treatise, ascribed to Shaikh Arslân Dimishkî.

Begins: قال الشيخ العارف بالله ارسلان الدمشقى الشريعة لك ايها الضعيف حتى تطلبه تعالى منّة لك.

Cf. Ḥ. Kh. iii. 363.

These four pieces are written in Nasta'lîḳ, across the pages.

Various extracts from philosophical works are written on the title-page.

556.

1964. Size 9½ in. by 4½ in.; foll. 93. Thirteen lines in a page.

Another copy of 'Abd al-Bâḳî's الآداب الباقية, agreeing with the preceding MS.

Written in Nasta'lîḳ, by Najaf 'Alî, at Aurangâbâd, in Rabî' II., 1091, or twenty-third year of Aurangzîb. Foll. 36–38 are to be placed after fol. 30.

There follow, written by the same hand:—

1. (foll. 82–84v.) The same tracts as nos. 1 and 2 of the preceding MS.

2. (foll. 84v.–93) A logical treatise, by Maḥmûd b. Ni'mat Allah Bukhârî, the same as no. 559.

Begins: حمدا للحكيم . . . . وبعد فهذه قاعدة نكات تنوّر ابصار اصحاب الفضل (var. الفهم) والبيان وتشحذ انظار اعيان اولى الاذهان.

It is imperfect at the end. The latter portion of it is written across the pages.

[Johnson.]

557.

700. Size 8¼ in. by 4½ in.; foll. 110. Thirteen lines in a page.

I. Foll. 2–5. The same tracts by 'Aḍud al-dîn Îjî, and 'Alîm Allah, as in the two preceding nos. Written in Nasta'lîḳ.

II. Foll. 6–16. الآداب الشريفية. The treatise of Saiyid Sharîf Jurjânî before mentioned.

Plainly written. Dated 11th Sha'bân, 1193.

III. Foll. 13–110. آداب باقيه. 'Abd al-Bâḳî's Commentary on the preceding treatise, with the epilogue of no. 554. Written in the same hand as I.

Seal of Nuṣrat Jang on the last piece. Cf. Stewart's Catal. 123.

[Tippu.]

558.

B 179. Size 8½ in. by 5 in.; foll. 29. Fourteen lines in a page.

Another Commentary (ممزوج) on الآداب الشريفية. It is styled in the conclusion الشرح المسمّى بالرشيدية, and is evidently that of 'Abd al-rashîd Jaunfûrî,

of which mention is made in 'Abd al-bâḳi's epilogue (see above). Cf. Bibl. Sprenger. 1799.

Begins: الحمد لله بدأ بعد التيمن بالتسمية بحمد الله سبحانه اقتداءً باحسن النظام الخ.

Written in Shikastah, about A.H. 1100.

559.

B 224. Size 7½ in. by 5 in.; foll. 11. Twenty-three lines in a page.

A treatise on Logical Subtilties, by Maḥmûd b. Ni'mat Allah Bukhârî, the same as no. 556, 2. The author frequently refers to Saiyid Sharîf.

The present text is rather incorrect. It begins at the top of the first page, without a *Basmalah*, as follows:[1] حمدا للحكيم الكاشف لاسرار الحقائق . . . وبعد فهذه عدة نكات تشحذ انظار اعيان اولى الاذهان وتنور اصحاب الوهم (r. الفهم) والبيان قيّدها احقر عباد الله البارى محمود بن نعمة الله[2] البخارى ستر عيوبهما . . . . ورتبتها على مقدمة ومقصدين اما المقدمة ففى تعريف المغالطة الخ.

On the last page is added a syllogism by Jalâl al-dîn Dawwânî (دليل ملا جلال دوانى), in *Persian*.

Written in two hands, of about A.H. 1000.

560.

B 166. Size 9 in. by 5¼ in.; foll. 15. Twenty-three lines in a page.

A treatise on Theoretic Existence, by Abu'l-Ḥasan b. Aḥmad.

Begins: عز من على اعلام كبريائه . . . . وبعد فيقول احوج العبيد . . ابو الحسن بن احمد ختم الله له بالحسنى لمّا تاملت فى مباحث الوجود العلمى والظهور الذهنى الخ.

It consists of an introductory لمعة and two اشراق. In the first of the latter (fol. 3*v*.) the author mentions nine difficult questions, which had been unsatisfactorily discussed by preceding philosophers; and in the second (fol. 6) he undertakes to ascertain the truth regarding them.

[1] I do not transcribe all the errors of the MS.

[2] The MS. has محمود من تعمده الله

Well written in two Nasta'lîḳ hands. Dated 1st Muḥarram, 1013 (?).[1] Injured by insects.

This MS. was made a وقف, for the use of students, by its owner, Mu'izz al-dîn Muḥammad Tustarî, commonly called ملا حلقى, the famous Malik 'Anbar being witness thereto. This appears from a note on the title-page, which seems to be written by Malik 'Anbar himself.

Erroneously inscribed حاشيه ملا مرزاجان بر شرح مطالع; cf. Catal. 230, xiv.

561.

201. Size 9¼ in. by 5¼ in.; foll. 129. Mostly twenty-one lines in a page.

I. Foll. 1–102. An unfinished System of Philosophy, accompanied by a Commentary; both by the celebrated Indian philosopher Maḥmûd Jaunpûrî Fârûḳî, who flourished in the eleventh century. The original text (المتن) is entitled الحكمة البالغة, and the commentary الشمس البازغة. Under the latter title the work was printed at Lakhnau, A.H. 1280. See regarding the author Afsos's Ârâish-i-maḥfil, Calcutta, 1809, p. ۹۲. Compare no. 554.

The preface begins: احمد الله حمد الشاكرين. The author wrote it during his last illness. He gives in it an account of his work. It was to extend over all the parts of Philosophy, viz., Logic, Physics, and Metaphysics; but only the Physics had been worked out to a certain point, while the other two parts, the third in particular, remained in an unfinished state.

The author disposes at the same time of some materials which he did not use for the present work; namely, discussions regarding the elements (المباحث المتعلقة بمبادى الاجسام), which are to form a separate treatise under the title الدّوحة الميّادة فى حديقة الصورة والمادّة.

In accordance with the above statements, we have here only the physical (or second) part of the work, as far as it was finished. The original text as given in portions, introduced by قلتُ, and the commentary follows it with اقول. Begins: قلتُ الجملة الثانية فى العلم الطبيعى وفيها ستة فصول (r. فنون) اقول القدر فى اقتصارنا من الحكمة فى كتابنا هذا على النظريّة.

[1] The figures are not quite clear.

The first فنّ is the *auscultatio physica*, السماع الطبيعى. It consists of two books (مقالة), the first of which treats of the elements, فى مبادى الاجسام, and the second (fol. 18*v*.) of the accidents, فى اللواحق العامة للاجسام. The second فنّ (which is wrongly described here as the fourth chapter of the first) is فى السماء والعالم, and forms one مقالة (fol. 87*v*.). The third فنّ (fol. 98*v*.), فى الكون والفساد, is unfinished.

Some words from the preface are explained in *Persian*, on the upper margin of fol. 1*v*. Fol. 79 should be placed after 76, and foll. 82 and 83 should be transposed.

II. Foll. 103–129. A treatise by the same author, on the First Matter, رسالة اثبات الهيولى.

Begins: اعلم ان مهد الخوض فى نظم البرهان على وجود الهيولى الاولى فى الاجسام مقدمات منها ينتظم البرهان.

These two pieces are written alternately in two hands, Nasta'lik and Shikastah, difficult to read. The second has the following postscript: هذه رسالة مضبوطة .... المعروفة برسالة اثبات الهيولى للعلامة . . . المسمى بالمحمود الجونفورى . . . وكتبها عزيز الله حنفى ابن شيخ حبيب الله حنفى الردولى برد الله مرقده[1] حين قراءة كتابه الاعظم فى الحكمة اليمانية المسمى بالشمس البازغة على[2] . . لحضرة الاستاد المولى . . . الشيخ كمال الدين السهالوى . . . باعانة بعض احباء المخلصين اعنى محمد سكو دربابادى (sic) . . قد وصل بالاختتام فى يوم الجمعة من ستة عشر من الربيع الاول فى مقام فتحبور سنة ١١٢٩ الهجرة النبوية.

Revised and emended. Slightly injured by insects.

Seal of Ḥâfiẓ Raḥmat Khân (A.H. 1164).

562.

1875. Size 7¼ in. by 5 in.; foll. 218. Twenty lines in a page.

Glosses on الشمس البازغة, ascribed to Molla Aḥmad Allah احمد الله; unfinished.

[1] This word has been subsequently altered into مزجعه, *i.e.* مضجعه.

[2] The next words are illegible.

Beginning: له الحمد والمنة وعلى رسوله وآله الصلوة والتحية قوله القدر فى اقتصارنا آه الظاهر انه كان فى قصد المصنف رح ترتيب هذا الكتاب على ثلثة فنون فن الميزان والطبيعى وما بعد الطبيعة وتقديم فن الميزان على الطبيعى الخ.

Carelessly written, of the twelfth century.

[Hastings.]

563.

1528. Size 11 in. by 6¼ in.; foll. 40. From eleven to fourteen lines in a page.

A treatise on Logic, styled سُلّم العلوم, by Ḳâḍi Muḥibb Allah b. 'Abd al-shakûr Bahârî (d. A.H. 1119). This treatise and its commentaries have been printed in India. Cf. Bibl. Sprenger., nos. 1787–1791, and also Stewart's Catal. 123, 1.

Begins: ..... سبحانه ما اعظم شانه لا يحدّ ولا يتصوّر اما بعد فهذه رسالة فى صناعة الميزان سميتها بسلم العلوم الخ.

Well written in Nasta'lîḳ, with many notes. Has the following colophon: تمت من تصنيف قاضى محب الله كاتبه شيخ ابراهيم شريف زاده ومالكه فضيلت مآب ملا محمد پاينده سلمه الله تعالى بروز چهار شنبه بتاريخ بيست چهارم محرم الحرام هجرى سنه ١١٤٨ جلوس والا محمد شاه سنه ٧ (sic).

564.

1576. Size 10 in. by 5½ in.; foll. 74. Generally six or seven lines in a page.

Another copy of the preceding treatise.

Written in various hands, mostly Shikastah. The colophon runs as follows: قد (وقع) الفراغ من سلم العلوم مالكه وكاتبه ميروارث على حسينى ابن سيد ..[1] البهيروى سركار كره مضاف لصوبهٔ اله باد.

Numerous notes. Several leaves supplied by different hands. The margin mended with modern paper.

[Hastings.]

[1] The name is destroyed.

565.

B 154. Size 10 in. by 5¾ in.; foll. 42. Generally nine lines in a page.

Another copy of the *Sullam.*

Written in Nasta'lîḳ and Shikastah, with numerous notes. The first leaf is wanting. Begins: اما بعد فهذه رسالة الخ.

Cat. 236, ix.

566.

B 155. Size 8½ in. by 6 in.; foll. 47. Eleven lines in a page.

The same work, plainly written, on European paper.

567.

1575. Size 9½ in. by 5 in.; foll. 141. Nineteen lines in a page.

A Commentary on the *Sullam*, by (Ḳâḍi) Muḥammad Mubârak b. Muḥammad Dâ'im Adhamî Fârûḳî الكوفاموى. The first part of it (التصورات) has been printed at Lakhnau, A.H. 1265.

The preface commences: سبحانك اللهم انا نحمدك بآلائك. The commentary begins: قوله سبحانه ما اعظم شانه آه السبحان اما مصدر كغفران الخ.

Well written. Dated A.H. 1182.

[Hastings.]

568.

2069. Size 9½ in. by 6 in.; foll. 201. Fifteen and sixteen lines in a page.

Another copy of the same Commentary.

Written in Nasta'lîḳ. Many additions by the author on the margin. Of the twelfth century.

Seal of Nuṣrat Jang.

[Tippu.]

569.

B 181 B. Size 9 in. by 6 in.; foll. 46. Nineteen lines in a page.

بحث التصديقات من شرح قاضي مبارك على سلم

The second and concluding part of the same Commentary.

Begins: قوله التصديقات الحكم منه آه توضيحه ان النسبة قد تحصل فى الذهن الخ.

Ends: قد تم الشرح بفضل من الله تبارك وتعالى يوم الثلثه (sic) وقت الضحى احد وعشرين من شعبان المعظم سنة ١١٦٥ هجرية عليه افضل التحية فى ايام الذى كنت فى بلدة الاورنك آباد فى خدمت المرشد الدين حضرت والدى ومرشدى وولى نعمى حضرت سيد عبد السلام صاحب ادام الله شفقته ... من يد احقر اضعف فخر الدين احمد غفر الله له الخ.

Written in an inelegant but legible Nasta'lîḳ hand.

Cat. 236, ix. 3 (?).

570.

B 55. Size 10½ in. by 5½ in.; foll. 28. Nineteen lines in a page.

A fragment of the same Commentary, written in Shikastah, of the twelfth century.

It contains the beginning of the work, complete to fol. 22. Foll. 23 and 24 repeat the contents of preceding pages. After them is a lacuna, and the MS. is imperfect at the end.

Cat. 236, ix. 4.

571.

2154. Size 10½ in. by 5¾ in.; foll. 82. Thirty lines in a page.

Another Commentary (ممزوج) on the *Sullam*, by Muḥammad 'Aẓîm—محمد عظيم المحمدى بن كفاية الله الكوفاموى مولدا الفاروقى والملانوى وطنا.

The preface begins: سبحان[1] سبحان من سبحت تسبيحه الاقوام.

The commentary commences: (sic) سبحانه سبحانه مصدر كغفران هو منصوب على المفعولية الخ.

Plainly written, of the twelfth century, not quite finished. Fol. 17 should stand after 7. The last few leaves are injured.

[College of Fort William, 1825.]

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[1] This word is written in red, and the following words are indistinctly written, without diacritical points.

572.

1728. Size 9 in. by 5⅜ in.; foll. 215. Nineteen lines in a page.

Another Commentary (ممزوج) on the *Sullam*, by Muhammad 'Alî Mubâraki Muhammadî Jaunfûrî, who entitled it معراج الفهوم فى شرح سلّم العلوم.

The preface begins: الله محمد بجميع تجلياته الذاتية, and the commentary: فاعلم ان المص بعد ما تيمن بالبسملة اقتفاء لما ورد فى الاخبار واقتداء بطريقة الاخيار قال سبحانه اصله سبحت تسبيحا الخ.

Added to this:—

a. Foll. 213–14. A short tract on the definition of الكلى الطبيعى, by Molla 'Abd al-Bâkî Jaunfûrî (see no. 554). It begins: اعلم ان العقلاء اختلفوا فى ان الكلى الطبيعى الخ, and is followed immediately by two other notices, the first of which begins: واعلم انه وقع الاختلاف بين السيد صدر الدين محمد والمخدوم جلال الدين رحمهما الله تعالى فى ان للواجب حقيقة ام لا, and the second: واعلم ان المقيد على وجهين.

b. Foll. 214*v.*–215. A short treatise, also on الكلى الطبيعى, by Molla باسوجايسى (?).

c. Foll. 215. An argument against the infinitude (اللاتناهية) of the world, derived from Mîrzâ Jân, and two other extracts.

Written in several Nasta'lîk and Shikastah hands, of about A.H. 1100. Some marginal notes.

[Hastings.]

573.

72. Size 8⅜ in. by 5 in.; foll. 45. Five lines in a page.

A treatise on Logic, entitled ميزان المنطق. The author of it is not known. It was printed at Lakhnau. Cf. Bibl. Sprenger. 1782.

After a short preamble, the text begins: هذه رسالة مترجمة بميزان المنطق مرتبة على فصول.

Well written in a large hand, with occasional vowel-points, but not quite finished. The name of the copyist is erased. Some marginal notes.

574.

1084. Size 7¼ in. by 4⅜ in.; foll. 69. Nine lines in a page.

بديع الميزان

A Commentary (ممزوج) on the preceding work, by 'Abdallah Ibn al-Haddâd 'Othmânî Tulanbî الطلنبى.[1] See Aumer, Hdss. Münch. 304, and Cat. Mus. Brit. 455. It has been printed at Lakhnau, A.H. 1261.

Ill written, with numerous notes. Somewhat injured, the leaves having stuck together.

[Hastings.]

575.

1199. Size 8¼ in. by 4⅜ in.; foll. 26. Five lines in a page.

A concise treatise on Logic, by an unknown author. It is called الشمّة (فى الميزان), or more commonly, مختصر الميزان. It was printed at Lakhnau; cf. Bibl. Sprenger. 1761.

Begins: .... حامدًا لله ومصليًا ومسلمًا على رسوله وبعد فهذا مختصر فى الميزان الخ.

Written in a large character, with vowel-points. Numerous glosses. Of the eleventh century. The first leaf has been restored by a later hand.

[Gaikwar.]

576.

2164. Size 9 in. by 5¼ in.; foll. 20. Five lines in a page.

Another copy of the preceding work, well written, and, with the exception of the last portion, furnished with vowel-points.

[College of Fort William, 1825.]

577.

545. Size 7 in. by 4¼ in.; foll. 82. Fifteen and thirteen lines in a page.

الجزء الاول من الزبدة شرح الشمة فى علم الميزان

A Commentary (ممزوج) on the preceding treatise, by

[1] From طلنب (Toolumba) in the Panjâb, according to a note in the Lakhnau edition.

'Alâ al-dîn Mangalûrî. It appears from this MS., that the author wrote this commentary at Asâwul (*i.e.* Aḥmadâbâd in Gujarât), and dedicated it to Muḥammad Unnar Khân, who was probably a son of Jâm Fatḥ Khân b. Sikandar, ruler of Sindh (A.H. 812–827).[1] If so, the treatise in question would be comparatively ancient.

The preface begins: الحمد لله الذى تقدس من ان يوصف بالجوهر والعرض . . . وبعد فقد سالنى من لا يسعنى ان اخالف . . . . وهو الملك المعظم ذو العلم والحلم والجود والكرم محمد المعروف بأنّر بن فتحخان بن صدر بن طغاچى[2] (fol. 3) بن جام لا زال له من التوفيق قوام . . . ان اكتب ما يجرى مجرى الشرح للشمة فى الميزان لينتفع به من يهتم بشانها من الخلان الخ.

Plainly written. Dated 2nd Sha'bân, 1081. Marginal notes. There is a double beginning to this MS. (foll. 1 and 2). Both title-pages give a table of the abbreviations used in the marginal notes (علامات الحواشى), and the first contains also a prayer, which is to be recited before reading the book. The following statement is to be found at the end: تمت رسالة زبدة شرح شمة تصنيف مولانا علاو الدين[3] منكلورى پسر قاضى منكلور بود وتحصيل در پتن كرده باشد پيش پدر ميان معين الدين نهروارى واندرخان (sic) كه براى او زبده نوشته پسر جام جونه (?) بوداست برادر زادهٔ[4] حضرت شاه بهيكن بن شاه كونين قدس سره سكونت اساول كهنه داشت تصنيف زبده نيز در اساول واقعت شد.

Signature of the owner, 'Abd al-razzâḳ b. 'Abd al-karîm, of Cambay, الساكنة (sic) فى البندر المباركة الكنبايت, who made this MS. a وقف.—"Presented by J. Cotton, Esq., 19th November, 1813."

[1] See Sir H. Elliot, Hist. of India, i. 229 and 224, and Briggs's Ferishtah, iv. 426.

[2] There should probably be read سكندر بن طماچى.

[3] The following words are added by a different hand, and partly written over the original colophon.

[4] The two words are uncertain.

578.

1339. Size 8¾ in. by 5 in.; foll. 61. Mostly seventeen lines in a page.

الجزو الاول من كتاب زبدة شرح شمة فى العلم المنطق تصنيف مولانا علاو الدين منكلورى

Another copy of the same Commentary, well written, with many glosses.

Begins: الحمد لله الذى تقدس من ان يوصف بالحدوث والعرض الخ.

A table of abbreviations (علامات حواشى) is on the title-page, as in the preceding MS.

[Johnson.]

579.

2290. Size 9 in. by 5 in.; foll. 119. Thirteen and eleven lines in a page.

Another copy of the same work.

Well written in a large character, by Sa'îd b. Saiyid Abu Bakr, A.H. 1150. The main text is not distinguished from the commentary.

[College of Fort William, 1825.]

580.

1321. Size 9¼ in. by 5 in.; foll. 331. Nineteen lines in a page.

The first part of a voluminous work on Metaphysics, entitled "the clear horizon" الافق المبين,[1] by Muḥammad b. Muḥammad, commonly called Bâkir Dâmâd (الملقب بباقر الداماد) Ḥusainî.

The preface begins: سبحانك اللهمّ جلّ حمدك وعزّ مجدك يا ربّ العاقلات العالية والسافلات البالية. It is stated in it that this work consists of two صرحة (?), the first of which comprises the "universal" part of the metaphysics (fol. 3), الصرحة الاولى من كتاب الافق المبين وهو فلك العلم وسماء اليقين فى الشطر الكلى من حكمة ما فوق الطبيعة. It is divided into مساقات, each of which is subdivided into sections (فصول) and special headings (عنوانات). Only the first, fifth, and sixth مساقة of the first صرحة are to be found in this MS., viz.: I. المساقة الاولى

[1] From Sûrah 81, 23.

من الصرحة الاولى فى تقدمة جملة تجرى مجرى المبادى فى التقديم والتصدير, being introductory, on definition, perception, etc.; V. (fol. 64v.) المساقة الخامسة من الصرحة الاولى من كتاب الافق المبين . . . يستقصى فيها القول فى عناصر العقود (r. الوجود) وهى الوجوب والامكان والامتناع, on necessity, possibility, and impossibility. Ends as follows: فلنختم القول فى المساقة الخامسة من الصرحة الاولى من كتاب الافق المبين وهو اسطرلاب الحق وفرجاء (r. فرجار)[1] اليقين وناخذ فى المساقة السادسة حامدين الخ.

The sixth مساقة begins (fol. 184v.): المساقة السادسة من الصُرحة (sic) الاولى من كتاب الافق المبين وهو دستور الحق وميزان اليقين . . . فى احقاق حق النظر فى اوعية الوجود وسنن الموجودات بحسبها (r. بحسّيتها) وضروب التقدم والتاخر والمعيّة والاحكام المختلفة باختلافها الخ, on accidents, such as time, distance, and motion.

This work is written in a bombastic and rather obscure style. It comprises both the Greek and the Muḥammadan systems. Ibn Sînâ is frequently quoted.

Well written, of about A.H. 1000. Collated, and furnished with marginal notes, which are written in a minute Shikastah. Originally in two volumes, the second of which began with fol. 184. The beginning and end of the first volume, and the last leaf of the second, have been supplied by a more modern hand.

[Johnson.]

581.

3003. Size 9½ in. by 5 in.; foll. 197. Twenty-one and nineteen lines in a page.

A collection of philosophical treatises, mostly by Bâḳir Dâmâd. The leaves have been misplaced in binding. It consists of the following pieces:

I. Foll. 172v.–179, 2–35, 38–41, 36, 37, 42–74. The beginning of a treatise on the connexion between the Infinite and the finite, or God and the world, by Bâḳir Dâmâd. The title, which does not occur here, appears to be الصراط المستقيم (see II.).

Begins: البقاء دون افق عزك وجلالك اللهم والثناء وراء سرادق قدسك وكمالك الخ.

The author speaks of the origin and subject of this work as follows (fol. 173v.): قد طال اقتراحكم معاشر المتعلمين فى استكشاف معضلة ارتباط الحادث بالقديم . . على طريقتى الفلسفة اليونانية والحكمة اليمانية; meaning by the latter the Muḥammadan philosophy. He dedicates his work to a king, whom he does not name, very probably the then ruling Shâh of Persia. It is arranged in مساقات, like the preceding work. However, only the first portion of the introductory مساق (sic) is given here. It is styled (fol. 177v.) الترعة[1] الاولى فى اوعية الوجود واحوال الموجودة (r. الموجودات) بحسّيتها وما يلتصق بذلك.

It is subdivided into sections (فصل), with numerous vague and insignificant headings, such as تحكيم, افصاح, etc. The whole work is written in an obscure style.

This MS. contains the colophon of the author's copy, from which it appears to have been transcribed: نلقد نجز القول فى الترعة الاولى . . وكتب مصنفه احوج الخلق الخ.

Incorrect. Plainly written in Nasta'liḳ.

II. Foll. 75–82. The beginning of the second ترعة of the first مساق of the same work, inscribed الترعة الثانية من المساق الاول من كتاب الصراط المستقيم. It treats of beginning after non-existence (الحدوث الزمانى), and especially of motion and time.

Written in a close and indistinct Nasta'liḳ, approaching to Shikastah. Terminates abruptly before the end of the first فصل.

III. Foll. 1, 111–165. A theosophic work, by the same author, styled in the colophon كتاب التقويم.

It begins without a preface: المرصد الاول وفيه تقويم ان فى الوجود من هو القيوم الواجب بالذات وانه فاعل

[1] In a gloss, taken from the Ṣaḥâḥ, ترعة, pl. ترع, is said to mean a "door" (باب)—and ترّاع "door-keeper" (بواب),—or "meadow" (روضة), or "step, grade" (درجة).

عوالم الجواز وصانع نظام التصدير ومبدأ سلسلة الوجود وتقويم تقديسه وتمجيده فصل كالمدخل فيه تصحيحات كالمبادى الخ.[1]

It is said in an additional note of the author that this part (فصل) is to the following what the Isagoge is to the other parts of Logic. It contains detached paragraphs with the heading of تصحيح, the first of which begins: تصحيح العلم الاعلى اى العلم الآلهى وهو حكمة ما فوق الطبيعة وعلم الانوار العقلية والمفارقات القدسية الخ. This part concludes (fol. 119) تمت التصحيحات بفضل الله العظيم.

The second part (فصل ثان) contains chiefly تقويمات, and treats of the origin of all existence in God.[2] The third part (fol. 124v.) contains تقويمات تقديسية; the fourth (fol. 135) is inscribed فيه استيفاء ما بقى من التقويمات التقديسية; and the fifth (fol. 148v.), فى تصحيحات تجريدية وتقويمات تمجيدية.

The MS. concludes: قد تمت الرسالة المسماة بالتقويم من مصنفات خيرة اللاحقين بالمهرة السابقين افضل علماء المتاخرين واجلّ حكماء المتفلسفين المسمى بمحمد باقر الملقب بمير الداماد الحسينى الخ. It cannot be decided whether this conclusion or the above beginning is inaccurate, and whether, accordingly, this MS. contains the complete work, or not.

Written in a loose Nasta'lîk hand, approaching to Shikastah. The copyist gives his name as شيخ الاسلام بن محمد فخر الدين. He transcribed this MS. in a few days, from an incorrect copy, "whose very sight would have frightened and sickened others"—لو طلعت عليها لولّيت عنها فرارا ولملئت منها سقمًا. Date, probably A.H. 1127.[3] A defect after fol. 131.

IV. Foll. 166–169. A fragment of the preceding work, on red paper. It contains the end of the second and the beginning of the fourth part. Written in Shikastah, mostly across the pages. The headings are omitted. Imperfect at the beginning, and ending abruptly.

Fol. 170. An extract from the same work (من التقويم), written in a similar style, but more hurriedly.

Fol. 171. An extract from Muhibb Allah Bahârî's رسالة القطرة الالهية, ill written in a small hand.

V. Foll. 108, 180–181. A short treatise on motion, by the same author.

Begins: اعلم ان الحركة تطلق على معنيين احدهما الحركة بمعنى القطع الخ.

Conclusion: تمت الرسالة الباقرية فى تحقيق الحركة من مصنفات مير باقر جانسى (sic).

VI. Foll. 181v.–185, 193, 194, 186, 187. A treatise on time, evidently by the same author.

Begins: الحمد لله . . اعلم ان فى الزمان مذاهب فمن الناس من نفى وجوده مطلقًا عينا وذهنا الخ.

Imperfect at the end. Terminates in the fourth discussion (بحث).

VII. Foll. 188–192, and, probably, 196 and 195r. Glosses by Bâkir Dâmâd, on a passage of an unknown philosophical work, concerning the simple bodies.

Begins: . . . سبحانك يا من احكمنا بدلائل حكمه اما بعد فيقول العبد الفقير . . محمد باقر المدعوّ بمير الجانسى (sic) ان هذه كلمات الفتها سرعة وعجلة الخ.

The first gloss begins: (قوله)[1] المقدمة الاولى ان الاتصال الثابت للاجسام المفردة ببطلان تالفها من الاجزاء التى لا يتجزى ذاتى لها اقول الجسم المفرد الخ.
He quotes المحاكمات (of Taḥtânî), and Mîrzâ Jân's glosses on them,[2] but the work commented on here is not Ibn Sînâ's الاشارات.

Imperfect after fol. 192. Foll. 196 and 195r., which are stray leaves, probably belong to the same work. The first words of both are effaced. The latter has a conclusion, which would agree with the above beginning. It runs as follows: تم فى مجلس واحد قليل من اول الظهر الى اخرها (sic) وهذه هى الرسالة.[3]

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[1] The words next following are indistinct.
[2] The words of the inscription are partly corrupted.
[3] This date is partly destroyed.

[1] A blank. [2] See nos. 482 and 483.
[3] The following words are effaced.

VIII. Foll. 195*v.* and 197. A fragment of Muḥammad b. As'ad Ṣiddîḳî's (Dawwânî, d. A.H. 907 or 908) Commentary (ممزوج) on Naṣîr al-dîn *Ṭûsî's* treatise on the immaterial and self-existing intellect, inscribed: الرسالة التى اخترعها . . الخواجة نصير الملة والدين محمد بن الحسن الطوسى رحمة الله عليه فى اثبات الجوهر المفارق المسمى بالعقل الكل (الكلى r.). Cf. Ḥ. Kh. iii. 387, and Cat. Mus. Brit. 453, xx. and xxi.

The beginning of fol. 197 is effaced.

IX. Foll. 83–107, 109, 110. A treatise on the simple substance الجوهر الفرد, by Muḥibb Allah b. 'Abd al-shakûr Muḥibbâbâdî Bahârî (d. A.H. 1119). Imperfect at the end.

Begins: سبحان الذى مدّ الظلّ . . . . اما بعد فيقول المتحير فى معرفة نفسه فكيف فى معرفة البارى محب الله بن عبد الشكور المحب آبادى البهارى ان مسئلة الجزء الذى لا يتجزى الخ .

The author, who belongs to the purely philosophic school, refutes the scholastic doctrine on indivisible atoms.

This treatise ends abruptly with fol. 110*r*.

Written in Nasta'lîḳ, approaching to Shikastah.

582.

98. Size 7 in. by 4⅛ in.; foll. 68. Five and seven lines in a page.

I. Foll. 1–19*r*. Athîr al-dîn Abharî's (d. A.H. 663) ايساغوجى (see no. 497).

II. Foll. 19*v*.–50. The logical treatise ميزان المنطق (see no. 573).

Transcribed in Dhu'l-ḥijjah, 1210, in the camp (در مقام كنپ) at Fatḥgaṛh.

III. Foll. 51–68. Taftâzânî's (d. A.H. 792) تهذيب المنطق (see no. 534).

Copied A.H. 1212, also in the camp at Fatḥgaṛh.

Written in a good Nasta'lîḳ hand, with a few notes.

583.

B 170. Size 8¼ in. by 5⅝ in.; foll. 72. Mostly nineteen lines in a page.

I. Foll. 1–24. The beginning of Maibudhî's شرح الهداية (see no. 487).

Plainly written, with marginal notes. Stained, and injured on the margin.

II. Foll. 25–72. A fragment of Mîrak's شرح حكمة العين (see no. 498).

It begins soon after the commencement of the work, with the words الشدة والضعف.

Well written. The margin covered with glosses, and in better preservation than that of I.

584.

B 146, 167. Size 7 in. by 4 in.; foll. 151. Seventeen lines in a page.

I. Foll. 1–71. Saiyid Sharîf's Glosses on *Ḳuṭb al-dîn's* Commentary on the *Shamsîyah* (see no. 507).

The latter portion wanting. Eight leaves missing after fol. 31.

II. Foll. 72–151. Mîrak's Commentary on the *Hidâyah* (see no. 493).

The first leaf missing. Begins: وتصير عالمًا.

Both pieces are boldly written, by Yûsuf b. Muḥammad b. Yûsuf Zauzanî. The second is dated 4th Ṣafar, 825. Foll. 110 sqq. are worm-eaten, but the text is not injured.

585.

B 162, 454, 173, 163. Size 9½ in. by 6 in.; foll. 22. Nineteen and twenty lines in a page.

I. Foll. 1–10:

a. (foll. 1–5.) A treatise on the subdivision of knowledge, by Saiyid Sharîf Jurjânî. It is termed in the colophon الرسالة الشريفة الشريفية قدس سره فى تقسيم العلم. Cf. Ḥ. Kh. iii. 382 (?).

Begins: اللهم ارنا الاشياء كما هى اعلم ان فى تقسيم العلم مذاهب اربعة. After having explained the four ways in which knowledge has been divided by the different schools, the author proceeds to say (fol. 4): اذا عرفت هذا فنقول تقسيم المص رحمه الله لا يصح الخ. This is a gloss on the beginning of the introduction (مقدمة) of the *Shamsîyah,* which nearly agrees with the latter portion of his gloss on the words of Ḳuṭb al-dîn's commentary واما على راى الحكماء (= p. ١٣ of the Calcutta edition, cf. no. 507). The colophon

bears the double date, 15th Dhu'l-ka'dah, 932,[1] and Jum. I., 980.

b. (foll. 5*v.*–10.) Glosses on *Kutb al-dîn's* Commentary, and on *Jurjânî's* Glosses on the aforesaid passage of the *Shamsîyah.*

Beginning: بسم . . . وبالله التوفيق وبيده ازمّة التحقيق قال المش (الشارح .r) المشهور فيما بين القوم الخ.

Conclusion: ثم التاليف (sic) الرسالة يوم الاربعاء الثالث والعشرين من ربيع الاخر سنة تسع وعشرين وتسعمائة تمت الرسالة الحنيفية الحنفية (sic) على بحث تقسيم العلم سنة ٩٨٠.

The author is perhaps Muhammad Hanafî Tabrîzî (cf. H. Kh. i. 210 and 211).

II. Foll. 11–14. A Gloss on a passage near the beginning of *Jurjânî's* Glosses on *Kutb al-dîn's* Commentary on the *Shamsîyah* (p. ٣, Calcutta ed.).

Begins: اقول وبالله التوفيق وبيده ازمّة التحقيق قوله قيل عليه قيل هذا الاعتراض الخ.

The colophon runs as follows: تمت الرسالة الشريفة الحنيفة على بحث تمام المشترك فى اواسط شهر جماد الاول سنة ٩٨٠. The author, accordingly, seems to be the aforesaid Hanafî.

III. Foll. 15–17. Glosses on the passage of *Jurjânî*, immediately following the preceding one, probably by the same author.

Colophon: تمت الرسالة الحنفية الحنيفة على بحث توقف الشروع فى العلم على الشروع فى المقدمة شهر جماد الاول سنة ٩٨٠.

The beginning is wanting; the first words are: ان ما هو خارج عنه.

IV. Foll. 18–20. A short treatise on argument, styled in the colophon: (sic) الرسالة الشريفة الشريفة الحنفية الحنيفة على بحث الدلالة.

It begins: واعلم انهم حصروا الدلالة اللفظية الوضعية فى المطابقة والتضمن والالتزام.

V. Foll. 21–22. This seems to be another edition of the same treatise, differing, however, entirely in the latter portion.

[1] Probably the date of the original copy.

Begins: واعلم انهم قالوا الدلالة الوضعية اللفظية اما مطابقة او تضمن او التزام. Concludes: ولیکن هذا آخر ما اردنا بهذا المقام تعليقه وقصدت بقدر الوسع تحقيقه تمت الرسالة الشريفة بتاريخ شهر محرم الحرام سنة ٩٨٠.

Well written in Nasta'lîk; the last piece in a smaller character.

586.

B 156. Size 8¼ in. by 5 in.; foll. 157. Mostly twenty-five lines in a page.

I. Foll. 1–99. Saiyid Sharîf Jurjânî's Glosses on *Kutb al-dîn's* Commentary on the مطالع الانوار (see no. 525).

The first part written in a small but legible hand, and the rest in a minute and rather illegible character; the beginning of each gloss marked with an asterisk, instead of قوله. Finished on 8th Ramadân, 828, by Muhammad b. al-Hasan Sâdik Husainî الاملى.

Various marginal notes. Two leaves missing after fol. 6. Fol. 55 mutilated.

II. Foll. 100–102. 'Adud al-dîn Îjî's ('Abd al-rahmân b. Ahmad, d. A.H. 756) short treatise on Dialectics, الرسالة العضدية, or more commonly, الرسالة الوضعية. H. Kh. mentions this treatise under رسالة فى الوضع (iii. 453), but describes it more fully under آداب (i. 210). Cf. Krafft, Hdss. Akad. Wien, 155, and Cat. St. Petersb. 221.

It begins here, with the omission of the introductory words, as follows: قال المولى عضد الدين خاتم المجتهدين هذه فائدة تشتمل الخ.

Written by the second hand of the preceding piece, but more plainly. Dated Dhu'l-ka'dah, 831.

III. Foll. 102*v.*–139. Glosses on the second part (مباحث التصديقات) of *Kutb al-dîn's* Commentary on the مطالع الانوار. The author not mentioned.

Beginning: قد تبين لك مما سلف لك من معنى القضية[1] معنى القضية ما يحتمل الصدق والكذب.

This piece is written, as is also the remainder of this volume, in the same style as the second part of I. Dated Samarkand, Sha'bân, 818 (sic!). Some notes.

[1] Words from the commentary (=fol. 16*v.* of no. 524).

IV. Foll. 140–141. Some Glosses on a dialectic treatise, beginning: قوله فيلوّح بايراد ملخص كلامه بيان هذا موقوف على مقدمتين احديهما ان الكلمة لا شك انها موضوعة للنسبة الى امر معين.

V. Fol. 142. A short treatise on the three grades of existence. It is inscribed by a different hand, رسالة تقسيم موجودات. According to the beginning (مراتب الموجودات الخ), it seems to be identical with the treatise mentioned by Ḥ. Kh. iii. 452, under رسالة فى الوجود in the second place, and ascribed by him to Saiyid Sharîf; and also with Cat. Lugd. iii. 376, MDLXV., though the latter is ascribed to Molla Luṭfî.

VI. Foll. 142*v*.–143. Another treatise on existence, inscribed by the later hand, رساله در مبحث وجود. Begins: كل مفهوم مغاير للوجود.

The remainder of fol. 143 is filled with a note, which is written in the opposite direction. It begins: اعلم ان الالهام قد يكون خيرا وقد يكون شرّا.

VII. Foll. 143*v*.–146. Ḳuṭb al-dîn's رسالة فى تحقيق الكليات, the same as that described in Aumer, Hdss. Münch. 308, no. 5, and Cat. Lugd. iii. 377. Cf. Ḥ. Kh. iii. 433.

The colophon gives the name of the copyist as above, and the date, Sha'bân, 828.

VIII. Foll. 146*v*.–155. A treatise on fenced propositions, author unknown. It is inscribed by the later hand: رسالة تحقيق محصورات.

Begins: الحمد لله مفيض الجود، ومبدع نظام الوجود. The first part (قسم) is فى تحقيق المحصورات الحملية, and the second (fol. 152), فى تحقيق المحصورات، الشرطية.

The colophon gives the name of the copyist as above, and the date, 6th Ramaḍân, 828.

IX. Foll. 155*v*.–157. The treatise, الرسالة الحرفية الشريفية, described in Aumer, Hdss. Münch. 308, no. 6. The author appears to be Saiyid Sharîf Jurjânî.

Written in a more legible style. Dated A.H. 831.

The book is injured by damp.

587.

1480. Size 6¾ in. by 3½ in.; foll. 64. Nineteen and fifteen lines in a page.

I. Foll. 1–7. A treatise on the Definition of Knowledge (العلم), compiled chiefly from works of *Saiyid Sharîf*. The author is Mîrzâ Jân (d. A.H. 994).

It begins with a quotation from the شرح المواقف (near the beginning of that work), as follows: قال فى المواقف وشرحه السابع اى من تعريفات العلم وهو المختار من تعريفاته الخ.

Written in Nasta'lîḳ, in narrow columns. Marginal notes, marked س ف. The first two leaves are written in a different style. The colophon runs as follows: تمت الرسالة المنسوبة الى العلامة المحقق النحرير المدقق حبيب الله المشتهر من مولانا ميرزاجان الشيرازى فى تاريخ شهر رمضان المباركة الميمونية المتبركة سنة ۱۰۸۱ فى بلدة المحفوظة السمرقند على يد احقر العباد محمد صادق ابن ملا صالح الفرغانى اللهم الخ.

II. Foll. 8–64. Dawwânî's Commentary on the تهذيب المنطق (see no. 539), without the preface.

Written in a hurried Nasta'lîḳ, by مير بزرگ انرخانى (?), at Shâhjahânâbâd. The first two pages have ornaments in gold and blue, and the others are written within blue lines.

[Hastings.]

588.

1618. Size 8½ in. by 4¾ in.; foll. 97. Three, five, fourteen, eighteen, and fifteen lines in a page.

I. Foll. 1–50. Sa'd al-dîn Taftâzânî's تهذيب المنطق (see no. 534), with numerous marginal notes.

Well written. A double red line round text and notes. Foll. 18–24 reversed.

II. Foll. 51–70. The logical treatise called الشمّة or مختصر الميزان (see no. 575).

Well written in a large hand. Has the following colophon: تمت هذه وقت العشاء من يوم السبت ۳ من ۱۰ سنة ۱۰۷۸ على يد المصطفى بن عبد القائم عفى عنه.

III. Foll. 71–86. Aḥmad b. Sulaimân's Commentary on the passage ضابطة, from the *Tahdhîb*, the same as no. 553, viii.

Plainly written. Dated Ramaḍân, 1106. Injured by insects.

IV. Foll. 87–95. Another Commentary on the same passage, identical with no. 553, vii., ascribed here to 'Imâd al-dîn.

It is followed immediately (foll. 95–97) by the Glosses of Mîr Abu'l-fatḥ on the same passage (see no. 543).

Well written. Injured by insects.

[Gaikwar.]

589.

2716. Size 8¾ in. by 6 in.; foll. 84. Fifteen and seventeen lines in a page.

I. Foll. 1–60. Molla 'Abdallah's Commentary on the *Tahdhîb* (see no. 547).

Well written in Nasta'lîḳ. The text of the *Tahdhîb* added on the upper margin. Notes.

II. Foll. 61–84. Muḥibb Allah's سلّم العلوم (see no. 563). Neatly written in Nasta'lîḳ.

[Bibliotheca Leydoniana.]

590.

3104. Size 7 in. by 4¾ in.; foll. 168. Nineteen and seventeen lines in a page.

I. Foll. 1–110. A *Persian* Commentary (ممزوج) on *Taftâzânî's* تهذيب المنطق (see no. 534).

Begins: الحمد حد در لغت وصفيست.

Ends: تمت الرسالة الموسومة بشرح الفارسى التهذيب فى ليلة الاثنين من شهر محرم الحرام سنة ٩٨٩ من الهجرة الخ. Well written in Nasta'lîḳ.

II. Foll. 113–159. Glosses on the Commentary of Sa'd al-dîn[1] *Mas'ûd Rûmî* (Sharwânî, who flourished in the ninth century) on Shams al-dîn *Samarḳandî's* (d. about A.H. 600) treatise on Dialectics آداب البحث (see no. 486). Cf. Aumer, Hdss. Münch. 298. The author of these glosses is not ascertained.

[1] So in the preface, *alias* Kamâl al-dîn.

The preface begins: الحمد لله مفيض الوجود. The author says subsequently: وبعد فهذه رسالة من خواطر خاطرى . . . على شرح الرسالة المشهورة فيما بينهم فى الآداب الفاضل . . . . مولانا سعد الملة والدين مسعود الرومى تغمده الله بغفرانه . . علقتها عليه حين اشتغال جمع من الاذكياء باستكشافه على الخ.

He dedicates his work to Jalâl al-dîn Maḥmûd.

Clearly written. The colophon runs as follows: تمت الحاشية المسعودية على يد العبد . . . حسين على الاسى (sic) . . فى يوم الاثنين سابع شهر ربيع الاول سنة احدى وثلثين وتسعمائة.

III. Foll. 160–163*v*. The same Glosses as described under no. 585, ii.

Closely written in Nasta'lîḳ. Conclusion: تمت الرسالة . . تاريخه سنة احدى وثلثين وتسعمائة.

IV. Foll. 163*v*.–168. A short logical treatise.

Begins: اعلم ان العلم الذى قسموه الى التصور والتصديق عرفه بعضهم[1] بالصورة الحاصلة من الشيء عند الذات المجردة.

The author of this treatise is not named. There are additional notes of his on the margin, marked with منه سلمه الله. He was, therefore, alive when this MS. was written, *i.e.* about A.H. 930.

Written like II. The colophon runs as follows: وقد تم فى ربيع الاول المنتظم فى شهور سنة . .[2] ثلثين وتسعمائة.

Partly injured by insects.

Signature of Chas. Boddam, Calcutta, May 1st, 1787.

591.

B 1b. Size 9½ in. by 6 in.; foll. 56. Seventeen lines in a page.

I. Foll. 1–51. A fragment of Glosses on a logical treatise, imperfect at the beginning.

II. Foll. 53–56. A spiritual pedigree, inscribed طريقة مصافحة سعيديه, *Persian*. Dated 13th Jum. II., 959.

[1] According to a gloss of the author's, the authority alluded to is Râzî, in his شرح المطالع.

[2] A blank.

APPENDIX.

PHILOSOPHY AND THEOLOGY MIXED.

592.

B 217. Size 9¾ in. by 5¼ in.; foll. 67. Twenty-nine and twenty-seven lines in a page.

I. Foll. 1–36. Taftâzânî's شرح العقائد النسفية (see no. 385).

Written by two hands. The margin covered with notes. Worm-eaten.

Fol. 37. Some prayers and notes in Arabic and *Persian*.

II. Foll. 38–67. The Commentary of Mîrak Jankî (Muḥammad b. Mubârak Shâh Bukhârî) on the Physics and Metaphysics of *Athîr al-dîn Abharî's* الهداية (see no. 493).

Neatly written in Nasta'lîķ. Dated A.H. 982. Marginal notes in the earlier portion.

In very bad condition. Worm-eaten. The paper dark-brown and crumbling.

593.

B 222. Size 7½ in. by 5 in.; foll. 121. Twenty-one, twenty-four, and twenty lines in a page.

I. Two fragments of the Glosses of Mîrzâ Jân (Ḥabîb Allah Shîrâzî, d. A.H. 994) to *Mîrak's* Commentary on the حكمة العين (see no. 498), as well as to *Saiyid Sharîf's* Glosses to this commentary. See H. Kh. iii. 103.

a. Foll. 1-55. The first portion, comprising the greater part of the first مقالة; imperfect at the end.

Begins: قال الشارح اى الشاملة للمجرد والمبادى ومقابلاتها اقول يحتمل ان يكون مقابلاتها معطوفا على قوله الشاملة.

Additions by the author on the margin.

b. Foll. 56-81. Another fragment, extending from the end of the first to the commencement of the fourth مقالة of Part I., but defective after foll. 63, 71, 72, and 73.

Begins: الوجود لاضافته الى الشى.

The text of foll. 64-69 is in a state of confusion.

II. Foll. 82–121. A fragment of the Glosses of Mîrzâ Jân on *Dawwânî's* الحاشية القديمة (see no. 421).

Begins with مبحث الماهية. Some additions by the author on the margin. A defect after fol. 83.

Written in three small Nasta'lîķ hands.

Cat. 226, xvi. 1.

594.

2310. Size 8 in. by 4¾ in.; foll. 108. Seventeen and nineteen lines in a page.

I. Foll. 1-81. Glosses to the beginning of *Dawwânî's* الحاشية القديمة. The author appears to be a younger contemporary of Dawwânî, and of *Mîr Ṣadr al-dîn* (السيد السند), to whose second Ḥâshiyah he makes frequent reference.

Imperfect at the end. The right corner of fol. 1, with the first words of the text, is torn away. Begins: ... ن سيد المحققين س الشريف لما راى ان المتعارف فى الخطب.

II. Foll. 82–108. The first portion of Mîrak's شرح حكمة العين, ending in the fourth بحث of the first مقالة. Marginal notes.

Written in a minute but clear Nasta'lîķ. Much injured by insects and by damp.

Both pieces bear the seal of 'Abd al-raḥmân b. Muḥammad Akram, dated A.H. 1101 and A.H. 1120 respectively.

[College of Fort William, 1825.]

595.

1289. Size 10¾ in. by 6¼ in.; foll. 193. Twenty-one and twenty-five lines in a page.

I. Foll. 1-24. Glosses on *Iṣfahânî's* مطالع الانظار (see no. 427), the same as those described in Flügel, Hdss. Wien, ii. 609. The author is Saiyid Sharîf Jurjânî. Cf. H. Kh. iv. 168.

The last gloss is: قوله لان الحقيقة الجوهرية الخ.

Clearly written in Nasta'lîķ.

II. Foll. 25–193. Jurjânî's Glosses on *Ḳuṭb al-dîn's* Commentary on the مطالع الانوار, the same as no. 525.

Carelessly written. Dated 7th Dhu'l-hijjah, 872. The last foll. are emended.

[Hastings.]

596.

B 209. Size 8¼ in. by 5 in.; foll. 103. Twenty-one lines in a page.

I. Foll. 1–81. Annotations to *Jurjânî's* Glosses on *Ḳuṭb al-dîn's* Commentary on the مطالع الانوار (see no. 525). It appears from the more modern inscription, حاشية عبد الحكيم, and from the dedication of the work to Shâhjahân, that the author is 'Abd al-ḥakîm b. Shams al-dîn Siyâlkûtî (d. soon after A.H. 1060).

The preface, which is written on the title-page, begins: يا من لا يحوم حول سرادقات ذاته الانظار.

The first annotation is (fol. 1*v*.): قال شريف زمانه ... الفياض الوهاب بيانا لما هو المراد من لفظ الفياض فى عبارة الشارح الخ. The copy was left unfinished.

II. Foll. 82–103. A fragment of Glosses on *Dawwânî's* Commentary on العقائد العضدية (see no. 455). These glosses were also written by Siyâlkûtî. Extracts from them are to be found on the margin of no. 466.

Begins: برهان قوله فكونه غير ممكن.

Defects after foll. 90, 91, and 101. Foll. 102 and 103 give the conclusion of the work.

Written in Nasta'lîḳ.

SUFISM AND ETHICS.

597.

B 396. Size 10 in. by 6 in.; foll. 156. Twenty-eight lines in a page.

A Commentary (by قلت .. قوله) on the mystic work, المواقف of *Muḥammad b. 'Abd al-jabbâr* النّفرى[1] (d. A.H. 354), evidently by 'Afîf al-dîn Tilimsânî (d. A.H. 690). See Ḥ. Kh. vi. 235, Cat. Bodl. i. 59, 60, and also 97. Cf. Cat. Bodl. ii. 230, and Nafaḥât al-Uns, ed. Lees, p. ٦٥٩.

Begins, after the *Ḥamdalah*: قال الشيخ الفردانى والعارف الربانى محمد بن عبد الجبار النّفرى رضى الله عنّا به وجعلنا واياه من النور المحمدى فى اعزّ جنابه موقف العِزّ اوقفنى فى العِزّ قوله اوقفنى معناه ايقظ قابليتى لتلقى التجلى قوله فى العز قلت اى فى شهود العِزّ الخ.

There are seventy-three "stations," a list of which is given on the title-page. The second is inscribed موقف القرب, the third موقف الكبرياء, the fourth موقف انت معنى الكون, etc.

Clearly written. Transcribed by Zain b. 'Abdallah Muḳaibil, from a correct copy, which had been taken from that of the author, and had passed through the hands of several learned Shaikhs. Dated Sunday, 14th Jum. I., 1087.

There follows a short treatise by Zarrûḳ (Aḥmad Burnusî, d. A.H. 899), which had been added in the original copy by Sâlim, one of the Shaikhs aforesaid. It bears chiefly on the meaning of the word وجود.

Begins: وبعد يا سيدى حققنا الله واياكم بقضيّة الوجود . . . فانه قد وصل كتابكم مشتملًا على نطق وجودكم الخ.

To this is added an extract from Ibn 'Arabî's المشاهد,[1] inscribed من باب الاشتراك فى التقدير للشيخ الاكبر من المشاهد. It begins: وقال يشاهد ذات الحق.

Worm-eaten towards the end.

598.

B 93. Size 9¼ in. by 5½ in.; foll. 278. Nineteen lines in a page.

An imperfect copy of Abu'l-Ḳâsim 'Abd al-karîm b. Hawâzin Ḳushairî's (d. A.H. 465) celebrated treatise

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[1] So in this MS. (Nufarî ?). The name is differently spelt, viz., النّفزى (Al-Noffazî) in Cat. Bodl., l.c., and النِفّرى (Niffarî) in Ḥ. Kh. Regarding the latter form, see Lib. as-Sojutii de nom. rel., ed. Veth, p. ٢٦٣, and Yâḳût iv. ٧٩٨.

[1] See Ḥ. Kh. v. 552.

(رسالة) on Ṣûfis and Ṣûfism. See Flügel, Hdss. Wien, iii. 320, etc. Printed at Bûlâḳ, A.H. 1284.

Well written, of the tenth century. Two leaves are wanting at the beginning; the first words are: عليهم احكامه. Single leaves are missing after foll. 6, 11, 60, 138, 264, and at the end. Foll. 27, 59, 60, and 107 are injured by fire.

599.

B 411. Size 7½ in. by 4 in.; foll. 81. Twelve lines in a page.

A treatise on Ṣûfism, called منازل السائرين, by Abu Ismâ'îl 'Abdallah Harawî (d. A.H. 481). Cf. Ḥ. Kh. vi. 129; Flügel, Hdss. Wien, iii. 321; Cat. Bodl. ii. 579, etc. See regarding the author, Nafaḥât al-Uns, ed. Lees, p. ٣٧٦.

This MS. is slightly imperfect both at the beginning and end. The first words are: يسيرا وصلوته (from the preface).

Plainly written in different hands, with numerous extracts from Kâshânî's commentary on the margin.

Wrongly inscribed: اوراق عين المعانى در علم اخلاق.

600.

B 399. Size 10 in. by 6 in.; foll. 110. Twenty-eight lines in a page.

كتاب شرح منازل السائرين للامام المُقتدى . . . كمال الملة والدين عبد الرزاق الكاشانى قدس الله سره ورحمه.

A Commentary (ممزوج) on the preceding work, by Kamâl al-dîn 'Abd al-razzâḳ Kâshânî (d. A.H. 730). See Ḥ. Kh. vi. 129 sq.; Cat. Bodl. ii. 81 sq.; and regarding the author, Cat. Mus. Brit. 400, and Nafaḥât al-Uns, ed. Lees, p. ٥٥٧.

Begins: قال المولى الامام المقتدى الهمام الشيخ الكامل الواصل العارف المحقق المدقق قدوة المحققين واسوة الموحّدين كاشف مشكلات الحقائق واضح معضلات الدقائق شارح رموز العارفين كمال الملة والدين عبد الرزاق الكاشانى قدّس الله سرّه وكساه من جلابيب قدسه شارحا لمنازل السائرين الحمد لله الذى خصّ الخ.

This work is dedicated to Ghiyâth al-dîn Muḥammad, the son of the great Rashîd al-dîn, and Wazîr of Abu Sa'îd, the Îlkhân (d. A.H. 736), غياث الحق والدين محمد بن الصاحب السعيد رشيد الدين فضل الله بن ابى الخير.

The author says at the end (fol. 110): ثم ان هذا الفقير لما شرع فى شرح هذا الكتاب وامعن النظر فيه، وشهد لطآئف اسراره ودقائق معانيه، ازداد اعتقاده فى حقه بانكشاف حقائقه وخوافيه، لكن النسخ كانت مختلفة والفاظها متباينة يتبيّن من بعضها محض الخطا والتحريف، ويتهم امر بعضها فيورث الشك والحيرة بين التصحيح والتصحيف، حتى ساق اليه القدر الكاشف عن عناية القديم، فى حق الطالب الصادق فى قصد الطريق القويم، نسخة مصحّحة مقروّة على الشيخ قدس الله روحه موشحة باجازة مكتوبة بخطه الشريف فى تاريخ سنة خمس وسبعين واربعمائة فصحّحت بها المتن وشرحته منشرح الصدر مجموع القلب على يقين من قولى وبيّنة من ربى ورايتها كرامة من الشيخ واذنا فى الشرح الخ.

The original copy had been written by Aḥmad b. Muḥammad b. Muḥammad Shîrâzî, in Ṣafar, 738, and collated with the author's own copy. The present copy, which was transcribed by a sailor (رجل من النواتى), is legibly written, with vowel-points, and belongs to the end of the eleventh century. It has been revised, and furnished with some notes, by the owner, Zain b. 'Abdallah Muḳaibil.

Cat. 225, ix.

601.

B 399a. Size 7½ in. by 5¼ in.; foll. 20. About thirty lines in a page.

كتاب منهاج المريدين الى شرح منازل السائرين

An abridgment of the preceding work. As this is evidently the author's own copy, and as it is written

in the same hand as no. 679, the author appears to be 'Alawî b. 'Abdallah بروم, who flourished in the earlier part of the twelfth century.

He says in his preface: الحمد لله الذى مدّ ظلّ كرمه مدّا واسعا على العباد . . . اما بعد فانى لما رايت كتاب منازل السائرين للعارف بالله قدوة اولياء الله عبد الله بن محمد الانصارى الهروى الشافعى قدس الله سره ونور ضريحه مع شرحه للامام العالم الربانى القاشانى (sic) حاويّين لمقامات سائرين الى حضرة سيد السادات لكن كان فيهما التطويل الذى لا يناسب حال مريدى هذا الزمان وسالكى طريق الحبيب المنان اردت ان الخصهما مع وفور المرام لزيادة ما يناسب من الكلام بالطف الالفاظ الخ.

The text and commentary are marked with م and ش respectively. Corrections and additions by the author are on the margin.

The greater part of the MS. is wanting; it terminates now in باب الرياضة (= fol. 19 of the preceding no.). There is a defect after fol. 18.

602.

B 377. Size 10¾ in. by 6 in.; foll. 318. Nineteen lines in a page.

The first part (ربع العبادات) of Abu Ḥâmid Muḥammad b. Muḥammad Ghazzâlî's (d. A.H. 505) celebrated work on Ethics, احياء علوم الدين. See H. Kh. i. 180 sqq.; Hitzig in Zeitschr. d. Deutsch. morgenl. Ges. vii. 172 sqq.; Gosche in Abh. d. K. Akad. Berlin, 1858, p. 253 sqq., etc. This work has been printed at Cairo, A.H. 1278, and at Lakhnau, A.H. 1281.

Well written, of the eleventh century.

603.

B 378. Uniform with the preceding no.; foll. 385.

The second part (ربع العادات) of the *Ihyâ*.

Clearly written. In the colophons of the single books, the copyist, who does not give his name, prays invariably for his son, "Shaikh 'Abdallah, who died a martyr." Some marginal notes. Injured by insects towards the end. A list of the contents of the ten books belonging to this part is on the fly-leaf.

604.

B 379. Uniform with the preceding nos.; foll. 417.

The third part (ربع المهلكات) of the same work.

Written like the first part (no. 602). Some corrections on the margin. The first fol. injured.

605.

B 380. Uniform with the preceding nos.; foll. 558.

The fourth part (ربع المنجيات) of the same work.

Mostly written like the preceding MS. Some corrections on the margin. A few leaves missing at the end. Both the beginning and end injured.

These four volumes form one complete copy; the first three of them bear the same seal, which is, however, now illegible.

Cat. 230, i.

606.

B 381. Size 10¼ in. by 6¾ in.; foll. 207. At first twenty-three, afterwards mostly twenty-five lines in a page.

The first part (ربع العبادات) of the *Ihyâ*, consisting of two separate volumes. The first, which concludes (fol. 163) with Book viii. (كتاب آداب تلاوة القران), is written in a clear steady hand, though without any vowel-points, of the ninth century. Only foll. 1-58 have been supplied at a modern date.

The second volume, which begins (fol. 164v.) with كتاب الاذكار والدعوات, is older than the first, and may belong to the eighth or even the seventh century. It is written in a bold hand, often with vowel-points, and has occasional emendations. The end is slightly injured by insects.

This MS. was once the property of 'Abd al-bâḳi b. Ḥusain Ḥusainî.

607.

2145. Size 11 in. by 6 in.; foll. 250. Twenty-seven lines in a page.

The first part (ربع العبادات) of the same work.

Well written. Completed on Thursday, 11th Dhu'l-ḥijjah, 1098, by Molla Abu'l-fatḥ b. Shaikh Yûnus. Ornamented. Worm-eaten, and sometimes injured in mending.

[College of Fort William.]

608.

749. Size 11¼ in. by 7 in.; foll. 439. Thirty-three lines in a page.

The first half, or the first two parts (ربع), of the *Iḥyá*, slightly imperfect at the end.

Plainly written on European paper, with frequent vowel-points. Ornamented. Revised and emended by different hands. Of the twelfth century.

609.

2021. Size 12¾ in. by 8 in.; foll. 297. Thirty-one lines in a page.

The second and third parts (ربع) of the same work.

Very neatly written, richly ornamented and gilt. Of the eleventh century. The date, A.H. 952, which is given at the end, evidently belongs to the original copy. Slightly injured by insects. Fol. 295 should be placed after 288.

[College of Fort William, 1825.]

610.

2046. Size 10½ in. by 6½ in.; foll. 378. Generally twenty-nine lines in a page.

The third and fourth parts of the same work.

Closely written, by Sa'd Allah, the son of Molla Shaikh Aḥmad, a resident of Tattah (تته, in Sindh), who completed the fourth part on Saturday, 23rd Dhu'l-ḥijjah, 1111. Foll. 1-22 are written in a different hand. The rubrics are omitted in the latter portion of the third part. Coloured lines round the pages. A list of contents on the fly-leaf.

Seal of Nuṣrat Jang.

[College of Fort William, 1825.]

611.

B 455. Size 10 in. by 6 in.; foll. 36. Twenty-five lines in a page.

An anonymous Commentary on select passages of the *Iḥyá*, containing explanations of difficult words, and criticisms on traditions quoted in this work. In the latter the author chiefly follows *'Irâḳî* (d. A.H. 806). He terms Shumunnî (d. A.H. 872), whose glosses on the *Shifá*[1] he quotes on fol. 1v., شيخ شيوخنا.

This MS. comprises only the commentary on the second part. It begins: الربع الثانى كتاب آداب الاكل الماء الفرات هو العذب جدّا اى الحلو جدّا, and ends abruptly.

Well written. The upper part of the last fol. is torn away.

Inscribed: هذا كتاب كلمات غزالي در علم وعظ; cf. Cat. 230, ix.

[1] Ḥ. Kh. iv. 59.

612.

B 382. Size 10 in. by 5¾ in.; foll. 15. About twenty lines in a page.

كتاب الرسالة اللّدنيّة للامام حجة الاسلام محمد بن محمد بن محمد الغزالى الطوسى الخ.

A short treatise of Ghazzâlî (d. A.H. 505), in which he claims for Sûfism (العلم الغيبى اللدنى) the name of a science (علم). He also gives a general classification of the Muḥammadan sciences. Cf. Ḥ. Kh. iii. 436, who gives an abstract of the preface.

The author says in conclusion: وشرائط التفكر نحصر فى رسالة اخرى .... والآن نختم هذه الرسالة فانّ فى هذه الكلمات كفاية لاهلها ومن لم يجعل الله له نورًا فما له من نور والله ولىّ التوفيق وعليه التكلان.

Written in a large plain hand, by order of Saiyid 'Abdallah b. 'Alawî al-Ḥaddâd. Revised.

An unfinished notice of Khalîl b. Aḥmad, and some poetry, are on the last page.

The birth-days of two sons of Saiyid 'Omar فقيه are noted on the title-page; viz., 'Aidarûs, born on 29th Ramaḍân, 1067, and Shaikh, born on 3rd Dhu'l-ḥijjah, 1069.

Cat. 232, xviii.

613.

B 228. Size 7¾ in. by 6¾ in.; foll. 40. Fifteen lines in a page.

كتاب مشكاة الانوار ومصفاة الاسرار تاليف الشيخ الامام ابى حامد محمد بن محمد بن محمد بن احمد الغزالى.

A treatise on Mystical Theology, by Ghazzâlî. See regarding it, Ḥ. Kh. v. 558; Cat. Bodl. ii. 567; Gosche in Abh. d. K. Akad. Berlin, 1858, p. 263.

Inelegantly written, with vowel-points, rather incorrect. It was revised by الشيخ الصالح الصوفى الزين ابن الصديق المرجانى, on 1st Rabî' I., 1013, and it was collated subsequently with the original copy (الاصل) and another MS. Hence numerous corrections on the margin.

The last page is filled with a rather illegible gloss on a passage of this work. Begins: ملخص كلامه رحمه الله تعالى ان العين اولى باسم النور.

Signature of 'Abd al-raḥmân b. al-'Aidarûs Ḥusainî on the title-page.

614.

B 393A. Size 8½ in. by 6 in.; foll. 32. Seventeen lines in a page.

Another copy of the preceding work, imperfect at the end.

Plainly written, on European paper, of the twelfth century.

615.

2529. Size 11¾ in. by 8 in.; foll. 105. Nine lines in a page.

The Arabic version of Ghazzâlî's نصيحة الملوك, or Advice to Kings. See Cat. Bodl. ii. 99, and Ḥ. Kh. vi. 352 sq. According to the latter, the work is entitled التبر المسبوك. The name of the translator is not known. The Persian original, which was dedicated to the Saljûk Sulṭân Muḥammad b. Malikshâh, is lost.

Written in a large hand, with vowel-points. The greater part of the text is accompanied by a *Javanese* translation, written in the Arabic character.

The rest of the volume contains tracts in *Javanese*, written in the Arabic character.

616.

1365. Size 7⅓ in. by 5 in.; foll. 94. Fifteen lines in a page.

هذه رسالة ميمونة المسمى بفتوحات الغيب كلام محيى الدين سيد عبد القادر جيلانى الخ.

'Abd al-Ḳâdir Jîlî's (or Jîlânî, d. A.H. 561) فتوح الغيب, or Rules of Asceticism, handed down by his son, *Sharaf al-dîn 'Îsa*. Cf. Ḥ. Kh. iv. 386, and Cat. Lugd. iv. 317.

Beginning: قال والدى الامام الاوحد المؤيد امام الائمة محيى الدين سيد الطوائف ابو محمد عبد القادر ابن ابى صالح بن عبد الله الجيلى قدس الله روحه ونور ضريحه الحمد لله رب العالمين اولا الخ.

The above title occurs in a passage of the preface, which runs as follows (fol. 3): فمن جملة ما امكن من تعبيرها اللسان واظهارها الكلام وكتبها البنان وتفسيرها البيان كلمات برزت وظهرت لى من فتوح الغيب الخ.

Each rule is introduced by the words, قال رضى الله عنه وارضاه (عنا).[1]

Well written, with marginal and interlinear notes. Ornamented and gilt. Colophon: فقير حقير كاتب الحروف عبد الرحيم بن سيد حسين عماد شرارى (؟ شيرازى) غفر الله له.

[Tippu.]

617.

1447. Size 10 in. by 6 in.; foll. 358. Eighteen lines in a page.

كتاب غنية الطالبين تصنيف سلطان الاولياء برهان الاصفياء سيد محيى الدين عبد القادر الجيلانى قدس الله تعالى سره العزيز.

A large work on Religious Duties, by 'Abd al-Ḳâdir Jîlânî.

This work comprises also theological matter, treats at great length of the properties of the single months and days of the week (فى ذكر فضائل الشهور والايام المباركة), and of prayer, and concludes with rules of asceticism, آداب المريدين. It is merely mentioned in Ḥ. Kh. iv. 338. Cf. Stewart's Catal. 149.

Begins: الحمد لله الذى بتحميده يستفتح كل كتاب.

The author says subsequently: اما بعد فقد الحّ علىّ بعض اصحابى وشدد فى الخطاب فى تصنيف هذا الكتاب لحسن ظنه فى الاصابة للصواب . . . . فلما رايت

[1] The last word is only added in the earlier instances.

صدق رغبته فى معرفة الآداب الشرعية من الفرائض والاركان والسنن والنيات ومعرفة الصانع عز وجل بالآيات والعلامات ثم الاتّعاظ بمواعظ القرآن والالفاظ النبوية فى مجالس نذكرها (fol. 8) ومعرفة اخلاق الصالحين نستمدّ بها فى اثناء الكتاب ليكون عونا له على سلوك طريق الله عز وجل وامتثال اوامره وانتهاء نواهيه[1] ووجدت له نيّةً صادقةً صَدَرَتْ من فتوح الغيب فى اجابته فاجبته الى ذلك الخ .

Plainly written. Completed on Saturday, 17th Dhu'l-ḳa'dah, 1169, at Muḥammadpûr-Arkât (فى بلدة دار النور محمد پور المعروف باركات). Prefixed is a detailed list of contents (foll. 1-6). An interlinear *Persian* version is added to a few passages.

Seal of 'Abd al-wahhâb Khân (Nuṣrat Jang). In the original binding of Tippu's library.

[Tippu.]

618.

B 117. Size 9 in. by 5 in.; foll. 347. Twenty-three lines in a page.

Another copy of the preceding work.

Plainly written. The colophon begins as follows (fol. 347r.): فرغ من كتابته بحمد الله وتوفيقه العبد الراجى الى (sic) محيى الدين القادرى بن احمد كروه كارى فى سنة بعد الف من هجرة النبوة .

Cat. 230 (Vaz), xiii.

619.

2050. Size 9½ in. by 6 in.; foll. 374. Fifteen lines in a page.

A collection of Sermons of 'Abd al-ḳâdir Gîlânî.

These sermons were held by him in the years 545 and 546, partly in the Academy (المدرسة), and partly in the dwelling-house of the Ṣûfis (الرباط), at Baghdâd. They are followed here by other sayings of 'Abd al-ḳâdir, which conclude with an account of his death. As appears from the latter, this collection was made by a person who was acquainted with the sons of 'Abd al-ḳâdir. It is called in this and the following MSS., ملفوظ. It seems to be identical with the جلاء الخاطر mentioned in Ḥ. Kh. ii. 605 sq., though the two dates do not agree. The sermons are here not in the chronological order. Cf. Stewart's Cat. 46.

Begins: نسبُ سيّدِ اولياء الله عزّ وجلّ الشيخ ابى محمد محيى الملة والشريعة والطريقة والحقيقة والدين السيّد عبد القادر رضى الله عنه وارضاه ولا حرمنا من بركاته بن ابى صالح موسى جنكى دوست بن عبد الله الجيلى بن يحيى الزاهد بن محمد بن داؤد بن موسى الثانى بن عبد الله الثانى بن موسى الجُون بن عبد الله المحض بن الحسن (المُثَنّى بن الحسن)[1] بن على بن ابى طالب كرّم الله وجهه رضى الله تعالى عنهم اجمعين قال الشيخ ابو محمد محيى الدين عبد القادر رضى الله عنه . . . بُكْرَةَ يوم الاحد بالرباط ثالث شوّال (fol. 2) سنة خمس واربعين وخمسمائة الاعتراض على الحق عزّ وجلّ عند نزول الاقدار موتُ الدين موت التوحيد موت التوكل والاخلاص الخ .

The last sermon is dated Friday, the last of Rajab, 546.

The appendix begins (fol. 288v.): بسم الله الرحمن الرحيم من كلام الامام العارف محيى الدين ابى محمد عبد القادر بن ابى صالح الجيلى فى مجالس وعظه من غير تثبت بل مما فتحه الله عليه وتلقفه عنه اصحابه رضى الله عنه وعنهم واعاد من (fol. 289) بركته وبركتهم لمّا مات على بن الفضيل بن عياض الخ .

Well written, with all the vowels. Ornamented and gilt. On the margin are numerous notes, amongst them constant indications of the contents of the text, which begin . . فى بيان, and are written in red. An index to these, and also extracts from the عوارف المعارف, and from other works, are written on the fly-leaves.

Seal and signature of Faiḍ 'Alî Khân, dated A.H. 1191. Seal of Muḥammad Khiḍr Khân.

[College of Fort William, 1825.]

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[1] This passage gives a fair outline of the contents of the work.

[1] Added on the margin.

620.

1631. Size 8¼ in. by 4⅝ in.; foll. 320. Fifteen lines in a page.

Another copy of the preceding work.

Well written, with many vowel-points. The sermons are here inscribed مجلس, and numbered (60). Frequent indications of the contents, and notes of striking passages, are on the margin. Numerous passages in the latter portion are marked with red lines. Fol. 317 should stand after 319.

This copy was made for Jamâl 'Alî, who collated it subsequently.

Seal of Naṣîr al-daulah Nuṣrat Jang.

[Tippu.]

621.

2243. Size 12 in. by 7¾ in.; foll. 365. Twelve lines in a page.

An elegant copy of the same work, well written in a bold hand. Ornamented and gilt.

It is stated in the long colophon, that this copy was made for 'Abd al-ḥamîd Khân Miyânah, son of Nawwâb 'Abd al-nabî Khân, by Saiyid Muḥammad b. Muḥammad Riḍa Bahârî, at Sidhaut (در قلعه سدهوت). Date, Tuesday, 23rd Dhu'l-ḥijjah, 1163.

[College of Fort William.]

622.

B 464. Size 10½ in. by 7¼ in.; foll. 45. Twenty-five lines in a page.

A collection of various short Essays on Ṣûfism, by 'Abd al-ḳâdir Gîlânî, concluding with a biographical notice. The name of the compiler is not mentioned.

Well written, but imperfect both at the beginning and end. The first words are وقف عليه. The essays are introduced by the words وقال رضه.

Foll. 43–45. Another fragment, written in the same hand, containing notices of eminent Shaikhs and theologians.

623.

B 80. Size 10¼ in. by 5⅝ in.; foll. 288. Twenty-three lines in a page.

A work on Morals, called خالصة الحقائق,[1] by Abu'l-Ḳâsim Maḥmûd b. Aḥmad b. Abu'l-Ḥasan Fâriyâbî (d. A.H. 607). See Ḥ. Kh. iii. 128, who, however, calls the author always Fârâbî ('Imâd al-dîn). Cf. Bibl. Sprenger. 829.

The author states that after two earlier compositions, viz. خلاصة المقامات and مصباح الجنان ومفتاح الجنان, he compiled the present work from more than seventy books, by order of a prince named Bur-hân al-dîn— ملتقطا من نيف وسبعين صحيفة مما صنف فى اعلا معالم الدين' واسنى مراسم اليقين' وذلك لخزانة كتب العالى مجلس مولانا وسيدنا صدر صدور العالم' اكرم بنى آدم' برهان الملة والدين' سيف الاسلام والمسلمين' ولد الملوك والسلاطين الخ.

A list of the fifty chapters of the work is inserted after the preface. They treat of faith, religious duties, ethics and Ṣûfism, and also of death and the resurrection, of the Prophet, the Koran, and the Tradition, etc. As is stated at the end of this list, each section (فصل) of a chapter is arranged so as to contain: 1. Definitions (حدود); 2. Traditions (الاخبار والآثار); 3. Sentences and anecdotes (مواعظ ونكات واشارات وحكايات).

At the end (fol. 287) the author gives an alphabetical list of the books which he used in compiling his work. They are:[2]

1. الاحقاق, by Nâṣir al-dîn Abu'l-Ḳâsim b. Yûsuf; 2. Ghazzâlî's احياء علوم الدين; 3. الاستقامة, by Abu'l-Ḥasan b. 'Alî Mu'addib; 4. الاداب الروحانية, by al-Ḥusain b. al-Faḍl Sarakhsî; 5. الاقناع, by Ḳâḍi Abu'l-Faḍl Muḥammad . . Marwazî; 6. الانوار, by Abu Bakr . . . Samarḳandî; 7. ايجاز البيان, by Abu'l-Ḳâsim . . Nîsâbûrî; 8. بساتين المذكرين, by Abu Naṣr . . Haddâdî; 9. البستان, by Abu'l-Laith Samarḳandî; 10.

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[1] This MS. has خلاصة الحقائق.

[2] Several errors of the MS., which are not mentioned here, have been corrected according to Ḥ. Kh. and the following MS.

بيت مال المذكرين, by Muḥammad b. al-Ḥusain b. ʻAnbasah (sic) Bûzjânî; 11. Kushairî's التحبير; 12. تاج المذكرين, by Naṣrân b. Naṣr (sic); 13. الثمار, by Abu Manṣûr al-Muẓaffar b. al-Ḥasan Fârisî; 14. ثواقب الاخبار, by Rukn al-dîn .. Shabîdî (sic); 15. Bukhârî's الجامع الصحيح; 16. جزاء الاعمال, by Ibrâhîm .. Harawî; 17. جمل الغرائب, by Bayân al-ḥakk ... Nîsâbûrî; 18. Nasafî's الجمل الماثورة; 19. جوامع الكلم, by Abu Bakr ... Shâshî; 20. الجواهر, by Abu Isḥâḳ Ibrâhîm b. Muḥammad Mauṣilî; 21. الحدائق لاهل الحقائق, by al-Ḥasan .. Nîsâbûrî; 22. حسن الآمال (sic) فى ثواب الاعمال, by Muḥammad b. Zaid Baghdâdî; 23. حلية الاولياء, by Abu Nuʻaim Iṣfahânî; 24. خلق الانسان, by Bayân al-ḥakk (see 17.); 25. The author's own خلاصة المقامات (see above); 26. الدرّ, by Abu Aḥmad ʻÎsa b. al-Ḥusain Nasafî; 27. درجات التائبين, by Ismâʻîl b. Ibrâhîm القهندزى; 28 الدعوات, by Mustaghfirî Nasafî; 29. دلائل النبوة, by the same; 30. ذكر الصالحين, by Abu ʻAbd al-raḥmân .. Bukhârî; 31. Zamakhsharî's ربيع الابرار; 32. روضة العلماء, by ʻAlî .. الزندوستى; 33. Kushairî's الرسالة; 34. الرقاق, by ʻAbdallah b. al-Mubârak Marwazî; 35. رياضة الاخلاق, by Nâṣir al-dîn Samarḳandî; 36. زاد المتقين, by Muḥammad b. Abu Ḥafṣ Bukhârî; 37. زاد الزهاد, by Yûsuf .. السنوى; 38. كتاب السالكين, by Abu'l-ʻAbbâs Ṣaghânî; 39. سر السرور, by Muʻîn al-dîn .. Nîsâbûrî; 40. The author's own سلك الجواهر ونشر الزواجر; 41. السنن, by Abu Dâʼûd Sajastânî; 42. شرف الفقر الشيخ الالمعى الكاشغرى السياقات, by الشيخ; 43. شعار الصالحين على الغنا, by Abu Isḥâḳ Kalâbâdî; 44. شعار الصالحين, by ʻAbd al-malik b. Abu ʻOthmân; 45. Tirmidhî's شمائل النبوة; 46. شهاب الاخبار, by Ḳuḍâʻî; 47. Jauharî's الصحاح; 48. ضياء القلوب, by al-Faḍl b. Salamah; 49. طبقات اهل التصوف, by Abu ʻAbd al-raḥmân Sulamî; 50. عزة العزلة, by ʻAbd al-karîm Samʻânî; 51. Ibn Ḳutaibah's عنوان (r. عيون) الاخبار; 52. عيون المجالس, by Ṭâhir Ḥaddâdî; 53. الغاية لاهل النهاية, by Sahl .. Tustarî; 54. غريب الحديث, by Ibn al-Sallâm; 55. (r. الغريبين) كتاب القبرين, by Abu ʻUbaid Harawî; 56. فردوس الاخبار, by Shîrûyah b. Shahrdâr Hamadânî; 57. فضائل الاوقات, by ʻAbd al-jabbâr Baihaḳî; 58. القند, by Nasafî; 59. الكشف والبيان, by Aḥmad Thaʻâlibî (sic); 60. اللطائف, by Ḳushairî; 61. اللؤلؤيات, by Abu Muṭîʻ Makḥûl Nasafî; 62. اللوامع, by Abu Saʻîd ʻAbd al-malik b. Abu ʻOthmân; 63. مزالق العزلة, by Ḍiyâ al-dîn Bisṭâmî; 64. المسند, by al-Haitham b. Kulaib Shâshî; 65. Baghawî's المصابيح; 66. معرفة الصحابة, by Ḥâfiẓ Iṣfahânî; 67. مفاتيح الاقبال, by Muḥammad .. Farghânî; 68. مقامات الاولياء, by Abu ʻAbd al-raḥmân Sulamî; 69. النتف, by Abu Bakr Wâsiṭî; 70. النجاح فى شرح الصحاح, by Nasafî; 71. النور, by Abu Yazîd Bisṭâmî; 72. الوسيط فى التفسير, by Wâḥidî; 73. هداية الاصدقاء, by Muḥammad .. Farghânî; 74. اليواقيت, by Aḥmad .. Sarakhsî.

This list has been used by Ḥ. Kh., who occasionally also mentions the صاحب الخلاصة as his authority.

The author concludes with nine verses (rather incorrect in this MS.), in which he gives the date of his work, as mentioned by Ḥ. Kh., namely, A.H. 597. They begin:

بحمد الله فى عقد العلائق * نظمنا عقد خالصة الحقائق
بعام قد مضت صاد وزآء وثا من ظعن مختار الخلائق.

In the following verses he praises a prince of Samarkand, apparently the same whom he mentioned in the preface. His name was Ibrâhîm (سمىّ خليل خلاق البرايا).

There is added a general *Ijâzah* of the author for the present work.

Neatly written. Dated Shaʻbân, 984. An ornament at the beginning. Gold lines round several pages. Injured by insects.

Cat. 230, iii.

624.

433. Size 9½ in. by 5½ in.; foll. 423. Twenty-three lines in a page.

Another copy of the preceding work.

Well written by 'Abd al-raḥmân, son of Shaikh Naẓar Muḥammad. Emendations, and some extracts from other works, are on the margin. The concluding verses are incomplete.

The first two foll. are supplied by a later hand. Foll. 296 and 297 should be transposed.

[(Walker) Guikwar.]

625.

B 90. Size 9¼ in. by 5½ in.; foll. 232. Twenty-one and twenty-three lines in a page.

كتاب عوارف المعارف لشيخنا سلطان المحققين شهاب الحق والدين ابو حفص عمر بن محمد بن عبد الله السهروردی الخ.

A system of Ṣûfism, by Shihâb al-dîn Abu Ḥafṣ 'Omar b. Muḥammad Suhrawardî (d. A.H. 632). See Ḥ. Kh. iv. 275 sq., and Flügel, Hdss. Wien, iii. 329 sqq.

Plainly written. Dated Rabî' II., 1077. Emended. The beginning in a different hand. A defect after fol. 148. Worm-eaten at the end.

At the end is the signature of Saiyid Zain b. 'Abdallah Mukaibil, who also wrote the above title. It is followed by some statements regarding the author of this work. He was born in Rajab, 539, went to Baghdâd A.H. 555, adopted the ascetic life A.H. 556, and died on Wednesday, 1st Muḥarram, 632.

Cat. 230 (Vaz), ii.

626.

437. Size 9½ in. by 6 in.; foll. 254. Seventeen lines in a page.

ترجمه عوارف المعارف در حقایق للشیخ الشیوخ شهاب الدین سهروردی

Another copy of the preceding work, well written in Nasta'lîk.

Seal of Anwar al-dîn Khân, dated A.H. 1145.

[Tippu.]

627.

B 91. Size 9 in. by 4½ in.; foll. 253. Seventeen lines in a page.

An imperfect copy of the same work, plainly written by Fatḥ Muḥammad. Dated 14th Dhu'l-ḥijjah, sixth year of Muḥammad Shâh (=A.H. 1136).

The beginning is wanting. The first words are: عن اللذات (from the preface). Slight defects after foll. 3, 5, 11, 27, 35, 37, and 68, a larger one after fol. 52, and a considerable lacuna after fol. 163.

628.

1378. Size 15⅝ in. by 10 in.; foll. 423. Twenty-three lines in a page.

Two fragments of the great work on Mystic Theology, الفتوحات المكيّة, by Ibn 'Arabî (Muḥyi al-dîn Muḥammad b. 'Alî Andalusî, d. A.H. 638). See, for a full account of this work, Flügel, Hdss. Wien, iii. 361. Cf. Fleischer, Catal. Sen. Lips. 490.

The first fragment (foll. 1–175) gives the beginning of the work as far as chapter 41. A blank at the beginning of fol. 40. A defect after fol. 65. Fol. 31 should be placed after 28.

The second fragment (fol. 176v.) begins with chapter 197, الباب السابع والتسعون ومائة فى معرفة الذهاب, and ends in chapter 304.

Well written in a large hand, of the eleventh century. Cf. Stewart's Catal. 139.

[Tippu.]

629.

B 385. Size 10 in. by 6 in.; foll. 469. Twenty-nine lines in a page.

الربع الثانى من كتاب الفتوحات المكيّة للشيخ الاكبر محمد بن عربى الخ

The second quarter of the preceding work, from chapter 73 to chapter 275.

It comprises the following parts (جزء) of another division of the work. Part VI. (foll. 1–112), or chapter 73. Part VII. (fol. 112), or chapters 74–176. Part VIII. (fol. 232), or chapters 177–197, and part of chapter 198. Part IX. (foll. 352–448), or the remainder of chapter 198, and chapters 199–269. Foll. 449–469 contain the beginning of Part X., or chap. 270.

Plainly written. Dated Thursday, 1st Jum. I., 1091. This copy was transcribed by Zain (b.) 'Abdallah Mukaibil, who also collated it subsequently with a copy superior to that which he had had before him.

Cat. 232, ii.

630.

B 386, 387. Size 10 in. by 6 in.; foll. 696. Twenty-nine and thirty lines in a page.

The same work, from chapter 276 to chapter 557.

Written, like the preceding MS., by Zain b. 'Abdallah Mukaibil. Dated Bijâpûr (ببلد بدجافور المعروفة من ارض الدكن), Monday, 10th Rabî' I., 1097. Revised. On foll. 428–430 are drawings, representing Paradise, Hell, etc. A blank on fol. 72 is intended for another drawing.

This volume was subsequently divided into two, which are described as the second and third parts (جزء) of the work. The latter begins with fol. 359. Both of them are injured at the beginning and end.

631.

B 388. Size 9⅞ in. by 5⅝ in.; foll. 396. Twenty-three lines in a page.

الجزء العاشر من الفتوحات المكيّة من تجزية عشرة اجزا

The concluding portion of the same work, from chapter 558 to chapter 560.

Plainly written by the same hand as the two preceding MSS., but at an earlier period. Chapter 558, which ends on fol. 144, is dated Sunday, 7th Jum. I., 1076, and the remainder was completed on 10th Dhu'l-hijjah, 1077. Revised.

The transcriber intended to add to this MS. an extract from the author's preface, but after writing a few lines relinquished his task.

632.

19. Size 11⅜ in. by 7½ in.; foll. 606. Twenty-nine lines in a page.

The second volume of الفتوحات المكيّة, from chapter 74 (الباب الرابع والسبعون فى التوبة) to chapter 360.

Ends with the inscription of chapter 361: فى معرفة منزل الاشتراك.

Plainly written, of the twelfth century. Coloured lines round the pages. Injured by insects.

[Hastings.]

633.

B 383. Size 8 in. by 5½ in.; foll. 360. Seventeen lines in a page.

The first portion of the same work, slightly imperfect at the commencement, and incomplete at the end.

Begins: مقيم وقد علم الولى. Ends in the middle of chapter 49.

Clearly written, on European paper, of the middle of the twelfth century.

634.

B 393D. Size 8¼ in. by 6¼ in.; foll. 64. Seventeen lines in a page.

The beginning of another volume of الفتوحات المكيّة, written like the preceding.

It begins with chapter 53, and ends in the middle of chapter 65. A defect after fol. 56.

635.

B 393C, 384. Size 8½ in. by 6¼ in.; foll. 341. Seventeen lines in a page.

Two fragments of the same work, written like the two preceding MSS.

I. Foll. 1–79. The concluding portion of the second part, containing the end of chapter 69, on prayer.

Imperfect at the beginning. The first words are: زهده فى الدنيا. Ends: تم الجز الثانى من كتاب الفتوحات الملكية (sic). Dated Thursday, 13th Jum. II., 1144.

II. Foll. 80v.–341. A separate volume, comprising chapters 70, 71, and 72, which treat of alms, fasting, and pilgrimage. A lacuna on fol. 338.

636.

B 389, 390. Size 8¼ in. by 6 in.; foll. 366. Twenty-three lines in a page.

Some fragments of the same work.

I. Foll. 1–86. From chapter 206 to the middle of chapter 265. Imperfect at the end.

II. Foll. 87v.–352. A separate volume, comprising from chapter 276 to part of chapter 337. Ends abruptly. Single leaves are missing after foll. 208 and 214.

III. Foll. 353–366. Chapter 178, unfinished.

Ill written, on European paper, of the middle of the twelfth century.

637.

B 393B. Size 8½ in. by 6 in.; foll. 437. Seventeen and eighteen lines in a page.

Another fragment of الفتوحات المكّية, containing from chapter 351 to chapter 383.

Imperfect at the beginning. The first words are: مسئلة قد فشت. Ends (fol. 437r.) in the inscription of chapter 384.

Plainly written. The text of foll. 175–191 is repeated on the leaves next following, as far as fol. 207. It would appear that this copy was transcribed from no. 630.

Foll. 113–127, and also 380–382, are much injured. Defects after foll. 127 and 151.

638.

B 395. Size 8½ in. by 6¼ in.; foll. 280. Seventeen lines in a page.

Another fragment of the same work, containing from chapter 384 to chapter 512.

Imperfect both at the beginning and end. The first words are: منازل العلوم. Written like the preceding MS.

639.

B 456. Size 8¾ in. by 4½ in.; foll. 40. Twenty-one lines in a page.

(Foll. 1-8) the beginning, and (foll. 9-40) another fragment of chapter 69 of the same work, الباب التاسع والستون فى معرفة اسرار الصلوة.

Plainly written, of the twelfth century.

640.

B 459. Size 7¼ in. by 4½ in.; foll. 56. Eighteen, nineteen, and seventeen lines in a page.

Two fragments of the same work.

Foll. 1–48. From the end of chapter 126 to the middle of chapter 148.

Foll. 49–56. The end of chapter 168 and the commencement of chapter 169.

Plainly written, of the twelfth century.

The second fragment is erroneously inscribed رسالة مقامات العارفين.

641.

B 392. Size 8¾ in. by 4½ in.; foll. 80. Twenty lines in a page.

A fragment of the same work, comprising chapter 177 and part of chapter 178.

Plainly written, with vowel-points.

642.

B 394. Size 9 in. by 4½ in.; foll. 265. Nineteen lines in a page.

I. Foll. 1–32, 33–40, 41–239. Different fragments of the same work, containing from chapter 198 to chapter 210.

Beginning: اذا نزل منزلا.

II. Foll. 256–265. Another fragment, containing chapters 296, 297, and 298.

Plainly written, of about A.H. 1100.

643.

B 393. Size 8 in. by 5½ in.; foll. 153. From fifteen to nineteen lines in a page.

Another fragment of the same work.

It begins near the end of chapter 328, and ends in the middle of chapter 349.

Plainly but inelegantly written, of the twelfth century. Slight defects after foll. 2 and 139.

644.

B 391. Size, partly 7¾ in. by 4 in., and partly 8¾ in. by 4½ in.; foll. 157. Mostly nineteen lines in a page.

Chapter 559 of the same work, imperfect both at the beginning and end.

Plainly written.

645.

1583. Size 9 in. by 5½ in.; foll. 278. Nine lines in a page.

Ibn 'Arabi's mystic work, فصوص الحكم, with a *Persian* Commentary on the margin. See Ḥ. Kh. iv. 424, Flügel, Hdss. Wien, iii. 333 sqq., etc.

Begins: قال الشيخ الامام العالم الراسخ الفرد المحققين (sic) محيى الملة الخ.

Well written, the text in Nasta'lîḳ, with all the vowel-points added in red ink, and the commentary in Shikastah.

[Johnson.]

646.

B 406. Size 13¼ in. by 7 in.; foll. 44. Twenty-five lines in a page.

Another, incomplete, copy of the فصوص الحكم.

Well written, with vowel-points. The first fol. is wanting. Begins: الحق تعالى لمّا سمع دعائى. There is a defect after fol. 24, one leaf is missing after fol. 41, and the end is lost. The last few leaves are injured.

647.

B 403. Size 8½ in. by 5¼ in.; foll. 294. Nineteen lines in a page.

A Commentary (ممزوج) on the فصوص الحكم, by 'Abd al-raḥmân b. Aḥmad Jâmî (d. A.H. 898), the renowned poet, who completed it, according to the epilogue, A.H. 896. Cf. Ḥ. Kh. iv. 426.

Well written, the beginning in a different hand from the rest. Marginal notes. The colophon runs as follows: وقد تشرّف باتمام كتابة هذا الشرح الشريف العبد الفقير الحقير عبد الصمد ابن نياز محمد ثمرقندى (sic) ثبته الله تعالى على منهج الصدق والسداد فى العمل والقول والاعتقاد ونقله من نسخة المغفورى المرحومى اعنى مولانا محمد شريف الحسينى ونقل كاتب هذه النسخة من الكتاب الذى كان بخط المصنف قدس الله سره وافاض علينا بره فى اول شهر ذى الحجة

دستم بزير خاك چو خواهد شدن تباه

بارى بيادكار بماند خطى سياه.

Defects after foll. 178, 184, and 262.

There precedes (foll. 1–3r.) the concluding portion of a mystic treatise by Ibn 'Arabî. It contains a table, which is much like that described in Flügel, Hdss. Wien, iii. 357 sq. The author says in conclusion: فهذا اصل نشئ العالم وسببه الخ. Written in the first hand. Ends: تم فى اواخر جميد الآخر لسنة ست عشر وتسعمائة كتبه الفقير حقير المذنب سعد الله ابن ملا محمد قلى البخارى سنة ١١٥٩.

Fol. 3v. gives, as derived from Jâmî's autograph, the quatrain (رباعى) which he made on the birth of his second son, Ṣafî al-dîn Muḥammad, A.H. 880:

فرزند صفى دين محمد كه جهان

شد زنده باو چنانك تن زنده بجان

چون شد بوجود او جهان فخر كنان

شد سال ولادت وى از فخر عيان

—the numerical value of the word فخر being 880. Then follows the chronogram, referring to the subsequent death of the boy, A.H. 881: بقاى حيات شما بادا. Cf. Von Rosenzweig, Biographische Notizen über Mewlana Abdurrahman Dschami (Wien, 1840), p. 32 (d. 8).

Cat. 231, vi. 2.

648.

2049. Size 10 in. by 6 in.; foll. 212. Twenty-one lines in a page.

Another copy of Jâmî's Commentary on the فصوص الحكم.

Carelessly written in Nasta'lîḳ, excepting foll. 1–13, which are transcribed in a plain Naskh. Blue lines round the pages. The two pages 161v. and 162r. have been copied in wrong order. Fol. 138 should be placed after 140. Slightly injured by insects.

Seal of Nuṣrat Jang. Binding of Tippu's library. Cf. Stewart's Catal. 47.

[College of Fort William, 1825.]

649.

B 414D. Size 13 in. by 8 in.; foll. 224. Twenty-seven lines in a page.

Another Commentary (ممزوج) on the فصوص الحكم, slightly imperfect at the beginning. The author not ascertained.

Begins: فهو يستلزم التعريف. Ends: والله يقول الحقّ بلسان الكاملين ويهدى سبيله المتوجّهين اليه والطالبين وهو الموفّق الى الرشاد ومنه المبدأ واليه المعاد وهذا آخر ما اردنا بيانه والحمد لله على التوفيق والشكر لولى الحقائق والتحقيق.

Plainly written in several hands, with frequent

vowel-points. Corrections on the margin. A slight defect after fol. 54.

The vacant space at the end of the book (foll. 222–224) is filled with a miscellaneous collection of charms, mystic and moral aphorisms, and a *Ghazal* by 'Aṭṭâr, which begins:

ای دردرون جانم وجان از تو بی خبر

There is also added, by a different hand, a *Persian* poem by Shâh 'Abd al-rashîd of Jaunpûr:

ای خدا یک لحظه ما را رو نما الخ.

650.

B 401. Size 9 in. by 6 in.; foll. 300. From seventeen to twenty-five lines in a page.

Another Commentary (ممزوج) on the same work, by an unknown author. It is entitled خصوص النعم فی شرح فصوص الحکم.

The preface begins: الحمد لله الذی نور اسرار اصفیائه بانوار فصوص صفاته وجواهر اسمائه.

The author speaks of his predecessors in the following terms: واکثرمن سبقنا من شراح الکتاب لم ینتهجوا فی اکثر المواضع سنن الصواب' ولم یمیزوا قشره من اللباب' ولم یتکلموا فی رفع ما یتوهم علیه من الکفر والبدعة الخ.

A considerable portion is wanting at the end. A defect after fol. 150. The MS. is written by several hands, and the different portions do not always join exactly. The text of foll. 236*v*.–244 is repeated, with another commentary, on the following foll. (245–252).

Seal of Muḥammad Ḳuli Ḳuṭb Shâh, dated A.H. 1012.

651.

1886. Size 8½ in. by 4½ in.; foll. 59. Seventeen lines in a page.

An anonymous Commentary (ممزوج) on the introductory part of the فصوص الحکم. It is dedicated to Nawwâb Anwar al-dîn Khân (of the Carnatic, who died A.H. 1162).

Begins: الحمد للمحمود فی کل مکان ... وبعد فهذه نکات عرفانیة وکلمات ایقانیة بل هی جوامع الکلم فی شرح فصوص الحکم حریّة بان یهدی بها الی جناب امیر الخ.

Well written. Dated A.H. 1177. Ornamented.

The title-page has the following inscription: کتاب هدیهٔ انوریّه للامیر ذی الشان نوّاب عبد الوهّاب خان بهادر فیّاض الزمان.

[Tippu.]

652.

B 422. Size 9 in. by 4½ in.; foll. 39. Twenty and nineteen lines in a page.

The commencement of another Commentary (ممزوج) on the فصوص الحکم, by an unknown author.

It begins without a preface, and even without a *Basmalah*, as follows: الحمد لله منزل الحکم ... بالقیل الاقوم قال العبد فی خطبة الکتاب ستة عشر (sic) کلمة یحوی مثلها علی مباحث کلیة الخ.

Plainly written, but incorrect. Ends abruptly. The text of the *Fuṣûṣ* is not always distinguished. A defect after fol. 10. The margin is injured by insects.

653.

676. Size 8¾ in. by 5 in.; foll. 256. Thirteen and twenty-one lines in a page.

I. Foll. 1–208. A Commentary (ممزوج) on *Ibn 'Arabî's* Abridgment of his own فصوص الحکم, called نقش النصوص, by 'Abd al-raḥmân Jâmî (d. A.H. 898). It is entitled نقد النصوص, and written alternately in Arabic and *Persian*.

Cf. Ḥ. Kh. vi. 380; Von Rosenzweig, Biographische Notizen, no. 4. The work is also to be found in Flügel, Hdss. Wien, iii. 336, no. 1900, where, however, the introduction is omitted. This introduction is of considerable length (to fol. 45). It begins: الحمد لله الذی جعل صفائح قلوب ذوی الهمم[1] قابلة لنقش فصوص الحکم. The author says subsequently (fol. 2*v*.): اما بعد این کلمهٔ چند است از نصوص ارباب خصوص بشرح معانی نقش الفصوص که شیخ کامل مکمل ... ابن العربی .. از کتاب فصوص الحکم که خاتم مصنفات

[1] Ḥ. Kh. gives these words erroneously as the beginning of Ibn 'Arabî's abridgment.

ويست اختصار فرموده است الخ. He gives his name in the epilogue, which concludes with a *Persian* poem.

Very neatly written in Nasta'lîḳ, in narrow columns. Ornamented and gilt. Emendations and some notes on the broad margin. The first two leaves pasted on modern paper.

II. Foll. 209–248. A Commentary (ممزوج) on *Ibn 'Arabî's* رسالة الغوث, or الغوثية, the same as no. 655.

The beginning is wanting. The first words, باظهار الصدق, are from the preface. The commentary begins with an explanation of the *Basmalah*, as follows: اى ابتدأ باسم الله الذى عبارة عن الذات الخ.

Well written in Nasta'lîḳ; the text not accurately distinguished. A defect after fol. 214.

There follow some tracts in *Persian*.

The first piece (I.) was purchased by Muḥammad Muḥsin, at Shâhjahânâbâd, and brought to Lakhnau.

[Johnson.]

654.

B 414E. Size 9½ in. by 6 in.; foll. 89. Seventeen lines in a page.

Another copy of Jâmî's نقد النصوص, imperfect at the end.

Neatly written. Additions of the author on the margin. Injured by insects.

Cat. 232, xxxv.

655.

B 420B. Size 8½ in. by 5 in.; foll. 47. Mostly twenty-two lines in a page.

A Commentary (ممزوج) on *Ibn 'Arabî's* رسالة الغوث, or الغوثية, by an unknown author. See no. 653; cf. Ḥ. Kh. iii. 423; Flügel, Hdss. Wien, iii. 498; and Cat. Mus. Brit. 341.

This MS. is imperfect at the beginning. The first words of the text of Ibn 'Arabî are: يا غوث جعلت الانسان مطيّتى وجعلت سائر الاكوان مطيّة له.

In the conclusion the work is wrongly ascribed to 'Abd al-ḳâdir Jîlânî, who also wrote a treatise with this title (see Ḥ. Kh., l.c.).

Written in Nasta'lîḳ, almost without diacritical points. Scribe, Jamâl al-dîn b. Muḥyi al-dîn b. Aḥmad Shâfi'î Ḳâdirî. Date, Monday, 22nd Jum. II., 1048.

Cat. 232, xix. 2.

656.

B 420c. Size 7¼ in. by 4⅝ in.; foll. 57. Seventeen lines in a page.

A fragment of the preceding work, plainly written.

A few leaves are missing both at the beginning and end. Begins: لانه عبارة عن الفيض. There are defects after foll. 6, 7, 39 (slight), and 53.

Cat. 232, xix. 1, 3.

657.

B 409. Size 9 in. by 4½ in.; foll. 69. Twenty lines in a page.

Various treatises of Ibn 'Arabî, being part of a larger collection.

I. Foll. 1–10. وهذه رسالة اخرى له قدس الله سره العزيز فى كيفيّة السلوك الى رب العزة تقدس وتعالى. See regarding it Flügel, Hdss. Wien, iii. 353.

II. Foll. 10–17v. ويليه ايضا رسالة الخلوة لحضرة الشيخ الاكبر محيى الدين الخ. A treatise on retirement for pious meditation. See Catal. Mus. Brit. 402, xxv.

III. Foll. 17v.–23. وهذه رسالة نسبة الخرقة للشيخ الاكبر الخ.

"The lineage of his holy mantle," a document, by which Ibn 'Arabî bequeathes this mystic garment, representing and involving his spiritual powers, to his disciple, Kamâl al-dîn Aḥmad b. 'Abdallah, a descendant of Imâm Ḥusain.[1] He gives, as an authorization, the whole line of his predecessors from whom the mantle descended to himself. He had received several investments of the present kind. That which he mentions first, the "mantle" of his Shaikh, Jamâl al-dîn Yûsuf 'Abbâsî Ḳaṣṣâr, had, among others, passed through the hands of Shiblî and Junaid, and originated with 'Alî; another, which he had received from two Shaikhs, originated with Uwais, and two with al-Khiḍr.[2]

[1] His pedigree is given in full on fol. 22.

[2] These are mentioned in Jâmî's Nafaḥât, ed. Lees, p. ١٣٣.

These statements are preceded by a general treatise on the meaning of the investment in question, and the preparation required for it.

Begins: نسبة خرقة العبد الفقير الى الله تعالى محمد ابن على بن محمد بن العربى الطائى الاندلسى اقول وانا محمد . . . الطائى الحمد لله الذى خلع على عباده الخ.

Ends: والى هنا انتهى خط الشيخ رضى الله عنه وقرئ هذا الجزء ونسب الخرقة المذكورة على مولفه والوصيّة فيه[1] الامام محيى الدين ابى عبد الله محمد بن عربى وذلك يوم الاثنين رابع عشرين شوال سنة ثلاث وثلاثين وستمائة[2] انتهى.

IV. Foll. 23v.–34. وهذه رسالة ايّام الشأن للشيخ الاكبر الخ.

A treatise on the properties of the seven days of the week, based on the words of the Koran (Sû. 55, 29), كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ. It is probably mentioned by Ḥ. Kh. (iii. 413) as رسالة الشأن.

Begins: يا مالك يوم الدين اياك نعبد واياك نستعين قال الامام الشيخ العالم الوارث ابو عبد الله . . . . الحمد لله العلى الشان' العظيم السلطان' الذى هو كل يوم فى شان . . . . (fol. 24) اما بعد فهذا كتاب سميته كتاب ايام الشان وهو ما يحدث فى اصغر يوم فى العالم من الآثار الالهيّة والانفعالات من تركيب وتحليل وتصعيد وتنزيل وايجاد واشهاد.

Ends: فمذكور هذا كله فى كتاب الفتوحات المكية فلينظر هنالك فان هذه العجالة لا تحتملها لضيق الوقت والله ينفعنا بالعلم الخ.

Next follow two other extracts, viz.:—

V. Foll. 34v.–38v. كتاب الفرق الست الباطلة وذكر عددها. A notice of the six erring sects, viz. الرافضة, الخارجية, الجبرية, القدرية, الجهمية, and المرجئة.

Begins: قال الله تعالى وان هذا صراطى مستقيما الخ[1].

Ends: نقلت هذه الاسطر من بعض مختصرات الحنفية وفيها ما يخالف اعتقاده الشافعيّة فليعلم ذلك والحمد لله الخ.

VI. Foll. 38v.–39. كتاب التعرف لمذهب التصوف تاليف الشيخ الامام الزاهد ابى بكر بن اسحق بن يعقوب الكلاباذى رحمه الله امين. A short system of Ṣûfism, by Abu Bakr Kalâbâdî, d. A.H. 380. See Ḥ. Kh. ii. 316. The present extract gives merely the beginning of the preface, and ends abruptly. It is preceded by the sayings mentioned by Ḥ. Kh. (l.c.), viz.: قال ابو سعيد رحمه الله تعالى لولا التعرف لما عرفت (sic) التصوف وقال غيره لولا التعرف لهلك التصوف.

VII. Foll. 39–63v. رسالة تاج التراجم للشيخ الاكبر الخ. Mystic Aphorisms by Ibn 'Arabî.

They are distributed into chapters, according to the subjects. The titles are, however, mostly omitted. The single aphorisms are headed invariably لطيفة or اشارة. The preface begins: قال الشيخ الامام الكامل المحقق المدقق الشيخ محيى الدين . . الحمد لله رب العالمين . . . اعلموا اخواننا من اصحاب الهمم والترقى فى الدرجات العلى (sic) واياكم اخاطب ومعكم الكلم (r. اتكلّم؟) على طريق التذكار والتنبيه لا على طريق التعليم الخ.

VIII. Foll. 63v.–69. رسالة شرح الفاظ التى تداولتها الصوفية للشيخ الاكبر. An explanation of the principal Ṣûfî terms, by the same.

Begins: الحمد لله رب العالمين . . . قال الشيخ الامام العالم العلامة ابو عبد الله . . . الحمد لله وسلام على عباده الذين اصطفى وعليك ايها الولىّ الحكيم والمصطفى الكريم ورحمة الله وبركاته اما بعد فانك اشرت الينا بشرح الالفاظ التى تداولتها الصوفية المحققون من اهل الله تعالى بينهم الخ.

Plainly written, of the twelfth century.

[1] The last four words are misplaced by the copyist; they should stand thus, والوصية فيه على مولفه.

[2] This date has been crossed out subsequently.

[1] Sû. 6, 154.

658.

B 414c. 376. Size 8½ in. by 5¾ in.; foll. 151. Nineteen lines in a page.

A collection of mystic treatises, probably all by Ibn 'Arabî.

I. Foll. 1–22r. An explanation of the ninety-nine attributes of God (الاسمآء الحسنى), ascribed on the title-page to Ibn 'Arabî. Cf. Bibl. Sprenger. 860. The same treatise is to be found in Cat. Mus. Brit. 627, xviii.

Begins: الحمد لله رب العالمين . . . قال الله تعالى ولله الاسماء الحسنى فادعوه بها فهذا دليل على انه سبحانه قد عيّنه (sic) لنا فى كتابه او على لسان رسوله صلعم وهى تسعة وتسعون الخ.

Each attribute is explained from the threefold point of view of التعلق, التحقق, and التخلق.

II. Foll. 22v.–49. كتاب ماهية القلب. A treatise by Ibn 'Arabî, on the nature of the human heart and its gradual perfection, probably the same as the رسالة القلب of Ḥ. Kh. iii. 429.[1]

Begins: الحمد لله القديم العظيم الكريم الرحيم. . . . ثم اصلى على محمد[2] رايتك اصلحك الله متطلعا نحو الاحاطة بماهية القلب على نهج الاستقامة.

The author distributes his matter into about forty questions, termed حل, which he discusses subsequently in a succession of فصول.

Plainly written, by two hands. Imperfect at the end. The text is corrupt, especially in the latter portion.

III. Foll. 50–55. A fragment of the كتاب انشاء الدوائر الاحاطية, by the same author. See, regarding this work, Ḥ. Kh. i. 461, and Flügel, Hdss. Wien, iii. 357.

Slightly imperfect at the beginning; the first words are: بوصوله من الحق تعالى اليك.

Incomplete at the end. Fol. 56, a stray leaf, seems to belong to the same treatise.

IV. Foll. 57–63r. The concluding portion of the كتاب الالف, on Unity, by the same author. See, regarding it, Ḥ. Kh. v. 50, and Cat. Mus. Brit. 402, xxi.

Begins: قوة الاحدية.

V. Foll. 64v.–132. كتاب التدبيرات الالهية. A treatise on the Microcosm, also by Ibn 'Arabî. See, for an ample account of it, Catal. Bodl. ii. 212 sqq. Cf. Ḥ. Kh. ii. 252.

Begins: قال الفقير الى رحمة الله تعالى محمد بن على العربى الحاتمى الطائى الحمد لله الذى استخرج الانسان الخ.

VI. Foll. 133–137. مشكاة الانوار. Forty traditions collected by the same author. See Ḥ. Kh. v. 557.

Begins: قال العبد الفقير الى الله تعالى محمد . . . الحمد لله . . . اما بعد فانى لما وقفت على قوله عليه السلام من حفظ على امتى اربعين حديثا من السنة الخ.

The greater part of the work is wanting in this MS., which terminates with fol. 74, in the sixteenth tradition. The latter portion is injured by fire.

Bound with this is another small collection, which contains:—

VII. Foll. 138–144. A short treatise (مختصر) on the first Sûrah, فى تحقيق فاتحة الكتاب. It is entitled: مرآة العارفين فى ملتمس امام زين العابدين. The author is not mentioned. He wrote this treatise for his son. A treatise with the same title is ascribed to Ibn 'Arabî in Ḥ. Kh. v. 483.

Begins: الحمد لله الذى اخرج من النون ما ادرج فى القلم.

Well written. The diagrams are omitted.

On fol. 138r. ends the نثر اللآلى, *i.e.* sentences ascribed to 'Alî (see Von Krafft, Hdss. d. or. Akad. Wien, 183).

VIII. Fol. 145. A praise of God, probably the exordium of a mystic treatise. Begins: الحمد لله العظيم جلاله الكريم جماله.

IX. Fol. 146, inscribed من الفتوحات المكية, gives a short extract from that work, treating of a mystic circle, which, however, has not been drawn here.

[1] The text of Ḥ. Kh. is inaccurate.

[2] There must be a lacuna here. Nothing is to be found in confirmation of the statement of Ḥ. Kh. that this work was addressed to Fakhr al-dîn Râzî.

X. Foll. 147–150: هذه العقيدة الميمونة المباركة لقطب الاقطاب ... محيى الدين محمد ابن العربى الطائى الحاتمى الخ.

This is merely a passage from Ibn 'Arabî's introduction to his الفتوحات المكية, in which he gives his own creed.

Begins: صلى الله على سيدنا ... فصل اخوتى المؤمنين.

The concluding words, وهذه آخر مقدمة الكتاب يتلوها اول الابواب وصلّى الخ, are not authentic.

On fol. 151 is a note, referring to this extract as follows: انتسخت هذه العقيدة من نسخة انتسخت من نسخة انتسخت من اصل عليه خط المؤلف الشيخ الامام ... محيى الدين محمد بن العربى الخ.

Injured by insects.

The latter part of this volume is wrongly inscribed (fol. 138) رسالة انسان الكامل. Cf. Cat. 233, viii.; 232, xli., xxiv.

659.

B 412. 415. Size 10 in. by 6 in.; foll. 26. About twenty-one lines in a page.

I. Foll. 1–11. كتاب الاجوبة اللائقة عن الاسئلة الفائقة للشيخ القطب الربانى محيى الدين بن عربى الخ.

A treatise by Ibn 'Arabî, on the knowledge of God. It was written in answer to the question of a friend. An account of it is given by Flügel, Hdss. Wien, ii. 356.

Plainly, but inelegantly written. The following statements concerning the original and the present copies are found at the end: انتهى ما وجدته بخط سيدى الكامل المكمل العارف بالله تعالى عز وجل الشيخ احمد بن علان الصديقى المكى نفعنى الله به آمين. نقل ذلك من خط من نقله من خط الشيخ المذكور احمد بن علان رضى الله عنه ونفع به آمين آمين آمين.

It is followed (fol. 10) by a *Fatwa*, which begins: وسالونى عن الروايات (sic) الصادقة هل هى من قسم الوحى, in a clumsy handwriting; and (fol. 10v.-11) an extract from Ibn 'Arabî's رسالة القدس (see below), ill written.

An extract from Sha'rânî's كشف الران عن وجه اسالة الجان (sic,—see H. Kh. v. 204) is written on the title-page.

Bound with this is:—

II. Foll. 12–26. An extract from Ibn 'Arabî's parenetical treatise, رسالة القدس. See, regarding this work, H. Kh. iii. 427, and Cat. Bodl. i. 91.

This extract is inscribed: بسم الله . . هذه نبذة منقولة من كتاب رسالة القدس فى مناصحة النفس تاليف الشيخ العارف محمد ابن عربى.

It begins: ثم اعرّف الولى ابقاه الله بما جرا بينى وبين نفسى.

Plainly written, with frequent omission of the diacritical points. The whole text is spotted with red dots and strokes. Emended.

It is followed (fol. 26) by another short extract from the same treatise, which begins: قال الشيخ محيى الدين فى رسالة القدس فلا شىء انكى (r. انكر) على ابليس الخ; and a tradition regarding 'Alî. The latter is taken from Ibn Hajar's كتاب الصواعق (see no. 181).

Both these extracts are ill written.

Cat. 232, xxi. and 226, xxx.

660.

B 417. Size 9 in. by 5 in.; foll. 8. About twenty lines in a page.

A treatise on the duties of the novice (المُريد), evidently by Ibn 'Arabî, and identical with the رسالة كنه ما لا بدّ منه, mentioned by H. Kh. iii. 435.

It begins: الحمد لله . . . سألتَ ايها المريد المسترشد عن كنه ما لا بد للمريد منه فاجبتك فى هذه الاوراق على ما سالت والله ولى التوفيق اعلم ايها المريد ... ان القرب من الله تعالى لا يعلم الا بتعريفه ايانا بذلك الخ.

This introduction is followed by a succession of rules,

each introduced by ومما لا بدّ منه, and subsequently by فصل وعليك ب...

Ill written, by 'Abdallah b. 'Alî b. Aḥmad b. 'Alî b. 'Abd al-raḥmân Bâ 'Alawî. Dated 18th Sha'bân, 1046.

Inscribed اين رساله در بيان قرب النوافل وقرب الفرايض.

661.

B 449. Size 8 in. by 6 in.; foll. 59. Twenty-five lines in a page.

A fragment of a work on Ethics and Politics, which, according to its subdivisions, seems to be العقد الفريد, by Muḥammad b. Ṭalḥah Ḳurashî[1] (d. A.H. 652). Cf. Ḥ. Kh. iv. 232; Casiri i. 215; Catal. Mus. Brit. 659.

This fragment begins near the end of the first part (قاعدة), with the words: فلما رآني قد تقربت منه. Fol. 5v. begins the second part as follows: القاعدة الثانية فى السلطنة والولايات. A defect after fol. 47. The rest complete.

Written alternately by two hands. Corrections, and the various readings of another MS., are added on the margin.

Signature of 'Abd al-raḥmân b. al-'Aidarûs on the last page.

662.

2311. Size 8¾ in. by 5¼ in.; foll. 54. Nineteen and twenty lines in a page.

The Technical Terms of the Ṣûfîs, اصطلاحات الصوفيّة, by 'Abd al-razzâḳ Kâshânî (d. A.H. 730). See Ḥ. Kh. i. 325, and Flügel, Hdss. Wien, iii. 371. The first part of this work has been edited by Dr. Sprenger, Calcutta, 1845.

Well written, in two different styles. Ends abruptly. Injured by insects.

[College of Fort William, 1825.]

663.

B 235. Size 11¼ in. by 7¼ in.; foll. 278. Twenty-one lines in a page.

Another, larger, Dictionary of Ṣûfî Terms, entitled لطائف الاعلام فى اشارات اهل الالهام. According to Ḥ. Kh. (v. 315, no. ١١١١٢), the author is also 'Abd al-razzâḳ Kâshânî.[1] The same work is described in Cat. Lugd. i. 86, where it is, however, attributed to Ibn 'Arabî.

The name of the author does not occur in this work, nor is any reference made to the preceding one. Ibn 'Arabî, 'Omar b. al-Fâriḍ, and others are quoted. It is arranged alphabetically, according to the first two consonants of the words. A list of all the terms explained here is inserted in the preface (fol. 2v.), but it is not complete in this MS. The first article is ابواب.

Written in a bold Persian hand. Red lines round the pages. Various marginal notes. The end is missing. Fol. 2, which had been placed at the end, by mistake, is much injured; so are also foll. 276 and 277.

The title-page is inscribed as follows: اسم هذا الكتاب لطائف الاعلام الآن فى ملك عبد الحقير الفقير الى الله الغنى عبد العلىّ مريد حضرت سلطان الاولياء من سلك على سنة رسول الله وخاتم الانبياء عليهم السلام والتحية والرضوان.

Cat. 230, viii.

664.

B 414. 413. Size 8⅓ in. by 5⅝ in.; foll. 40. Sixteen and seventeen lines in a page.

I. Foll. 1–24. A mystic treatise, in explanation of the words (spoken by God) ما وسعنى ارضى ولا سمائى ووسعنى قلب عبدى المؤمن. It is entitled لوامع البرق الموهن, and formed originally the ninth part (out of forty) of the كتاب الناموس الاعظم والقاموس الاقدم فى معرفة قدر النبى صلى الله عليه وسلم, by (Ḳuṭb al-dîn) 'Abd al-karîm b. Ibrâhîm b. 'Abd al-karîm Gîlânî (or Jîlî) Baghdâdî (who lived from A.H. 767 to 811). See Ḥ. Kh. v. 342; vi. 292.

This treatise is divided into eight chapters, which are inscribed as follows: I. (foll. 2–15) فى ذكر مجلى

[1] Ḥ. Kh. calls him Abu Sâlim M. b. Ṭ. Ḳurashî Niṣîbî, the Wazîr. Casiri gives his name as Shams al-dîn Abu 'Abdallah M. b. Ṭ. Miṣrî Shâfi'î.

[1] It is very probably also identical with the preceding no. in Ḥ. Kh. (no. ١١١١١).

II. ; مخاطبات الانس فى حضائر القدس من القلب
فى ذكر مجلى محاضرات الاسماء (مع العبد) (fol. 15v.)
فى ذكر (fol. 17) III. ; فى المقام الاسنى من القلب
مجلى صور التجليات المنزهة عن الهيئات الحسية من
فى ذكر مجلى ظهور المغانى (fol. 18) IV. ; القلب
فى ذكر (fol. 19v.) V. ; وبطون الصور والمعانى من القلب
مجلى الارادة الباهرة بظهور حكم القدرة القاهرة من
فى ذكر مجلى العلم العليم بحال (fol. 20v.) VI. ; القلب
فى (fol. 22v.) VII. ; المحدث وشان القديم من القلب
ذكر مجلى الوجود السارى وتعيين البديع البارى من
فى ذكر مجلى الكمال المطلق (fol. 23) VIII. ; القلب
الوجود الحق من القلب.

It concludes with the inscription of the tenth part of the same work, as follows: كتاب قاب قوسين وملتقى الناموسين وانه هو الجزو العاشر من تجزئة اربعين من كتاب الناموس . . . . تصنيف الشيخ الامام العارف بالله المحقق الربانى عبد الكريم بن ابرهيم بن عبد الكريم الكيلانى الصوفى رضى الله عنه وارضاه.

II. Foll. 25–40. The concluding portion of another part (جزء) of the great work before mentioned, as appears from the following words on fol. 25v: . . كما مضى بيانه فى الجزو الثانى هو قبل هذا الجزو من كتاب الناموس الاعظم والقاموس الاقدم فى معرفة قدر النبى صلعم. It is, however, termed a رسالة by the author himself, whose name is introduced in the following passage (fol. 36): يقول مسوّد هذه الرسالة العبد الفقير الى الله تعالى عبد الكريم بن ابرهيم بن عبد الكريم بن خليفة ابن احمد بن محمود الكيلانى نسبا البغدادى اصلاً الربعى عربا الصوفى حسبًا (sic) انى اشهد الله تعالى وملائكته وانبياءه ورسله وجميع خلقه انى احب محمدا الخ. Probably it is the tenth part mentioned at the end of no. I.

It consists of seven chapters; and this fragment begins in the third, with the words: يقول قال رسول الله.

The remaining chapters are: IV. (fol. 29) فى تمييز قابليته صلعم من قابلية كل موجود سواه' وبيان نسبة فى سرّ تسميته (fol. 31v.) V. ; قطران الوجود من بحر علاه فى كيفية التعلق (fol. 33v.) VI. ; بالحبيب الخ فى ثمرة ملازمة تلك (fol. 38v.) VII. ; بجنابه الخ الحضرة الشريفة الخ.

Badly written, on European paper, by the hand of Saiyid 'Abd al-ḥakîm. Of the twelfth century.

The two parts bear separate, but erroneous, inscriptions, viz., مرئت العارفين فى ملتمس امام زين and روائح الامم العابدين.[1] Cf. Catal. 233, xlvi, and xlix.

665.

B 419. Size 8½ in. by 6 in.; foll. 13. From nineteen to twenty-four lines in a page.

A treatise on the forty principal grades of existence from the Divine to the human nature. The author appears to be 'Abd al-karîm Jîlî. No title found. It is called مراتب الوجود by Ḥ. Kh. v. 486, and inscribed كتاب اربعين مراتب in this MS.

Begins: الحمد لله الذى اعطى مراتب الوجود حقها الخ.

The author, in the introduction, treats of the means of acquiring divine knowledge, and especially of the use of books for this purpose. He proceeds to say (fol. 3v.): ثمّ اعلم ان معرفة الله تعالى منوطة بمعرفة هذا الوجود فمن لا يعرف الوجود لا يعرف الموجود . . . . ثمّ ان هذا الوجود يجمع امورا حقية وامورا خليقه (r. خلقية) فمنها امور كلية ومنها امور جزئية . . فتفرع الى ذلك الاقسام والانواع . . . ولكن جميعها محصور تحت اربعين مرتبة من مراتب الوجود . . . . وبين كل مرتبة من هذه المراتب المذكورة وبين الاخرى مراتب كثيرة لكنها تدخل تحت احكامها فلاجل ذلك اقتصرنا على ذكر هذه الاربعين لانها اصول المراتب وها انا اذكرها

[1] This work is to be found in no. 658, vii.

لك فى هذا الكتاب كل مرتبة فى محلها ان شاء الله لتعرف الوجود بمعرفة هذه المراتب وتعرف الله سبحانه وتعالى بمعرفة الوجود الخ.

The gradation begins with the absolute essence, passes from the superlunar world to the elements, and thence ascends again through the natural creation to man. As to the latter, the author refers to what he has said in earlier treatises, viz. الانسان الكامل;— الحكم الربانية;— قطب العجائب وفلك الغرائب;— كمالات الهيّة فى الصفات;— المودعة فى النشأة الانسانية;— انسان عين الوجود فى وجود عين الانسان;— المحمدية;— الرمز المرقوم فى سر التوحيد المجهول المعلوم;— الموجود; and حقيقة الحقائق.

Plainly written, on European paper; of the twelfth century.

Cat. 232, xliv.

666.

B 424, 408. Size 8 in. by 6 in.; foll. 61. Twenty lines in a page.

I. Foll. 1–22. The preface and introductory part of 'Abd al-karîm Jîlî's work on the divine mysteries of the letters of the alphabet, which is entitled (fol. 2): حقيقة الحقائق، التى هى للحق من وجه ومن وجه للخلائق.

The preface begins: الحمد لله منزل الحروف العاليات من محيط الاجمال الى مركز التفصيل . . . . . اما بعد فانه لما اشهدنى الحق حقائق الحروف والكلمات الخ.

The author says in it (fol. 4) that he was inspired with the present work, on one of the last days of Rabî' II., 805, during the morning prayer, in the mosque of Sikandar (?) at Zabîd (in Yaman), when he was in the company of his Shaikh, Sharaf al-dîn Ismâ'îl b. Ibrâhîm b. 'Abd al-ṣamad Jabartî,[1] who was then in his eighty-fourth year. He then speaks of the knowledge of the absolute essence (الوجود المطلق), which is also the chief object of the present work.

[1] Cf. Ḥ. Kh. v. 267, and below (II.).

This work consists of thirty books or parts, each of which refers to one of the letters of the alphabet (ء and لا included). The introduction, مقدّمة (which begins on fol. 10v.), treats of the mysteries of the diacritical point, and forms also a separate book, كتاب النقطة. It is subdivided into ten chapters, viz. 1. فى التجلى الالهى من حقيقة النقطة;— 2. فى بطون النقطة;— 3. فى مراتب النقطة;— 4. حيث النقطة فى ظهور النقطة ومقتضياتها;— 5. النقطة وشئونها فى توحّد النقطة;— 6. النقطة البيضآء والنقطة السودآء;— 7. فى منافع النقطة وكيف تزيد قوّة;— 8. وتثنيها وتثلثها فى مقام النقطة (or الحرف بها وتنقص, fol. 16);— 9. فى الاسمآء المختصّة بالنقطة واوفاق تلك الاسمآء;— 10. فى الوفق المختصّ بالنقطة.

The contents of the thirty books into which the work itself is divided, are expounded in general on fol. 9v. The appendix (خاتمة) consists of ten chapters, on vowels, words, etc. A list of these is given on fol. 10.

The introduction concludes as follows: تمت المقدّمة من كتاب حقيقة الحقائق وهو جزؤ من ثلاثين جزؤا (sic) والحمد لله الخ.

Well written and emended.

A list of the works of 'Abd al-karîm Jîlî has been added at the end, by a different hand. It runs as follows: شرح مشكلات الفتوحات المكية ـ قطب العجائب وفلك الغرائب ـ المملكة الربانية المودعة فى النشأة الانسانية ـ الانسان الكامل ـ الكمالات الالهية فى الصفات المحمدية فى شرح اسماء الله الحسنى (sic) ـ كتاب انسان عين الوجود فى وجود عين الانسان الموجود ـ كتاب حقيقة الخ[1] ـ كتاب الالف وهو جزء من ثلاثين جزء من كتاب حقيقة الحقائق ـ الكهف والرقيم فى شرح بسم الله الرحمن الرحيم ـ الكتاب المرقوم فى سر التوحيد المجهول المعلوم ـ الوجود المطلق المعروف بالواحد الحق ـ مراتب الوجود ـ المناظر الالهية ـ غنية ارباب السماع فى كشف

[1] The present work.

القناع عن وجوه الاستماع - كتاب النقطة - بحر الحدوث والقدم وموج الوجود والعدم - الخضم الزاخر والكنز الفاخر - الناموس الاعظم والقاموس الاقدم - شمس ظهرت لبدور زهرت وهو الجزء الرابع من تجزئة اربعين من كتاب القاموس الاعظم.

Then follows, written in the same hand,—

II. Foll. 23*v*.–33. A mystic explanation of the *Basmalah*, entitled الكهف والرقيم فى شرح بسم الله الرحمن الرحيم, by the same author. See the above list, and Ḥ. Kh. v. 267, where the author is called ʻAbd al-karîm Ḥanbalî,[1] a descendant of ʻAbd al-ḳâdir Jîlânî.[2]

This MS. is imperfect at the end;[3] the portion which remains treats only of the word بسم, and explains the meaning of each letter, from the very dot of the ب, separately.

III. Foll. 34–61. Another mystic treatise, which appears to be المناظر الالهية, by the same author. See the above list.

Begins: الحمد لله ذى المناظر العلية والمحاضر السنية . . . . اما بعد فان المناظر الالهية محاضر اجمال العلوم اللدنية.

The work gives an account of a hundred and one "Divine aspects," or manifestations of the Deity unto man, each followed by an exposition of the "bane" (آفة) necessarily attached to it, on account of the frailty of the human nature. A list of these "aspects" is given at the beginning of the work: 1. منظر اعبد الله كانك تراه ; 2. منظر المراقبة ; 3. منظر الشهود ; 4. منظر التجلى على الاطلاق ; 5. منظر الوجود ; and so forth. The principles of the author are those of orthodox Ṣûfism.

Ends: تمت المناظر الالهية بعون الله الخ.

[1] حنبلى is a mere error instead of جيلى.

[2] Nothing is to be found in this MS. regarding the Shaikh Jabartî. See, however, above (I.). The passage in Ḥ. Kh. is corrupt (cf. Add. vii. 864).

[3] According to a recent note on fol. 11*v*., only three leaves would be wanting.

Written by the same hand as I. and II. Slightly injured near the end.

A note on the meaning which الوسع has with the Ṣûfîs, fills the title-page of this volume.

Wrongly inscribed شرح مشكلات فتوحات مكية.
Cf. Cat. 231, ii. 4.

667.

B 400. Size 10 in. by 6 in.; foll. 50. Twenty-three lines in a page.

هذه اجابة الاخ الفاضل الكامل بحل الابواب الاربعة (sic) من كتاب الانسان الكامل للفقير الى عفو سيده الغنى القدير احمد بن محمد بن عبد النبى المدنى الانصارى القرشى لطف الله به الخ.

A Commentary on five chapters (from 50 to 54) of *ʻAbd al-karîm Jîlî's* mystic work الانسان الكامل, by Aḥmad b. Muḥammad b. ʻAbd al-nabî Madanî (d. A.H. 1071). The author wrote it at the request of Jamâl al-dîn Muḥammad ʻAlî b. ʻAllân[1] Ṣiddîḳî, of Makkah, and completed it on 21st Ramaḍân, 1056, at Madînah. See, for a full account of Jîlî's work, Flügel, Hdss. Wien, iii. 376 sq., where also the titles of the chapters here commented on are given (p. 377). Cf. Ḥ. Kh. i. 459.

The preface begins: الحمد لله موضح الشرائع لاتباع الطرائق. The author says subsequently: وبعد يقول الفقير الى ربه الغنى احمد بن محمد المدنى انه ورد الىّ كتاب من بلد الله الحرام من بقيّة الفضلاء ونخبة النبلاء علامة الوقت جمال الدين الاخ محمد على بن علان الصديقى . . مضمونه انه يسأل بعد التحيّة . . هل تعلمون احدا من الخواص رفع الستور عن بعض محجبات عرائس الانسان الكامل بحاشية او شرح فان كان فتكتبوه لنا وان لم تقفوا على شىء من ذلك فلعلكم تتقيّدون لنا فى شىء من ذلك يكون تذليلا لبعض صعابه . . من الباب الموفى خمسين فى روح القدس الى الباب الرابع والخمسين فى الوهم الى آخر الباب ولو فى نحو كراسين والحال انى لم اقف للكتاب على حاشية ولا شرح فرجوت الله بكرمه تيسير ملتمسه الخ.

[1] Or, Muḥammad b. ʻAlî ʻAllân, so fol. 49*v*.

Chapter 50 begins on fol. 2, chap. 51 on fol. 8v., chap. 52 on fol. 23v., chap. 53 on fol. 36v., and chap. 54 on fol. 40.

Plainly written, of the end of the eleventh century. Emended.

A note at the end, in the handwriting of Zain b. 'Abdallah Mukaibil, gives the date of the work as written above, and it also states that the present copy was taken from one which had been revised by the author, in Shawwâl, 1056. He also wrote the above title, with the addition of some notes and an extract from Suyûṭî's البدور السافرة, which had been written in the author's own copy.

668.

1529. Size 9¾ in. by 5⅝ in.; foll. 21. Thirteen lines in a page.

رسالهٔ خضر

An account of al-Khiḍr, the patron saint of the Ṣûfîs; the author is not named.

Begins: الحمد لله الذى خص من اصطفاه للحضرة القدسية الخ.

This treatise is a mere compilation. It is divided into five chapters, as follows: I. (fol. 2) فى ذكر نسبه الخ; II. (fol. 5v.) فى اثبات حيوته الخ; III. (fol. 11v.) فى الاحاديث التى رواها عن نبينا الخ (twenty traditions); IV. (fol. 14) فيما رُوى عنه ولم يرفعه الى النبى الخ (also twenty); V. (fol. 19) فى ذكر اسباب بقائه الخ.

According to a statement on fol. 4, this treatise was written in A.H. 860; therefore, it is probably that of Imâm al-Kâmilîyah (Kamâl al-dîn Muḥammad Shâfi'î, d. A.H. 874), mentioned in Ḥ. Kh. iii. 393.

Well written in Nasta'lîk, of the eleventh century. Marginal notes. Slightly injured by insects.

669.

B 416. Size 10 in. by 6 in.; foll. 10. Twenty-one lines in a page.

سلاح الوفائية بثغر الاسكندرية وسماه بعضهم رسالة الاولياء للشيخ الامام الاستاذ الولى الكبير . . صفى الدين محمد بن احمد بن محمد التونسى الشاذلى المعروف بابى المواهب رضى الله عنه .

A Guide on the Mystic Path, by Ṣafî al-dîn Abu'l-mawâhib Muḥammad b. Aḥmad Tûnisî Shâdhilî, of the Wafâ'iyah branch of the Shâdhilî sect[1] (d. A.H. 882). Cf. Cat. Mus. Brit. 464, and Ḥ. Kh. iii. 83.

Begins: يقول العبد الفقير المعترف بالتقصير محمد ابن احمد بن محمد التونسى الشاذلى الوفائى المدعو بابى المواهب عفى الله (عنه) آمين الحمد لله الذى من والاه تولاه ومن اصطفاه صفاه الخ.

Ill written, of about A.H. 1100. Notes and corrections by a different hand. A few sayings of the author and of Shaikh Dâ'ûd Shâdhilî are added at the end, and a notice of the author, taken from Sha'rânî's الطبقات, is written on the title-page, all in the latter hand.

670.

2177. Size 9¾ in. by 5¾. Seventeen lines in a page.

Foll. 1–15. A theosophic treatise on the Divine Essence, in which are reviewed the opinions of the Ṣûfîs, theologians, and philosophers. No title occurs in the work, but it has a recent inscription, درة فاخرة, which proves to be correct. The author is the celebrated 'Abd al-raḥmân Jâmî (d. A.H. 898), who entitled this treatise الدرة الفاخرة. See Ḥ. Kh. iii. 207; Flügel, Hdss. Wien, iii. 409; Stewart's Catal. 141, xxix.

Well written. Additions of the author on the margin. Rubrics omitted.

Seal of Nuṣrat Jang.

[College of Fort William.]

671.

B 428. Size 6¾ in. by 4¼ in.; foll. 325. Thirteen lines in a page.

A treatise on Ṣûfism, in five books, entitled الجواهر الخمسة, by Abu'l-mu'aiyad Muḥammad b. Khaṭîr al-dîn, commonly called al-Ghauth, a celebrated saint, who was born A.H. 906, and died probably A.H. 970, and was buried at Gwalior. See Ḥ. Kh. ii. 643; iii. 52, and Herklots' Qanoon-e-Islam, p. 305 sqq. The

[1] Follower of 'Alî Wafâ, on whom see Von Haneberg in Zeitschr. d. Deutsch. morgenl. Ges. vii. 24.

Persian version of this work is mentioned in Stewart's Catal. 38. See regarding the author, Garcin de Tassy, Mém. sur la relig. musulm. 46 (according to the *Ărâ'ish-i-Maḥfil*).

The author was a descendant of Khwâjah Farîd al-dîn 'Aṭṭâr. He gives his name in the preface as follows (fol. 3v.): محمد بن خطير الدين .[1] بايزيد ابن خواجا فريد الدين العطار, but it is given more accurately in the Persian version of this work (no. B 426), thus: محمد بن خطير الدين بن لطف بن معين الدين قتال ابن خطير الدين بايزيد پارسا ابن خواجه فريد عطار.

The preface begins:[2] الحمد لله الاحد الفرد الذى لم يلد ولم يولد. The author relates in it that he was for a long time the pupil of the great Shaikh Ẓuhûr (al-dîn) Ḥâjjî Ḥuḍûr, and subsequently retired for more than thirteen years (?) to the mountains of قلعة الجبار, where he compiled the present work. At an ensuing meeting with his Shaikh, he offered it to him, and met with his highest approbation. He was then only twenty years of age (!). He went afterwards to Gujarât, where his work gained great popularity. At the request of many students, he made a new and better arranged edition of it,—the present one. He completed this A.H. 956, being then fifty years old.

The five parts (جوهر) of this work, which represent the gradual progress of the Ṣûfî, are enumerated in Ḥ. Kh. They are inscribed here, more fully, as follows: I. (fol. 5) فى عبادة العابدين وطريقتها ; II. (fol. 44v.) فى زهد الزاهدين وطريقته ; III. (fol. 68v.) فى عمل دعوة الاسماء العظام وشرائطها. This is the chief part of the work; it is frequently referred to in the twenty-ninth chapter of the Qanoon-e-Islam. It consists of a مقدمة and fifteen فصل, a list of which is given on fol. 75v. IV. (fol. 234) فى اذكار الذاكرين واشغال العارفين من مشرب الشطار وطريقتها,[1] on the spiritual exercises and practices of the order of the Shuṭṭâriyah,[2] to which the author belonged. The "pedigree" (سلسلة) of this order is given at the beginning of this part (fol. 234v.): it originates with 'Alî and his immediate descendants, down to Ja'far Ṣâdiḳ. From 'Abdallah الشطارى, the real founder, it descends at last to the aforesaid Ẓuhûr, and to the author, who is called here الشيخ الكامل الفاضل وحيد زمانه ابو المؤيد محمد المخاطب بالغوث عند الله, and from him it is further continued as follows: وهو لقن الشيخ العارف بالله تعالى سلطان الصوفية صاحب الشريعة والطريقة والحقيقة والمعرفة والدين استاذ علماء الانام المفتخرين سراج الملة والدين الشيخ وجيه الدين وهو لقن الفقير الحقير من ليس بشئ غريب الله فى ارضه وسمائه صبغة الله عفى الله تعالى عنه وعن اسلافه الخ. See, regarding these two persons, no. 684. It would appear that Ṣibghat Allah wrote the copy from which this and the following one were taken. V. (fol. 310v.) فى بيان اشغال ورثة الحق (و عمل المحققين وطريقته)[3], on esoteric tenets. This is the last and highest stage.

An indifferent copy, of about A.H. 1100, with tables and diagrams. Imperfect at the end. Slightly injured by insects.

Cat. 233 (Duawut), I.

672.

B 427. Size 10¼ in. by 6 in.; foll. 209. Twenty-three lines in a page.

Foll. 1–171. Another copy of الجواهر الخمسة, which was probably transcribed from the same copy as the preceding, but more carefully. It is written in a hurried small Nasta'lîḳ. Date, A.H. 1082. Slightly imperfect at the beginning. The first words are: الزاكيات على الروح المقدس. There are slight defects

[1] Here follows an unintelligible character (ار ?), which is not to be found in the following MS. It certainly marks a lacuna.

[2] The commencement given by Ḥ. Kh. is that of the Persian version.

[1] This title is taken from the list of contents on fol. 5.

[2] "Shootareea, descendants of Shah Abdoollah Shootar-e-Nak" —Qanoon-e-Islam, p. 289.

[3] The words in brackets are taken from the list on fol. 5.

after foll. 22, 30, 118 (here a blank), and 168. The same diagrams as in the preceding no.

II. Foll. 172–209. A fragment of another copy of the same work, written in the same hand as I. It contains from the end of Part III. to the middle of Part IV. (=foll. 119–155), and begins with the passage for which the blank on fol. 118 is left.

The first and several other leaves are injured.

673.

1815. Size 9¾ in. by 5¼ in.; foll. 214. Twenty-one lines in a page.

A Collection of Moral Sentences, entitled جوامع الكلم فى المواعظ والحكم, by ('Alâ al-dîn, or Nûr al-dîn) 'Alî b. Ḥusâm al-dîn (Hindî Makkî), commonly called Muttaḳi, a Hanafite (of Burhânpûr, d. A.H. 975, at Makkah). Cf. Cat. Mus. Brit. 756 *n.*; Ḥ. Kh. ii. 553, etc.

The preface begins: الحمد لله. الذى نوّر قلوب العارفين فاقتبسوا من لوامع كلامه وكلام رسوله غرر وجوه المعانى والاشارات.

The author states that this collection consists of about 3000 sentences (حِكَم), viz. 500 اقتباسات, or sentences mixed with quotations from the Koran;[1] 500 تضمينات, or traditions which, on account of their conciseness, are preceded by an introductory and explanatory phrase, rhymed with them;[2] 300 sentences of *Ibn 'Atâ* (see below, no. 696), and 100 of his "disciple" (تلميذه, *i.e.* according to a marginal note, داود بن باخلا); the rest being sayings of the "Ancients" (من كلام السلف).

These materials, which follow invariably in the order just mentioned, are distributed under some eighty heads, which are arranged alphabetically, as باب فى الاحسان, باب فى الايمان, and so forth. A list of them is inserted after the introduction (مقدّمة), which treats of the definition of حكمة. As to the general character of the work, the author remarks (fol. 2): كمال لذّة هذا التاليف موقوف على ان يكون الشخص حافظاً مفسّرًا محدّثا وان يكون له ذوق من علوم الصوفية.

Conclusion: . . . اتممتُ الكتاب حامدًا مصليًا وانا الفقير علىّ المتّقى الراجى من الله العطايا والهبات وهو الذى يقبل التوبة من عباده ويعفو عن السيّآت.

Well written, of the eleventh century. Emended. Numerous marginal notes, some of which are derived from the author. An omission has been supplied by a different hand (foll. 15–17). Foll. 150–152 and 148–149 should be transposed. Slightly injured by insects.

674.

B 116. Size 8 in. by 4⅝ in.; foll. 271. Seventeen lines in a page.

Another copy of the preceding work.

Well written, of the eleventh century. The author's conclusion is wanting.

Cat. 230, vi.

675.

2051. Size 9⅝ in. by 6⅜ in.; foll. 360. Nineteen lines in a page.

'Abd al-wahhâb b. Aḥmad Sha'rânî's (d. A.H. 976) اليواقيت والجواهر فى بيان عقائد الاكابر, or System of Mystic Theology, which he composed A.H. 955. It has been fully analysed by Flügel in Zeitschr. d. Deutsch. morgenl. Gesellsch. xx. 1 sqq.; see also Hdss. Wien, iii. 391, and Cat. Mus. Brit. 106. The work was printed at Cairo, A.H. 1277.

This copy is preceded by an index. It is written in Nasta'lîḳ. Date, Sha'bân, 1097. The paper is flimsy and injured in several places.

Some leaves are misplaced in binding: foll. 102–7 should be placed after fol. 83, and fol. 101 between foll. 138 and 139; foll. 337 and 342 should be transposed.

[College of Fort William, 1825.]

[1] Cf. Sprenger's Dictionary of Technical Terms, p. ١١٨٧.

[2] They are defined, in a marginal note, as الاحاديث التى ذكرت قبلها توطئتها وتمهيدها.

676.

B 119. Size 10½ in. by 6 in.; foll. 215. Twenty-five lines in a page.

Two works of ‘Abd al-wahhâb Sha‘rânî.

I. Foll. 1–180. كتاب البحر المورود فى المواثيق والعهود تصنيف الشيخ الكبير المحقق الربانى العارف بالله عز وجل عبد الوهاب الشعرانى. Rules of Asceticism, gathered from his various teachers, and composed A.H. 941. See Ḥ. Kh. ii. 22; Cat. Mus. Brit. 343; and A. von Kremer, Notice sur Sha‘râny, Journ. Asiat. 1868, p. 258 sqq. Printed at Cairo A.H. 1278.

The preface begins: الحمد لله الذى خلع على اوليائه خلع انعامه فهم بذلك له حامدون .... وبعد فهذه عهود ومواثيق الخ.

The Shaikhs from whom these rules are derived are about 150 in number. Their lives are related in the author's طبقات العلماء والصوفية. Ten are mentioned as the most prominent, at the end of this work (fol. 178), viz. محمد بن عنان; عبد القادر الدشطوطى; محمد السروى; محمد العدل الطناحى; محمد النير ابو بكر; محمد بن داود; محمد الشناوى الاحمدى على; عبد الحكيم بن مصلح المنزلاوى; الحديدى الخواص البولسى. The last mentioned is the author's principal Shaikh.

The rules are of two kinds, either such as are contained explicitly in the religious law (الشريعة), and general, or such as are derived from the law indirectly, and peculiar to the author and his school. The author asserts the orthodoxy of his writings, and especially of the present work. He also mentions the incident, in consequence of which it had been suspected of heresy.[1] He further states that he had already composed two works on the same subject, viz. كتاب لطائف المنن والاخلاق فى وجوب التحدث بنعمة الله على الاطلاق, which was appreciated by his followers, and منهج الصدق والتحقيق فى تفليس غالب المدعين للطريق, which was found rather too austere.

[1] See Ḥ. Kh., l.c., and Zeitschr. d. Deutsch. morgenl. Ges. xx. 2.

This work is divided into five chapters, each of which is inscribed فى جملة (اخرى) من العهود. Each rule is introduced by the words اخذ علينا العهود.

The author's conclusion runs as follows (fol. 178v.): قال ذلك وكتبه اضعف عبيد الله تعالى واقلهم استعدادا ليوم المعاد عبد الوهاب بن احمد بن على الشعرانى حامدا مصليا مسلما فى ثانى شوال سنة احدى واربعين وتسعمائة بمصر المحروسة والله حسبى الخ.

It is followed by four testimonies of approval, which had been written in the original copy: one by Shihâb al-dîn Aḥmad b. ‘Abd al-‘azîz Futûḥî Ḥanbalî, commonly called Ibn al-Najjâr; another by Nâṣir al-dîn b. Ḥasan Laḳânî Mâlikî; the third by Shihâb al-dîn Aḥmad b. Yûnus Ḥanafî, commonly called Ibn al-Shilbî; and the fourth by Shihâb al-dîn Aḥmad b. Aḥmad b. Ḥamzah Ramlî Anṣârî Shâfi‘î. These testimonies are alluded to in another work of the author, quoted by Flügel in Zeitschr., l.c.

Plainly written in a large hand, by Muḥammad b. al-Junaid b. ‘Omar Bâ Hârûn. Dated Monday, 24th Jum. II., 1080. Collated in the same year. The birthdays of two sons of the copyist (A.H. 1087 and 1088) are noted at the end.

II. Foll. 181–215. كتاب درر الغواص على فتاوى سيدى على الخواص جمع سيدنا ومولانا .... الشيخ عبد الوهاب بن احمد بن على الشعرانى الانصارى سبط السيد محمد بن الحنفيّة ابن الامام على بن ابى طالب الخ.

Decisions of *‘Alî Khawwâṣ*, the principal Shaikh of Sha‘rânî, given in answer to questions of the latter, and collected by him.—Another work of Sha‘rânî concerning the same Shaikh, الجواهر والدرر, is mentioned by Ḥ. Kh. iii. 650. Cf. Zeitschr. d. Deutsch. morgenl. Ges. xx. 1.

Begins: الحمد لله رب العالمين .. وبعد فهذه نبذة صالحة من فتاوى شيخنا وقدوتنا الى الله تعالى الكامل الراسخ الامى المحمدى سيدى على الخواص ... التى سألته عنها مدة صحبتى له مترجما عن معنى بعضها

لكونه رضى الله عنه اميًّا لا يقرا ولا يكتب فلسانه يشبه لسان السريانى تارة والعربى تارة فاذا علمت ان الجواب لا يدرك الا ذوقا ذكرت جوابه بلفظه من غير شرح لمعناه نظير الحروف اول سور القران العظيم الخ.

The author, being conscious that this collection is not complete, asks any one of his brethren who might recollect other sayings of this Shaikh, to add them to this book. It has no special subdivisions. Each decision is introduced by وسالته رضى الله عنه.

Written like no. I. Imperfect and injured at the end.

Seal of Ḳâsim, a servant of 'Âlamgîr.

Cat. 231, vii.

677.

B 238. Size $10\frac{1}{4}$ in. by $5\frac{1}{3}$ in.; foll. 119. Thirteen lines in a page.

Tenets of the Ṣûfîs, collected from sayings of celebrated Shaikhs, such as Abu'l-Ḳâsim b. Ḳussî, author of كتاب خلع النعلين[1]; Ibn 'Arabî; Ṣafî al-dîn b. Manṣûr; 'Abd al-karîm Jîlî; and the two masters of the author, Saiyid Muḥammad Wafâ and Saiyid 'Alî Wafâ.[2] The work is entitled (see fol. 3v.) الموازين الذُّرِّية المبينة لعقائد الفِرَق العليّة The author is not named; but from quotations of other works of his, he appears to be 'Abd al-wahhâb Sha'rânî, and this work is probably identical with the قواعد الصوفية, mentioned in Zeitschr. d. Deutsch. morgenl. Ges. xxi. 272.

Begins: الحمد لله . . . وبعد فهذه عقيدة شريفة انفرحت (sic) لى من تصفح عبارات الاولياء المحققين اصحاب الدوائر الكبرى الخ. The author undertakes to prove that the Ṣûfî tenets do not really depart from the orthodox faith, as is often suspected. The work is divided into sections (فصل), the first of which contains, as an introduction, the principles of the علم التوحيد; and it concludes with a خاتمة, on the unlawfulness of accusing any one of infidelity (التكفير).

An indifferent copy. Several blanks.

Fol. 65 has been erroneously inscribed اين اجزا تكميل الاعراف در علم حقايق.

Cat. 232, xl.

[1] See Flügel, Hdss. Wien, iii. 401.

[2] Both of them are of the Shâdhilî order; see Von Haneberg in Zeitschr. d. Deutsch. morgenl. Ges. vii. 24.

678.

B 239. Size $9\frac{1}{4}$ in. by 5 in.; foll. 48. Seventeen lines in a page.

Another copy of the preceding work, which seems to have been transcribed from the same MS. as the preceding no., but is more carefully executed.

The latter portion is wanting. A defect after fol. 24.

679.

B 103D. Size $8\frac{1}{3}$ in. by 6 in.; foll. 31. About thirty lines in a page.

كتاب تنقيح تنبيه المغترّين لاعمال السالكين

An abridgment of *Sha'rânî's* parænetical work تنبيه المغترّين, by 'Alawî b. 'Abdallah بروم, who completed it in Ramaḍân, 1133. See regarding the work of Sha'rânî, Ḥ. Kh. ii. 429; Flügel in Zeitschr. d. Deutsch. morg. Ges. xxi. 274. It was printed at Cairo, A.H. 1278. The present abridgment is not mentioned anywhere; this MS. is the author's own copy.

Begins: . . الحمد لله المتفضل على عباده بالزام طاعته . . اما بعد فانى لما رايت تنبيه المغترين للعارف بالله الشيخ عبد الوهاب بن احمد الشعراوى تغمده الله برحمته كثير الفوائد والمواعظ جمعها من اخلاق القوم من الزهد والورع والخوف وغير ذلك اردت ان اختصره مع ما ازيد فيه من غيره من الفوائد بحيث لا يزيد حجمه على الاصل بل يكون مع ذلك فى غاية الاختصار ونهاية الايجاز (منه) مع عدم فوات مطالب الشيخ تسهيلا لحفظ الطالب واستحضارا لمعانيه لذوى الالباب وسميته بتنقيح تنبيه المغترين لاعمال السالكين واسال الله الخ.

This is a collection of moral examples, each introduced by the words ومن اخلاقهم. The author concludes (fol. 31): قال مولفه وجامعه علوى بن السيد عبد الله بروم عامله الله بكرمه وفضله فهذا آخر ما قصدته من املاء هذه الرسالة ونجازى عنها يوم الاحد واحد وعشرين خلت من شهر رمضان المبارك سنة

ثلاث وثلاثين ومائة بعد الالف من هجرته صلى الله عليه وسلم فنسال الله تعالى الكريم ان لا يجعلها وبالا وحجة علينا الخ.

Closely and irregularly written, with corrections and alterations.

Cat. 226, xxxiv.

680.

794. Size 9½ in. by 6¾ in.; foll. 210. Nine lines in a page.

A compendious work on Asceticism, called عين العلم. It is not an abridgment of Ghazzâlî's *Ihyâ*, as is stated by Stewart (Catal. 139), who followed a notice on the margin of this MS. (fol. 1*v*.).[1] The author is not named,[2] but it would appear that he was an Indian scholar. Cf. Ḥ. Kh. iv. 282.

The work is introduced by an elaborate preface, which begins: يا ربّ يا رباه باسمك ابتدى' بك اقتدى' وبنور قدسك اهتدى. The author, imitating the old poets, complains of the 'departure' of knowledge and science, etc. He dedicates his work to a Saiyid of the Ḥusainî branch, named Ibrâhîm. It is divided into an introduction and twenty chapters, which are entitled as follows: المقدّمة فى العلم (fol. 4*v*.); Chap. I. الباب الاول فى الورد (fol. 10*v*.); II. فى الانفاق والقناعة (fol. 29*v*.); III. فى الصوم وكسر الشهوة (fol. 35*v*.); IV. فى السفر (fol. 40); V. فى التزوّج والتخلّى (fol. 47*v*.); VI. فى الكسب والورع (fol. 55*v*.); VII. فى الاتباع فى المعيشة فى الصحبة (fol. 60*v*.); VIII. فى الصمت وآفات اللسان (fol. 81); IX. فى الانابة والحلم والعفو والنصيحة (fol. 102*v*.); X. فى العزلة والخمولة وحبّ الذمّ وبغض المدح (fol. 118); XI. فى التواضع وذكر المنّة (fol. 122*v*.); XII. فى الاخلاص والنية والصدق (fol. 129); XIII. فى التفويض (fol. 134*v*.); XIV. فى نفى الخواطر والرياضة (fol. 150); XV. وقصر الامل (fol. 154); XVI. فى التوبة والمرابطة والتقوى (fol. 163*v*.); XVII. فى الصبر والرضا والشكر (fol. 175*v*.); XVIII. فى الخوف والرجاء (fol. 184); XIX. فى الفقر والزهد (fol. 190); XX. فى التوحيد والتوكل واليقين (fol. 198). The work concludes with an appendix, الخاتمة فى المحبّة والسلوك (fol. 206).

Well written in a large hand. Dated Ramaḍân, 1037. The titles are in gold, and the formula which introduces the traditions quoted by the author (ورد ح and the like) is always in blue. Frequent explanations, extracted from a commentary and from other works, are added on the margin; others are written between the lines. Many ornaments. Foll. 144, 169, and 170 are injured.

Seal of 'Abd al-ṣamad Khân Bahâdur Dilîr Jang, dated A.H. 1189.

[Tippu.]

[1] ان بعض علماء الهند اختصر الاحياء اختصارا بليغا سماه عين العلم الخ. This notice is ascribed to Ibn Ḥajar.

[2] Only by Stewart, l.c., he is called Yaḥya b. 'Abd al-raḥmân.

681.

B 410. Size 6¾ in. by 3¾ in.; foll. 84. Seventeen lines in a page.

الجزوُ الاول من عين العلم فى علم السلوك

Another copy of the preceding work, with numerous extracts from commentaries on the margin. The greater part of these are marked ش ج, *i.e.* شرح جديد.

Neatly written. Dated 16 Muḥarram, 1028. Collated. A list of contents is added on the title-page. The margin is injured by insects.

Cat. 230, v.

682.

1672. Size 9½ in. by 5¾ in.; foll. 183. Eleven lines in a page.

Another copy of the same work, well written in a large Nasta'lîḳ.

This copy was made by Muḥammad Najîb Khân, for his own use, at سيكاكول, near Ḥaidarâbâd. Date, 1 Jum. I., 1149.

[Tippu.]

683.

B 75. Size 9¾ in. by 6¾ in.; foll. 572. Twenty-three lines in a page.

A large Commentary on a letter on mystic subjects, which Saiyid *Hâtim* b. Aḥmad al-Ahdal Ḥusainî of Mokha (d. in Muḥarram, 1013) wrote, A.H. 1004, to the author of this Commentary, who was his pupil. The name of the latter occurs on fol. 45*v.*, viz., 'Abd al-Ḳâdir b. Shaikh al-'Aidarûs. He belonged to the 'Alawî family, was born A.H. 978, and died A.H. 1038, at Aḥmadâbâd.[1] He wrote this commentary after the death of Ḥâtim, A.H. 1016, and entitled it (fol. 2*v.*) الزهر الباسم من روض الاستاذ حاتم. Cf. regarding Ḥâtim, Catal. Mus. Brit. 309*a*.

The preface begins: أفتح الرقيم ربّنا تقبّل منّا انك انت السميع العليم ..... الحمد لله الذى فتح ا[لوجو]د بنبيه الخاتم وختم الاولياء بصفيه حاتم ... وبعد فان الاستاذ الاعظم والشيخ الذى هو الاخ وابن العم .... حاتم بن احمد الاهدل الحسينى اليمنى صاحب المخا اخو الحاتمى وسمّى حليف السخا قدّس الله روحه .... كان ارسل فى سنة اربع بعد الالف الى العبد مكتوبا يشتمل على اشياء فى السلوك والطريق هدانى اليها ومعان فى التصوّف وعلم التحقيق اطلعنى ولله الحمدُ عليها جوابا لكتاب جاءه منى الخ.

The commentary is preceded by a long memoir of Ḥâtim, which contains numerous extracts from his writings and poems; also another short letter of his, addressed to Shaikh 'Abd al-wahhâb Hindî, with ample comments; and (fol. 41*v.*) a full account of his correspondence with the author, which was miraculously continued after his death. It concludes on fol. 50, as follows: فهذه نبذة من احوال شيخنا واستاذنا ذكرتها استطرادا وما ذكرته من احواله ومقاماته دون ما تركته بكثير ولنشرع الآن فى المقصود من حل النفثات وشرح الاشارات قال الاستاذ الخ.

The commentary begins with the *Basmalah*. The first words of the letter are (fol. 53): حمدا لك يا من عمّ الخلق احسانه. The commentary, which is much swelled by extracts from other works and long quotations of poetry, ends, after discussing (from fol. 435) the very signature of the letter, on fol. 466, as follows: هذا آخر الشرح واول الفتح قلت وانما خصصت هذه الرسالة من بين الرسائل لكثرة ما اشتملت عليه من الفوائد والفضائل وقد احتوت على جملة من مسائل الصوفية ولعمرى انها جمعت التصوف كله الخ.

In the remaining part of the work the author treats in a very prolix manner of Sûfism and Saints in general; he also gives an account of his Shaikhs and his spiritual pedigree. In the appendix (خاتمة الكتاب, fol. 558*v.*) he speaks of the asking of forgiveness (الاستغفار), and winds up with a long Ḳaṣîdah, each verse of which begins: أستغفرُ اللهَ. The date of the work (fol. 572) runs as follows: انتهى ما تيسر من الكلام على هذه الاشارات اللطيفة والكلمات الشريفة فى ساعة من الثلث الاخير من ليلة الثلثاء حادى عشرى شهر ربيع الاول سنة ست عشرة بعد الف ختمها الله بخير الخ.

Well written by two hands. On the margin are numerous corrections and additions, which are apparently due to a collation with a revised edition of the work. Worm-eaten towards the end.

Cat. 231, iii.

[1] These statements are derived from المشرع المروى, a biographical history of the 'Alawî family, which will be described under no. 717. There the name of the author is given in full, as follows: 'Abd al-ḳâdir b. Shaikh b. 'Abdallah b. Shaikh b. 'Abdallah al-'Aidarûs (fol. 121).

684.

1180. Size 9 in. by 5 in.; foll. 59. Seventeen lines in a page.

An anonymous Commentary (ممزوج) on the theosophic treatise, التحفة المرسلة الى النبى, by Muḥammad b. Faḍl Allah Hindî Burhânpûrî (d. A.H. 1029). The latter was a disciple of Shaikh Wajîh al-dîn b. Ḳâḍi Naṣr Allah 'Alawî Hindî Aḥmadâbâdî, who lived from A.H. 910 to 998, and was the pupil of Shaikh Muḥammad b. Khaṭîr al-dîn Ḥusainî, commonly

called al-Ghauth, the author of الجواهر الخمسة (see above, no. 671). A co-disciple of the author's, Shaikh Şibghat Allah b. Rûḥ Allah b. Jamâl Allah Ḥusaini Hindî Barûjî, who died at Madînah, was the Shaikh of Abu'l-mawâhib Aḥmad b. 'Alî b. 'Abd al-ḳuddûs Ḳurashî 'Abbâsî Shinnâwî Madanî, and a pupil of the latter was شيخنا الامام ثم الهدلى الانصارى المعروف بالقشار طيفى (!) الدين احمد بن يونس بن احمد المقدسى الرجالى ثم المدنى الانصارى المعروف بالقشارى,[1] (sic) who was born A.H. 991, and died A.H. 1071, at Madînah, and was the Shaikh of the author of the present commentary. The latter, therefore, lived in the eleventh century, probably at Madînah. His name is not mentioned. His commentary is entitled اتحاف الزكى بشرح التحفة المرسلة الى النبى. He wrote it for the instruction of the Muhammadans of Java, whose notions of orthodoxy had recently been troubled by the introduction of Şûfî writings, which their divines were not able to interpret. He, therefore, selected the present treatise, which was very popular with them, in order to show its entire accordance with the doctrines of the Koran and the Sunnah.

The preface begins: الحمد لله الاول الذى ليس قبله شى. The commentary refers only to the commencement of the treatise, and its chief subject is the absolute essence (الوجود).

The treatise begins: الحمد لله رب العالمين اما بعد فيقول العبد..[2] هذه نبذة من الكلمات فى علم الحقائق الخ.

Well written, of about A.H. 1100. The text of the treatise has been added at the end, by a different hand; the greater part of it is, however, lost.

Cf. Stewart's Catal. 47.

[Tippu.]

685.

B 120. Size 8¾ in. by 4¾ in.; foll. 53. Seventeen lines in a page.

A mystic treatise, by Kalîm Allah b. Nûr Allah. It is entitled العشرة الكاملة, because the author wrote it during the last ten days of Ramaḍân, 1092.

[1] These names are given more correctly in no. 696, II.

[2] Here follows the name of the author, as given above.

Each of those days was devoted to a special subject, and the work is arranged accordingly, as follows: اليوم الاول فى المعرفة (fol. 2)—الثانى فى توحيد ذاته تعالى (fol. 4)—الثالث فى اسمائه وصفاته تع وتقدس (fol. 9v.)—الرابع فى الروح (fol. 24)—الخامس فى الحب (fol. 30v.)[1]—السادس فى الاركان الخمسة (fol. 32v.)—السابع فى التخلى عن الرذائل (fol. 35v.)—الثامن فى التجلى بالفضائل (fol. 41)—التاسع فى السماع (fol. 46v.)—العاشر فى بيان السبق بالخير (fol. 51?).[1]

The author says in conclusion that he was prevented from entering more fully into the last subject, though it was the most important, since the time was much advanced, and evening prayer near at hand.

Plainly written, but incorrect.

Cat. 232, xi.

686.

B 92. Size 8¾ in. by 5 in.; foll. 263. Thirteen lines in a page.

A collection of letters on various mystic subjects, addressed to friends and pupils, most of whom were resident in Hindustan, by Saiyid 'Abd al-Raḥmân b. Saiyid Muḥammad Khwâjah Khiḍr Ḳanaujî الرسولدار.

This MS. is imperfect at the commencement. It begins with what seems to be the end of a general introduction—والمامول منه تعالى ان ينفعنى به وسائر المسترشدين.

The first letter commences as follows: فى مجاوبة العارف ذى كشف القلوب المعروف بسيد ايوب المكى بسم الله الرحمن الرحيم حمدا لمن شرف اولياءه بمعرفة الحق وتعريفه... اما بعد فقد وصل الى مكتوب محبوب القلوب الخ.

This collection is followed by an "appendix," which fills the greater part of the volume (from fol. 89v.), خاتمة فى بيان ..[2] من احوال قطب العارفين قدوة العلماء الراسخين الذى هذه المكاتيب منه وهو الامام الهمام سند اهل الكشف والوجدان السيد عبد الرحمن

[1] Not marked in the text.

[2] One word corrupt.

واسلافه عليهم الرحمة والغفران. It gives an account of the author and his ancestors, who are traced through many generations, and appear to have been all distinguished divines and Ṣûfîs. The single articles regarding them consist chiefly of extracts from their writings, many of which are in *Persian*; to these are prefixed short and rather monotonous eulogies, and they are frequently followed by lists of their pupils. The article on the author contains extracts from a work of his, entitled الانيس النفيس.

Plainly written. Imperfect at the end. A defect after fol. 83.

Inscribed خلاصة مجاوبات, to which another hand has added اوليا.

687.

B 118. Size 12¼ in. by 8½ in.; foll. 60. Thirty-three lines in a page.

'Alî Kurdî's Rules of Asceticism, for the use of novices, with a Commentary by his kinsman Yûsuf b. Ibrâhîm Shâfi'î. No title found.

The preface of the commentator runs as follows: الحمد لله الذى هدانا لهذا وما كنّا لنهتدى لولا ان هدانا الله امّا بعد فهذا شرح ما نطقت به روحانية العبد المولهٔ صاحب القلب المدلّه على الكردى على لسان من علم ما لديه فاستند اليه يوسف بن ابرهيم الشافعى قسيمه فى النسب والجارى معه فى السبب والمادّة شاميّة دمشقية ما تعدّاها كما اخذها ادّاها وهى بين ذوق والقا ما فيها كناية ولا لقا كذا ذكر لى صاحب اللسان فاول ذلك ان قال فابان.

The text begins: اول ما يجب على المريد ان يسلب اختياره الخ. It is given in portions, and accompanied by rather long comments.

Plainly written by different hands, but left unfinished.

Inscribed كتاب شرح اداب المريدين; cf. Cat. 232, xxxix.

688.

B 421. Size 8½ in. by 6¼ in.; foll. 24. Seventeen lines in a page.

Mystic Aphorisms, termed (fol. 2v.) رسالة قوانين حكم الاشراق الى كل الصوفية بجميع الافاق, and probably identical with the work Bibl. Sprenger. 808, which is ascribed to Jamâl al-dîn b. Muḥammad Shâdhilî.

Begins: .... الحمد لله الحكيم العليم الرؤف الرحيم اما بعد فهذه حكم على طريق القوم طرق خاطرها خاطرى فى اليقظة والنوم اردت اثباتها فى هذه الاوراق لانها اشتملت على ما رق وراق الخ.

The work consists of fourteen قانون, preceded by a مقدمة on the definition of الحكمة. The "canons" are inscribed as follows: I. (fol. 3) قانون التأبيد; II. (fol. 6) ق التوبة بمعانى الاربة بمقامات التوحيد; III. (fol. 7v.) ق الاخلاص; IV. (fol. 8v.) ق الصدق; V. (fol. 9) ق المراقبة; VI. (fol. 9v.) ق المحبة; VII. (fol. 12) ق الزهد; VIII. (fol. 13) ق الفقر; IX. (fol. 14) ق الرثاء; X. (fol. 17) ق المعرفة; XI. (fol. 20) ق الفناء; XII. (fol. 21v.) ق البقاء; XIII. (fol. 22) ق الولاية العامة; XIV. (fol. 23) ق الولاية الخاصة.

Plainly written, on European paper, of the twelfth century. mperfect at the end.[1]

Erroneously inscribed مقناطيس الارواح, which are words from the preface. Cf. Cat. 233, xlviii.

689.

B 131. Size 8½ in. by 6 in.; foll. 104. Twenty-one lines in a page.

Eulogies of Prophets, Saints, and mystic Shaikhs, written in a poetic style, without any subdivision. Title and author unknown. The beginning is wanting. The first words are: بل اعملوا فى التقوى.

Indifferently written, on European paper. Of the twelfth century. Frequent emendations and indications of the contents are on the margin.

A defect after fol. 8. The last leaf is lost.

Inscribed اجزا اذكار الانبيا .... در علم معانى وبيان; cf. Catal. 237, xi.

[1] According to a note on the first page, only one leaf is wanting.

690.

2106. Size 8¼ in. by 5¾ in.; foll. 78. From eleven to thirteen lines in a page.

An obscure tract, in which strange ideas are developed regarding the creation, the angels, the resurrection, and kindred subjects. It is inscribed on the title-page دقائق الحقائق. Cf. Stewart's Catal. 162, xxviii.

Begins: الحمد لله ربّ العالمين ... قد جاء فى الخبر انّ الله تعالى خلق شجرة ولها اربعة اغصان فسمّاها شجرة اليقين ثم خلق نور محمد صلعم فى حجاب من درّة بيضاء مثله كمثل الطاوس ووضعه على تلك الشجرة فسبّح عليها مقدار سبعين الف سنة ثم خلق مرآت الحياء الخ.

Written in a large hand, with all the vowel-points, and frequent *Persian* interlineations. Of the twelfth century.

[College of Fort William.]

691.

B 129. Size 8½ in. by 6 in.; foll. 69. Twenty-three lines in a page.

A Commentary (by قوله) on a mystic Ḳaṣîdah, the beginning, rhyme, and author of which have not been ascertained.

Plainly written, on European paper, of the twelfth century. The words of the poem to be explained are often omitted.

Begins: .. اى اغنيت من حاجتى الى السكر من جهة الافاقة الخ. The next paragraph begins: وراء بمعنى فوق والسكينة الطمانينة الخ; the following, مشهدى من الاشهاد الخ; etc.

The last gloss is: التذكار بمعنى الذكر الخ; and the book concludes: هذا آخر ما ايراده اردناه فى هذا المختصر من شرح القصيدة بعون الله الخ.

692.

B 458. Size 9 in. by 4½ in.; foll. 175. Seventeen lines in a page.

A fragment of a Commentary on a theosophic work, imperfect both at the beginning and end.

The text is introduced by قال الشيخ رضة, and the commentary by قال العبد. The former, which was to be written in red, has, however, never been filled in.

Begins, after a blank, يعنى رضة ليس شان تسوية الحق

Plainly written, of the twelfth century.

693.

B 397. 444. 418. Size 8 in. by 6 in.; foll. 83. Seventeen and twenty-one lines in a page.

I. Foll. 1-51. هذا كتاب شرح مشكلات الفتوحات المكية وفتح الابواب المغلقات من العلوم اللدنية للشيخ الامام العالم العلامة سيدى عبد الكريم الجيلى نفعنا الله به آمين.

A Commentary (ممزوج) on Chapter 559 of *Ibn 'Arabî's* الفتوحات المكية, ascribed to 'Abd al-Karîm Jîlî (d. A.H. 811).

The author's preface begins: اما بعد فانه لما كان العلم بالله اعظم العلوم قدرًا. He selected this chapter, which is inscribed فى معرفة اسرار وحقائق من منازل مختلفة, because it comprises the leading ideas of the whole book, expressed in abstruse language (fol. 2*v*.): لكنه رضى الله عنه صرح بانه جمع معانى العلوم المبسوطة فى ذلك الكتاب وجعلها مرموزة فى الباب التاسع والخمسين بعد الخمسمائة من الابواب.

This is only the beginning of the work, the MS. being imperfect at the end.

Plainly written in a large hand; only the last few foll. are in a smaller and more elegant handwriting. The text of Ibn 'Arabî is written in red, and occasionally in green.

II. Foll. 52-83. كتاب العظمة ويتلوه رسالة النقطة ويتلوهما كتاب الحجب نفع الله بهم المسلمين آمين والعظمة والحجب لسيدى العارف محيى الدين بن العربى غفر الله له.

a. The first of these treatises, the كتاب العظمة of *Ibn 'Arabî* (foll. 52–61), is mentioned in Ḥ. Kh. v. 118. It treats of the first Sûrah of the Koran, which is considered to be the perfect expression of the Divine "greatness." It is divided into seven chapters, each of

which refers to a section of the Sûrah, including the *Basmalah*.

Begins: الحمد لله مبدع الثانى فى المثانى. Ends: هذه المنزل مكى والمحمل فولوى يونانى.

b. Foll. 62*v.*–73. A theosophic treatise on the mysteries of the diacritical point, styled at the end, الرسالة القدسية فى اسرار النقطة الحسّية المشيرة الى اسرار الهوية الغيبية. The author is, according to H. Kh. iii. 427 and i. 283, Saiyid 'Alî b. Shihâb (al-dîn) Hamadânî (d. A.H. 786). Cf. Nafaḥât al-Uns, ed Lees, p. ٥١٥, and also Cat. Mus. Brit. 406.

Begins: الحمد لله الذى ظهر بما شاء لمن شاء بمشيئته الازلية' واستتر عمّن شاء باستار عزته السرمدية'.. ... وبعد فلما شاع بين اهل العلم ان ارفع العلوم واشرفها علم التوحيد الخ.

The author proceeds to say (fol. 63): ولما كان معرفة اسرار الحروف مرتبطا باسرار هذا العلم الشريف وحقائق اسرار النقطة احدى المدارات التى تدور عليها دقائق علم التوحيد اردت ان اعلق بعض ما ورد على من اسرارها وخصائصها وبروزاتها بصور الاعيان الحروفية وتصاريفها المشيرة الى شئون التجليات الالهية فشرعت فى تسويد هذه الاوراق بلسان الذوق والاشارات لا ما جرت عليه عادة ارباب العلوم الرسمية فى العبارة فى تصوير المسائل باثبات الدلائل فان جناب اسرار الجليل ارفع من ان يصل اليه البصائر الكلية بالدليل الخ.

c. Foll. 74*v.*–83. This is, according to the above inscription, the كتاب الحُجُب of Ibn 'Arabî. See on it H. Kh. iii. 390.

Begins: الحمد لله الذى حجبنا به عن غيره.

After a preliminary discourse on love, which begins: داعية اعلم انه لولا المحبة ما صح طلب الشىء ابدا ولا وجود الشىء, an account is given of the various "veils" separating the lover from his beloved (الحجب التى بينك وبين محبوبك), which, however, are not real, but only in the lover's mind. Each of these "veils" is discussed in a special section. They are described as حجاب العلم, ح الحب, ح الخلوة, ح الستر, etc.

The last three pieces are well written, in the same style. Each forms a separate fascicle.

Seal and signature of Ḥâfiẓ 'Inâyat Allah b. Ḥâfiẓ 'Alî b. Ḥâfiẓ Bahâ al-dîn on the two title-pages.

Cat. 231, ii. 4 (?).

694.

B 452. Size 9⅓ in. by 5½ in.; foll. 60. Nineteen lines in a page.

I. Foll. 1–6. كتاب الثالث[1] فى الحجّ. A letter addressed to a person who has the intention of leaving Makkah, and who is strongly advised to stay there. The author is not named.

Begins: حفظك الله يا اخى بحفظ الايمان.... اما بعد فانى كتبتُ اليكَ وانا ومن قِبَلى من الاقارب والاخوان على افضل حال وربّنا محمود لا شريك له وصلى الله على سيدنا محمد واله وسلم اما بعد فقد انتهى الىّ ابقاك الله انّك على الشخوص من حرم الله تعالى والتحوّل منه الى غيره وانّى كرهتُ والله ذلك الخ.

The author in the course of this letter frequently quotes the Koran and the Tradition. He says in conclusion: واياك يا اخى ثم اياك ان تخرج من مكة فلو لم يدخل عليك الّا فلسان من حلال لكان خيرا لك من ان يدخل عليك فى غيرها الفان الخ.

Carefully written in a good hand, probably by Ibrâhîm b. Maḥmûd b. Ibrâhîm, whose seal (A.H. 1037) is at the end.

II. Foll. 6*v.*–11. كتاب الرابع الخ. A tract on Asceticism, by Ibn 'Arabî, entitled حلية الابدال وما يظهر منها من المعارف والاحوال. See H. Kh. iii. 108, for an abstract of the preface.

It treats of the four "columns" of the ascetic life: silence, solitude, hunger, and watching (الصمت, العزلة, الجوع, السهر).

Written in a hurried hand.

[1] See end of article.

III. Foll. 11*v*.-14. كتاب الخامس الخ. A *Persian* treatise on the recitation of the words لا اله الا الله. It is entitled بداية الذاكرين.

Begins: الحمد لله رب العالمين كما هو اهله. The author, whose name does not occur, mentions at the beginning his son Darwish 'Aṭâ Allah.

Clearly written. Imperfect at the end.

IV. Foll. 15-45. A fragment of a concise work on Ethics and Asceticism, founded upon alleged sayings of the Imâm Ja'far Ṣâdiḳ, whose name occurs at the beginning of each chapter.

Imperfect at the beginning. Defects after foll. 20 and 28. The first heading is باب الاحكام.

V. Foll. 45*v*.-60. كتاب الثانى المسمى بالتجريد فى كلمة التوحيد. A mystic treatise in explanation of the words لا اله الا الله, by Aḥmad b. Muḥammad Ghazzâlî (d. A.H. 520), the brother of the great Imâm. See Ḥ. Kh. ii. 204, and Gosche in Abh. Akad. Berlin, 1858, p. 250 and 296.

Begins: قال الشيخ الامام جمال الاسلام احمد بن محمد بن محمد بن محمد (sic) الغزالى رضى الله عنه فى الحديث الصحيح والنقل الوارد الصحيح عن سيد البشر محمد المصطفى الخ.

It is divided into numerous sections (فصل).

The last two tracts are written in the same hand as no. I. They stood originally at the beginning of the volume.

695.

B 414A. Size 8⅓ in. by 6 in.; foll. 16. About twenty lines in a page.

I. Foll. 1-3*v*. Sayings of inspired men, collected by Ibn 'Arabî.

Begins: قال الشيخ الامام المحقق المتبحر ابو عبد الله محمد بن على بن محمد بن العربى الطائى الحاتمى رضى الله عنه هذا كتاب الاعلام باشارات اهل الالهام سالنى فى تقييده بعض من يكرم علىّ من الاخوان فامتثلت رسومه على وفق ما تمنى الخ.

These sayings amount to about 260, and are divided into chapters, according to the subjects, as follows: فى المعرفة ; فى التوحيد ; فى الكلام ; فى السماع ; فى الرؤية ; فى انواع شتّى.

II. Foll. 3*v*.-4. A fragment of a cabbalistic treatise, beginning: كتاب القوانين كان ثلاثة احرف والخاء حرفان الخ.

Written in a different hand from the rest, terminating abruptly with fol. 4.

III. Foll. 5-16. A mystic discourse, by an unknown author.

Begins: الحمد لله الذى بسط مهاد الدين للعالمين... وبعد فهذا(؟) خطاب للموقنين بنفحة من نفحات اليقين.

Written, like no. I., by Ḥusain b. 'Abdallah b. 'Alawî al-'Aidarûs. Dated Sunday, 12th Rajab, 1143. Slightly injured.

Cat. 232, xliii. (?) and xlii.

696.

B 200. Size 9½ in. by 6 in.; foll. 349. Seventeen and nineteen lines in a page.

I. Foll. 1-242. كتاب شرح الحكم العطائية تاليف الشيخ الامام العالم العامل العارف بالله الفقيه المحقق الخطيب البليغ شيخ وقته ومقدم من اتى من بعده ابى عبد الله محمد بن ابرهيم بن مالك بن ابرهيم بن محمد بن مالك بن ابرهيم بن يحيى بن عبّاد النفزى نسبًا المالكى مذهبا قدس الله سرّه الخ.

A Commentary on (Abu'l-Faḍl Tâj al-dîn Aḥmad b. Muḥammad b. 'Abd al-karîm) *Ibn 'Aṭâ Allah Iskandarî's* (d. A.H. 709) Aphorisms, by Muḥammad b. Ibrâhîm Nafzî (of Ronda, in Spain, d. A.H. 796). See Cat. Mus. Brit. 406, 404; Aumer, Hdss. Münch. 36; and also (regarding 'Aṭâ Allah) Flügel, Hdss. Wien, iii. 276; Casiri, i. 222; Ḥ. Kh. iii. 82 sq. The work was printed at Bûlâḳ, A.H. 1285.

It can only be regarded as a mistake when, in this MS., the following has subsequently been inserted after the *Basmalah*: وصلى الله... قال الفقير الى الله... على بن الحسين بن عبد الله بن ابرهيم بن عباد النصرى لطف الله به الخ. It would appear that the

author is confounded here with another commentator, who is mentioned immediately after him in Ḥ. Kh., l.c., 83.

The preface begins: الحمد لله المتفرّد (sic) بالعظمة الخ.

Well written. Dated Thursday, 22nd Shawwâl, 1092.

Various notes and extracts are on the margin, as well as on the fly-leaf and the title-page.

II. Foll. 243–244. A short tract on the classification of man, by 'Alî b. Ḥusâm al-dîn Muttaḳî (d. A.H. 975).

Begins: الحمد لله ... امّا بعد فيقول الفقير الى الله تعالى على ابن حسام الدين الشهير بالمتقى هذه رسالة سمّيتها نعم المعيار والمقياس لمعرفة مراتب الناس الناس على اربعة اقسام عامى فاسق وعامى صالح وخاصّ واخصّ الخواصّ الخ.

It is followed by some definitions.

Written like no. I. Various notes and extracts are on the margin, and on the following fol. (245).

III. Foll. 246-349. كتاب سمط المجيد الجامع لسلاسل اهل التوحيد تصنيف سيدنا ومولانا وشيخنا الامام الهمام استاذ مشايخ الاسلام شيخ الطريقة ومحيى رسوم الحقيقة وخاتم الولاية الخاصّة المحمديّة قطب دهره وعارف عصره نائب الحضرة النبويّة والحائز لاسرارها المصطفويّة شهاب الدين احمد بن محمد المدنى بن شيخ يونس الشهير بعبد النبى بن الولى الربانى احمد الدجانى المقدسى الشهير بالقشاشى المدنى نفعنا الله به الخ.

A diffuse treatise on the spiritual pedigrees of the Ṣûfî orders, by Shihâb al-dîn Aḥmad b. Muḥammad Madanî (who, according to no. 684,[1] was born A.H. 991, and died A.H. 1071, at Madînah. Cf. no. 667).

Begins: الحمد لله رافع منشور ولايته على مفارق عباده الذاكرين بذكره.

The author treats first at great length of the initiation of the novice (البيعة, تلقين الذكر, etc.). He then gives a full account of his own pedigrees, professing to be the heir of the spiritual powers (الخرقة) of Shaikh Shujâ' al-dîn 'Omar b. Aḥmad Jabrâ'îl (fol. 278), and of Aḥmad b. 'Alî b. 'Abd al-ḳuddûs . . 'Abbâsî, of the Shinnâwî order (see no. 684). He styles the latter (fol. 282v.) جامع السلاسل الاحمدية والشاذلية والرفاعية والقادرية والوفائية والقشيرية والنقشبندية وسائر الخرق الجنيدية والخضرية والالياسية والاويسية والجشتية والفردوسية باسانيده الى جده الشيخ محمد الشناوى الكبير.

Ends: تم الكتاب المسمى بالسمط المجيد مع ما زيد فيه والحق فى اواسطه واواخره من اواسط سنة ثمان وستين والف الى اخرها (والله اعلم[1]).

فرغ من زبر الكتاب المذكور لسيدنا وشيخنا الامام المحقق العلامة الصوفى العارف بالله الملقن لنا الذكر ابتداء منه سنة حجنا حجة الاسلام سنة اربع وستين والف ببيته بالمدينة الشريفة نظمنا الله فى سلكهم وجعلنا من محبتهم فالمرء مع من احب[2] احمد بن محمد المدنى الدجانى الانصارى نفع الله به الفقير الى الله والغنى بربه الكبير اسير دينه ورهين كسبه محمد بن احمد باجبير الدوعانى ثم البرعى عفا الله عنه وختم له بالخير آمين.

Plainly written.

Some rules for novices are added on the vacant space at the end, and a few extracts from the رسالة ابى الفتوح are written on the title-page.

697.

B 84. Size 10 in. by 6 in.; foll. 485. Twenty-two, nineteen, and ten lines in a page.

I. Foll. 1-443. 'Omar b. 'Abd al-Wahhâb's (Ḳâdirî 'Urḍî Ḥalabî Makkî, d. A.H. 1024) Commentary on his own mystic Ḳaṣîdah, لاميّة الشرف. It is entitled (fol. 2v.) نهج السعادة ونسج الافادة. See Ḥ. Kh. v. 291 sq., who, however, gives the title somewhat differently.

The name of the author does not occur in this MS. It begins: الحمد لله الذى انزل على عبده الكتاب

[1] See above. The full name of the author is also given there, but with some strange variants, or rather inaccuracies.

[1] Added on the margin. [2] Here a blank.

المبين، واصطفى آدم ونوحا وآل ابرهيم وآل عمران على العالمين.

The whole Ḳaṣîdah is inserted after the preface. The commentary is very copious; numerous other verses are quoted in it. It concludes with a Ḳaṣîdah by the author, each verse of which is devoted to one letter of the alphabet. It begins:

الف الالوهة اوّل الايجاد وقيامها لجوامع الافراد

It is also accompanied by a commentary.

II. Foll. 443-466*v*. مواقف الحق على بساط الخلق.
This appears to be a fragment of Muḥammad b. 'Abd al-Jabbâr's كتاب المواقف (see no. 597).

Begins: موقف العُلَى بسم الله الرحمن الرحيم وما توفيقى الا بالله القادر العليم اوقفنى الله العلى الاعلى فى مقام العلا وقال لى افتح بصيرة نظرك الخ. The last "station" which occurs here is موقف اسماء الروح.

III. Foll. 466*v*.-485. Forty sayings of the Prophet, each illustrated by a hemistich; entitled الترياق لاهل الاستحقاق. According to H. Kh. ii. 286, this collection was made by Jâmî.

The preface begins: الحمد لله منزل الكتاب، ومعلم الصواب.. وبعد فان فضل الانسان بنطق اللسان.

Imperfect at the end.

This MS. is written in a bold hand, which becomes very large in the latter portion. After fol. 21 is a defect, and the following leaves are injured. The last fol. is torn.

The first twenty-one leaves, which bear the correct title, had been separated from the rest, and the latter erroneously inscribed انفاس الخواص. Cf. Cat. 230, xii. and 232, xvii.

698.

B 393E. Size 8 in. by 5⅓ in.; foll. 37. Seventeen lines in a page.

I. Foll. 1-22*v*. A mystic treatise, entitled (fol. 2*v*.) مشكاة البيان فى حقيقة وجود الانسان وجوهر الايمان الذى يتعلق بالقلب واللسان. Author unknown.

This treatise is divided into seven فصل, as follows: 1. فى معنى وجود حقيقة الآدمى فى عالم التعريف ; 2. فى علم اليقين وعين 3, 4, 5. ; وجوده فى عالم التكليف فى تفصيل الادمى على 6 and 7. ; اليقين وحق اليقين كثير من المخلوقات فى ظاهره وباطنه. It is written as a sort of commentary on five mystic verses[1] composed by the author in allusion to another verse (الكشف نار الخ),[2] the meaning of the first word of which he was asked to explain by a friend.

The preface begins: الحمد لله الذى ليس لاوليته مبتدأ لاخر. The author quotes Ghazzâlî, Ibn 'Arabî, and his Shaikh, Muḥammad b. 'Alî b. Muḥammad b. 'Alî b. 'Alawî, a Sharîf of the Ḥusainî line.

II. Foll. 22*v*.-32*v*. A Commentary on an obscure passage of *Ibn 'Arabî's* الامر المحكم المربوط; on which see Flügel, Hdss. Wien, iii. 350 sqq. The passage commented on, which belongs to the concluding portion, is quoted there, p. 352. It begins: فلنذكر منازلهم الالهية. The author of the commentary is Aḥmad b. 'Abd al-Ḳâdir.

Begins: هذه الكلمات المشكلات المذكورة فى كتاب الشيخ الفاضل المسمّى الامر المحكم المربوط محيى الدين الخ. Then follows the passage in question, after which a poem by the author is inserted. The commentary is introduced by a preface, which begins (fol. 23*v*.): الحمد لله الذى انزل اولياءه نزلا فى حضرة ذاته.

III. Foll. 32*v*.-37. A mystic treatise on Eternity. No title found.

Begins: الحمد لله رب العالمين.... اما بعد فان الحقيقة للذات الالهية من حيث هى هى امتدادها اعنى مدة بقائها غير مضبوطة الخ.

This treatise ends with fol. 36. It is followed by a postscript and a poem by the author, on fol. 37.

An indifferent copy. Of the middle of the twelfth century.

Inscribed شرح ابيات خمسة. Cf. Cat. 233, xlvii.

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[1] Hence the inscription of this MS.; see below.
[2] These verses are rather corrupt.

699.

B 128. Size 9¾ in. by 6½ in.; foll. 172. Twenty-five lines in a page.

A defective MS., misplaced in binding. It contains:

I. Foll. 1-35. A Commentary on *'Omar b. al-Fâriḍ's* (d. A.H. 632) التائية; preceded by an introduction, which begins: الحمد لله الذى نظم عقود اجمال جماله، فى منشورات درر تفاصيل جلاله.

The author is not named, but it is stated at the end that he wrote this commentary in the course of A.H. 814.

Transcribed by Ḥâjjî Ḥasan b. Muẓaffar b. Ḥâjjî Ḥasan. Dated 2nd Muḥarram, 871.

On the margin of this and the following text is written a *Persian* commentary on the *Tâ'iyah*; imperfect at the beginning.

II. Foll. 36-38, 39-54, 81. The beginning and two other fragments of a Commentary on a treatise (رسالة) on Mystic Theology (التوحيد), by *Abu Ḥâmid Muḥammad*. This commentary was written by a grandson of his, whose name is not mentioned. It is entitled كتاب التمهيد فى شرح قواعد التوحيد.

In the preface the author polemizes against the philosophers. It begins: الحمد لله الذى جعل مكامن ظلال جلاله، مجالى انوار جماله،.... امّا بعد فان مسئلة التوحيد حسب ما حققه المشاهدون الخ.

This is a commentary by قال ... اقول.

III. Foll. 67*v*.-79, 90-172. A rather obscure theosophic treatise, founded upon the allegorical meaning of the letters and numbers. The author, who is not named, completed it at the beginning of Sha'bân, 823. He relates (fol. 68) that, in pursuit of mystic knowledge, he and his friend Sharaf al-dîn 'Alî Yazdî (d. A.H. 850) repaired to مصر الولاية والهداية اعنى السدّة السنية السيّدية, etc.

It is divided into a succession of paragraphs, termed فحص; hence the inscription كتاب المفاحص, which is added by another hand on the first page. Each of these paragraphs has a special attribute, as فحص احصائىّ, ف ذوقىّ, ف حكمىّ, etc.

Begins: الحمد لله الذى اعدّ عديد عباده، لفهم كمال مراده، بانزال اعداد بيّنات الكتاب الخ.

Dated Ramaḍân, 870.

This piece is preceded (foll. 80, 82-89, 55-67*r*.), and accompanied on the margin, by fragments of several *Persian* treatises on similar subjects, and also the beginning of a *Persian* commentary on *Ibn al-Fâriḍ's* التائية, probably the same as that mentioned under no. I.

Neatly written, but injured by damp, and frequently mutilated on the margin.

Inscribed اين كتاب شرح قصيده تاييه وشرح محفوظات در علم معانى وبيان. Cf. Catal. 237, xii. xiii. (?).

BIOGRAPHY AND HISTORY.

700.

2554. Size 10¼ in. by 7 in.; foll. 222. Twenty-five lines in a page.

الجزو الثانى من كتاب مروج الذهب الخ

The Second Part of Abu'l-Ḥasan 'Alî b. al-Ḥusain Mas'ûdî's (d. A.H. 345) Historical Encyclopædia.

It begins with the heading ذكر جوامع من الاخبار ووصف الارض والبلدان وحنين النفوس الى الاوطان, and the first words of the text are: ذكر ذوو الرواية ان عمر بن الخطاب رضة (= vol. iii. p. 123 of the edition of Barbier de Meynard and Pavet de Courteille).

It concludes with the reign of Abu'l-'Abbâs al-Saffâḥ, as follows: ولابى العباس اخبار حسان اتينا عليها فى كتابنا اخبار الزمان (cf. vol. vi. p. 156 of the Paris edition).

Well written; the titles very large and often in red. Dated Wednesday, the last of Ṣafar, 824.[1]

The beginning is injured by damp. A defect after fol. 219. The last fol. has been reversed in binding.

[Bibl. Leydeniana.]

701.

3066. Size 9 in. by 5 in.; foll. 210. Nineteen lines in a page.

تاريخ يمينى

The History of the first two Ghaznavides, Subuktigîn and Maḥmûd, by Abu Naṣr Muḥammad b. 'Abd al-jabbâr 'Utbî (d. about A.H. 427).

This work was published by Maulawî Mamlûk al-'Alî and Dr. Sprenger, at Dehli, 1847. Cf. Sir H. Elliot, Hist. of India, ed. Dowson, ii. 14 sqq.; Cat. Mus. Brit. 152, 551, etc.

A valuable copy, beautifully written, with vowel-points. Both the beginning and end have been supplied by a more modern hand. Injured by insects.

Fol. 23 should be placed after 18, fol. 134 after 138, and fol. 204 after 198.

Seals of H. Vansittart and C. Boddam; signature of the latter, Calcutta, 1787.

702.

B 73. Size 9¾ in. by 7⅓ in.; foll. 156. From nineteen to twenty-three lines in a page.

An Abridgment of the Biography of the celebrated Saint, 'Abd al-ḳâdir Gîlânî (d. A.H. 561), which originally formed the first part of the بهجة الاسرار ومعدن الانوار of Nûr al-dîn Abu'l-Ḥasan *'Alî b. Yûsuf Lakhmî* (who wrote about A.H. 660). Cf. Ḥ. Kh. ii. 71.

The author of the present abridgment, whose name is not found in it, seems to know no other contents of the بهجة الاسرار than the biography of 'Abd al-ḳâdir. After the introduction, which begins: الحمد لله نحمده ونستعينه ونعوذ بالله من شرور انفسنا وسيآت اعمالنا, he proceeds to say: اما بعد فهذه جمل من كتاب مناقب الشيخ العارف العالم العامل الربانى عبد القادر الكيلانى..... اختصرتها من كتاب الشيخ الفقيه الامام العالم المقرى نور الدين ابى الحسن على بن يوسف بن جرير بن معضاد بن فضل الشافعى اللخمى عرف بالشطنونى الذى سمّاه بهجة الاسرار ومعدن الانوار فى مناقب الشيخ عبد القادر رضه محذوفة الاسانيد ليسهل النظر فيها والوقوف فى الزمن اليسير عليها الخ.

Conclusion: تمت تمام شد كتاب بهجة الاسرار الخ.

Fol. 156 contains two verses of Rabî'ah 'Adawîyah (d. A.H. 135), and the beginning of a Kaṣîdah of 'Abd al-Ḳâdir. Another poem is written on the margin, alternately in red and blue.

Written in a bold hand, which varies in size. Red lines round the pages. Injured at the end.

Seals of several servants of Shâhjahân.

Cat. 230 (Suyur), ii.

703.

1800. Size 10¾ in. by 6¼ in.; foll. 599. Twenty-seven lines in a page.

وفيات الاعيان

The Biographical Dictionary of Shams al-dîn Aḥmad b. Muḥammad, commonly called Ibn Khallikân (who died on Saturday, 26th Rajab, 681, at Damascus[1]). Cf. the editions of Wüstenfeld and De Slane, and the translation by the latter.

Neatly written. Dated Wednesday, 29th Sha'bân, 1104. The copy was made for Mîr Muḥammad b. Ḥâjjî 'Alâ al-dîn.

An ornament on the first page. Coloured lines round the others. Some notes.

A biographical notice of the author (foll. 11–13), and a list of the names occurring in the present work (foll. 2–10), have been subsequently prefixed by different hands.

[Johnson.]

[1] The colophon is injured by insects.

[1] This is stated by his son; see no. 705, fol. 333.

704.

1056. Size 9 in. by 6 in.; foll. 161. Twenty-three lines in a page.

The first part of the same work.

Plainly written. Imperfect at the end. It extends to the beginning of the article of Abu'l-yumn (no. 248, ed. Wüstenfeld). The last leaf is fol. 152, which has been misplaced, as has already been remarked by a reader. Fol. 161, which contains a list of names beginning with عبد, does not belong to this volume.

Worm-eaten. [Gaikwar.]

705.

2151. Size 10 in. by 7½ in.; foll. 333. Twenty-one lines in a page.

المختار من وفيات الاعيان الخ

An Abridgment of *Ibn Khallikân's* Biographical Dictionary, made by his son Mûsa, for his private use, during the years 701 and 702 A.H.

This is the author's rough copy, consisting originally of two volumes. The earlier portion of the first volume, however, is lost. It begins now with the eighteenth quire (كراسة), which has been inscribed الجزء الثانى. The first article is 'Alî b. Aflaḥ (no. 487, ed. Wüstenfeld). It ends with the thirty-second quire, in the notice of Zamakhsharî (ed. Wüstenfeld, no. 721), the last portion being also lost. The second volume (fol. 151), المجلد الثانى, has a particular title, written by the author himself. It begins with the fourth fascicle of the original work (al-Mu'izz = no. 737, ed. Wüstenf.), and contains the rest of the book. It consists of twenty-three quires, but it has now several defects, especially in the twelfth and thirteenth quires; some leaves of the latter are also misplaced in binding.

The author states at the beginning of the second volume, that he began it on Sunday, 2nd Dhu'l-hijjah, 701, at Balbec, and he adds in the postscript (fol. 331v. (قلت اعنى كاتبها موسى بن احمد لطف الله به الخ), that he continued his work at Damascus, where he arrived from Balbec on Sunday, 20th Rabî' I., 702, and completed it on Sunday, 3rd Rabî' II. of the same year. At the end is written the epilogue of Ibn Khallikân, to which the author added, in a second postscript, a short memoir of his father and an account of his own work.

This rough copy is written in a hurried hand, without diacritical points, and is often difficult to read.

On the title-page are the signatures of several recent owners and readers. One of these, 'Abd al-raḥmân Ḥalabî, whose seal is also added, wrote the title to the first volume.

[College of Fort William, 1825.]

706.

572. Size 11¾ in. by 7 in.; foll. 558. Twenty-four lines in a page.

Annals of Islam, as far as A.H. 750, by (Abu'l-sa'âdât 'Afîf al-dîn) Abu Muḥammad 'Abdallah b. As'ad b. 'Alî Yâfi'î (a native of al-Yaman, of the Ḥimyaritic tribe of Yâfi', who resided, from A.H. 718, alternately at Makkah and Madînah, and died at the former place, on Sunday, 20th Jum. II., 768).[1] He entitled his work مرآة الجنان وعبرة اليقظان فى معرفة حوادث الزمان وتقلب احوال الانسان وتاريخ موت بعض المشهورين الاعيان.

See regarding this work H. Kh. v. 481, and Flügel, Hdss. Wien, ii. 43. Cf. Stewart's Catal. 32. The valuable part of it are the biographies, especially those of learned men and Ṣûfîs. Besides Ibn Khallikân, the author used, for matters relating to his native country, the طبقات فقهاء اليمن of *Ibn Samurah* ('Omar b. 'Alî Ja'dî Yamanî, d. A.H. 586).[2] A supplement to the latter work is given in an appendix (تنبيه, fol. 555 sqq.).

Plainly written by two hands. A few leaves are missing at the end. The original foll. 248–255 have been misplaced, and stand now as foll. 49–56.

[Tippu.]

707.

1399. Size 11½ in. by 6¼ in.; foll. 520. Twenty-seven lines in a page.

Another copy of the preceding work.

Well written, by 'Abd al-razzâḳ b. Ḥasan Muḥam-

[1] The statements in parentheses are taken from Jamâl al-dîn's طبقات الشافعية (see no. 709, fol. 154), and from Jâmî's نفحات الانس, as quoted on the first page of no. 707.

[2] See H. Kh. iv. 150.

mad قربسی (sic), at Aḥmadâbâd. Dated 24th Ṣafar, 1034. The original copy appears to have had several defects, for which blanks were left. All of these have been subsequently filled up in a bad hand.

On the fly-leaves of this MS. (foll. 44–46) are added, by different hands, the commencement of an alphabetical list of all the persons whose deaths are mentioned in the present work; and a notice of Taftâzânî, and the dates of his various works, said to be the inscription of his tomb. A later owner, Muḥammad Riḍa b. Ghulâm Muḥammad, who bought the MS. A.H. 1146, prefixed to it a list of the events and persons mentioned under each year (foll. 2–43).

Fol. 1 gives the two notices of the author mentioned already under the preceding no. (note 1).

Foll. 76, 77, and 398 are misplaced in binding, as may be seen from the original pagination.

[Hastings.]

708.

629. Size 9½ in. by 5¼ in.; foll. 455. Nineteen lines in a page.

Two works of 'Afîf al-dîn 'Abdallah b. As'ad Yâfi'î Yamanî (d. A.H. 768), viz.—

I. Foll. 1–328. روض الرياحين فى حكايات الصالحين, also called by the author, نزهة العيون النواظر وتحفة القلوب الحواضر فى حكايات الصالحين والاولياء الاكابر. It contains notices of five hundred saints. See Ḥ. Kh. iii. 488, and v. 329;[1] Cat. Lugd. ii. 299; Stewart's Catal. 31.

Begins: الحمد لله المعروف بالمعروف الموصوف بالكمال فى الآزال والآباد. The ten authors from whom this work is chiefly compiled, are: Ghazzâlî, Ḳushairî, Suhrawardî, Abu 'Abdallah Muḥammad b. Ibrâhîm الخبرى, Ibn 'Aṭâ Allah, Ḳastalânî, Ibn al-Jauzî, Ibn Ḳudâmah Muḳaddasî, Abu'l-Laith Samarḳandî, and Abu'l-'Abbâs Aḥmad b. 'Alî, commonly called ابن الاطربابى (?). The appendix (خاتمة) consists of two sections: 1. (fol. 292) فى الجواب عن انكار وقع من بعض الفقهاء المصنفين الخ; 2. (fol. 303) فى بيان عقيدة المشايخ العارفين الخ; and it concludes with the ختام (fol. 316), فى توحيد الرحمن.

Plainly written by Ḥasan b. 'Abd al-laṭîf. Dated Monday, 20th Muḥarram, 1155. Red lines round the pages.

II. Foll. 329–455. A supplement to the preceding work, containing two hundred stories, which mostly refer to 'Abd al-ḳâdir Jîlânî. The author terms it خلاصة المفاخر فى اختصار مناقب الشيخ عبد القادر وجماعة ممن عظمه من الشيوخ الاكابر. It is mentioned, under a similar title, in Ḥ. Kh. iii. 166 sq.; and it seems to be also contained in Bibl. Sprenger. 357.

Begins: قال الشيخ الامام القدوة العالم العلامة العارف بالله عفيف الدين عبد الله بن اسعد اليافعى اليمنى الشافعى نزيل الحرمين الشريفين غفر الله له .... اما بعد حمد الله الذى خضع لسلطان عظمته كل شىء الخ.

The author dwells subsequently on the approbation with which his earlier work had met from several Shaikhs, and speaks as follows of the present one (fol. 330v.): ثم انى رايت ان اردف الكتاب المذكور بمائتين من الحكايات عربيات (r. الغريبات) المشتملات على الايات العجيبات .... فانتقيت ذلك من نفيس الجواهر المودعة فى مناقب تاج المفاخر... محيى الدين عبد القادر الخ.

Each story is preceded by the name of the Shaikh on whose authority it is related (عن الشيخ..). The work concludes with a succession of sayings and traits of 'Abd al-ḳâdir (from fol. 438v. to end).

Plainly written by a different hand from no. I, and at a later date. Red lines round the pages.

Seal of 'Abd al-wahhâb Khân Nuṣrat Jang, dated A.H. 1174.

[Tippu.]

[1] In the latter place the second title is erroneously given to an abstract of the present work.

709.

755. Size 10½ in. by 7 in.; foll. 155. Twenty-seven lines in a page.

كتاب طبقات الفقهاء الشافعيّة

Biographies of Shâfi'î Divines, by Jamâl al-dîn Abu Muḥammad 'Abd al-raḥîm b. al-Ḥasan b. 'Alî[1] Kurashî Umawî Isnâ'î Shâfi'î (d. A.H. 772), who finished the first copy on 21st Shawwâl, 769, after he had begun his work already a little before A.H. 750. Cf. Ḥ. Kh. iv. 143.

A circumstantial account of the work is given in the author's preface, which begins: الحمد لله مميت الاحياء ومحيى الاموات. It was after composing his المهمّات فى شرح الرافعى والروضة, *i.e.* a commentary on the two standard works on the Shâfi'ite Law, that he undertook his present task. He collected his materials from numerous kindred works, and especially from the *Ṭabaḳât* of Ibn al-Ṣalâḥ (d. A.H. 643) and Tiflîsî ('Omar b. Bundâr, d. A.H. 672). The latter he incorporated wholly in his own work. Although he also terms it *Ṭabaḳât*, it is not arranged chronologically (or rather according to the generations, على الاعصار), but alphabetically, each man being placed under the initial of the name by which he is commonly known—(fol. 3) على حروف المعجم معتبرا اول حرف من اللفظ الذى يحصل عنده التعريف والشهرة اسما كان او كنية او لقبا او نسبة او صفة.

Each chapter (or letter) is divided into two sections as stated by Ḥ. Kh., and the single articles of each section follow in chronological order, according to the dates of death. The last chapter (ى) concludes with a succession of Yamanîs, who are mentioned in this place, according to the initial of their native country, although their common names are different. The last of them is Yâmi'î.

[1] His pedigree is carried up to the mythical ancestor of the house of Umaiyah as follows: b. 'Omar b. 'Alî b. Ibrâhîm b. 'Alî b. Ja'far b. Sulaimân b. al-Ḥasan b. al-Ḥusain b. 'Omar b. al-Ḥakam b. 'Abd al-raḥmân b. 'Abdallah b. Muḥammad b. 'Abd al-raḥmân b. al-Ḥakam b. 'Abd al-malik b. Marwân b. al-Ḥakam b. Abu'l-'Âṣi b. Umaiyah b. 'Abd-shams b. 'Abd-manâf.

The whole is preceded by special notices of Shâfi'î and his immediate followers and disciples (اصحابه المعاصرون الآخذون منه).

This MS. begins: اخبرنا غير واحد مشافهة ومكاتبة عن العلامة جمال الدين الخ. It was completed at Makkah, on Thursday, 5th Jum. I., 845, by العبد الفقير الى مولاه الغنى به عمّن سواه محمد المدعو عمدى (sic) محمد بن محمد بن ابى الخير محمد بن فهد الهاشمى العلوى المكى الاثرى.

Hurriedly written, often without diacritical points. The beginning of each article is written in red, and repeated on the margin, also in red.

Signature of 'Abd al-raḥmân b. 'Abdallah b. Fahd Hâshimî 'Alawî, who also wrote the above title.

710.

1311. Size 10¼ in. by 6½ in.; foll. 367. Seventeen and twenty-one lines in a page.

العقود اللؤلؤية فى اخبار الدولة الرسولية

Annals of al-Yaman under the Rasûlî Dynasty, by 'Alî b. al-Ḥasan Khazrajî (d. A.H. 812).

See regarding the dynasty in question, Johannsen, Hist. Jemanae, p. 156. No other copy of the present history is known. The author is not named at the beginning, but often in the course of the work. Cf. on him and his other works, Ḥ. Kh. ii. 159, and Catal. Lugd. ii. 173, 196.

Begins: الحمد لله الذى اذا اراد شيا قدّره تقديرا. In eight chapters. The first is introductory, فى ذكر انساب الملوك بنى الرسول وكيف كان السبب فى دخولهم اليمن واستقلالهم فيها, and treats of the ancient kings of al-Yaman, and of the Ghassânides of Syria, from whom the founder of the Rasûlî dynasty traced his descent. Each of the following chapters comprises the reign (دولة) of one of the Rasûlî kings; viz., II. (fol. 24) al-Manṣûr; III. (fol. 48) al-Muẓaffar; IV. (fol. 155) al-Ashraf I. (الدولة الاشرفية الصغرى, in opposition to the longer reign of the second al-Ashraf); V. (fol. 161) al-Mu'aiyad; VI. (fol. 226) al-Mujâhid; VII. (fol. 282) al-Afḍal; VIII. (fol. 298) al-Ashraf II. (الدولة الاشرفية الكبرى). The account of the last reign, with

which the author was contemporary, is said to be only partial (فى .. بعض ايامه). He, however, relates the death of al-Ashraf, which happened on 19th Rabî' I., 803, and concludes with an elegy on that prince.

An elegant and accurate copy, with vowel-points. Headings in larger characters, and often in red. Red dots mark stops. Ornaments have been added on the title-page and over the last lines, which latter have thereby become illegible. Slightly injured by damp and insects, especially in the latter portion. The end seems to be wanting.

This MS. was once in the possession of Mu'tamad Khân 'Âlamgîrî, and passed from him to Kamar al-dîn Khân, Wazîr to Muhammad Shâh.

[Hastings.]

711.

2326. Size 8 in. by 6 in.; foll. 99. Twenty-one lines in a page.

عجائب المقدور من اخبار تيمور

The famous History of Tîmûr, by Shihâb al-dîn Ahmad b. 'Arabshâh (d. A.H. 854). This work was edited and translated into Latin by Manger, 1767, and a more correct edition of it was printed at Calcutta, 1818.

Clearly written in Nasta'lîk, of about the tenth century. Some leaves have been supplied by a different hand. Single leaves are missing after foll. 6 and 45.

[College of Fort William, 1825.]

712.

3016. Size 9½ in. by 6 in.; foll. 250. Fourteen lines in a page.

Another copy of the preceding work.

Well written in Nasta'lîk, of the end of the twelfth century. The copy from which this was made, was finished on the last of Shawwâl, 856. On fol. 236 is a table of the Uigur alphabet. Some notes are added in the earlier portion.

713.

B 83. Size 10¼ in. by 6¼ in.; foll. 300. Seventeen lines in a page.

The second part of الطبقات (*i.e.* طبقات الاولياء, properly entitled لواقح الانوار فى طبقات السادة الاخيار), by (Abu'l-mawâhib) 'Abd al-wahhâb b. Ahmad b. 'Alî Sha'râwî[1] Ansârî (d. A.H. 973), who completed his work on 15th Rajab, 952, at Cairo. See H. Kh. v. 339 sqq.; Zeitschr. d. Deutsch. morgenl. Ges. xxi. 273; Aumer, Hdss. Münch. 184; Cat. Mus. Brit. 179. This part begins with Abu'l-'Abbâs Ahmad Badawî (sixth century). The last name is that of 'Alî العياشى (tenth century).

To these طبقات the author added a list of Shaikhs of his own (the Shâfi'ite) sect, each of whom he characterizes in a few words. This list is confined to the less known names, as is stated at the end: فكل هولاء علماء عاملين (sic) غير مشهورين بالعبادة والزهد والورع ذذكرناهم لننبة على فضلهم رجاء الخير والترحم عليهم والاقتداء بهم واما من اشتهر بالعبادة والزهد والورع كالشيخ ابى اسحق الشيرازى والامام الغزالى والامام الرافعى والامام النووى ناكتفينا بشهرتهم.

The original of this MS. was finished by 'Alî Hamawî, a disciple of Sha'râwî, on 26th Sha'bân, 954. The present copy is dated Sunday, 17th Rabî' II., 1109. The first portion of it is written in a plain Naskh, and the rest in Nasta'lîk.

On the first two pages are some extracts from the طبقات الفقهاء الشافعيين of Tâj al-dîn Subkî.

The last leaves are injured.

Cat. 231, iv.

714.

2799. Size 7⅓ in. by 5 in. Thirteen lines in a page.

Foll. 1–36. An Account of the Muhammadans of Malabar, entitled تحفة المجاهدين, by Shaikh Zain al-dîn, who dedicated it to 'Alî 'Âdil Shâh of Bîjâpûr. It has been translated by Lieut. Rowlandson (Oriental Translation Fund, 1833). Cf. Morley, Catal. of hist. MSS. 13, and Cat. Mus. Brit. 434.

The preface and the introductory chapter are omitted. The MS. begins: فصل فى بدأ ظهور الاسلام فى مليبار. It is also imperfect at the end.

Well written in Nasta'lîk. Of the twelfth century.

Inscribed: احوال ملك مليبار.

[Bibl. Leydeniana.]

[1] This form of the name is now usual (instead of Sha'rânî); see Zeitschr. d. Deutsch. morgenl. Ges. xx. 25; cf. no. 679.

715.

B 76. Size 9¼ in. by 5½ in.; foll. 284. Nineteen lines in a page.

قصص الانبياء[1]

A fabulous History of the Prophets who preceded Muḥammad, by Abu'l-Ḥasan Muḥammad b. 'Abdallah Kisâ'î. Cf. Ḥ. Kh. iii. 174; Cat. Bodl. ii. 113; Aumer, Hdss. Münch. 182; etc.

The author, who has sometimes been confounded with the celebrated grammarian 'Alî b. Ḥamzah Kisâ'î, is modern. His history comprises the following "Prophets": Âdam (fol. 11), Idrîs (fol. 42), Nûḥ (fol. 44), Hûd (fol. 54), Ṣâliḥ (fol. 62), Ibrâhîm (fol. 79), Ya'ḳûb and Yûsuf (fol. 101), Aiyûb (fol. 125), Shu'aib (fol. 136), Mûsa (fol. 143), Yûsha' (fol. 180), Ilyâs (fol. 182), al-Yasa' (fol. 188), Dâ'ûd (fol. 190), Sulaimân (fol. 215), Yûnus (fol. 256), Zakarîyâ, Maryam, and 'Îsa (fol. 265). This work is of frequent occurrence. The text of it appears to vary much in different MSS. Several titles are also given to it. Ḥ. Kh. mentions it under خلق الدنيا, a title apparently derived from the account of the creation, which precedes the history of Adam (cf. Ḥ. Kh. ii 50, under بدء الدنيا).

The exordium runs in this copy as elsewhere; but the words which immediately follow it vary here slightly from the Bodleian and Munich MSS. They are as follows (fol. 2): هذا كتاب جمعت فيه المبتدات فى خلق الارضين والسموات وخلق الانس والجن واوائل احوال النبيين على قدر ما وقع الىّ من اخبارهم ووصل الىّ من انبائهم بعد ان اجتهدت فتخيّرت[2] ما قرب منها والغيت[3] ما بعد منها فما وافق منها الحق فهو الذى قصدناه وما كان منها اختلافا فاثمه على من وضعه ووزره على من ابتدعه وما توفيقى الا بالله عليه توكلت وهو حسبى ونعم الوكيل.

[1] This title is given in the note of an owner (Mas'ûd Khân) on the last leaf; it is also written inside the cover; but on the first leaf is written by a later hand: كتاب بدو الخلق للشيخ الخ.

[2] The MS. has فستحران (sic).

[3] MS. الغيب.

The history of Jesus includes eschatological matters, relating to his imminent return. Then follows an account of the events which happened after his ascension. It ends abruptly on fol. 281, where there is a lacuna. The rest of the MS. gives the history of St. George (جرجيس), and concludes as follows: وهذا ما كان من حديثهم والله اعلم بذلك.

Plainly written. It was copied between 5th Dhu'l-ḳa'dah and 14th Dhu'l-ḥijjah, 1049, by Ḥasan ..[1] b. 'Alî.

Cat. 230 (Seeyur), i.

716.

591. Size 10½ in. by 6 in.; foll. 282. Twenty-one lines in a page.

تلخيص المقال فى تحقيق احوال الرجال

A Dictionary of the Authorities of the Shî'ah Tradition, compiled from the standard works on this subject, by Ṭûsî (d. A.H. 460), Najâshî (d. A.H. 450), Shahrâshûb (d. A.H. 588), Ḥillî (d. A.H. 726),[2] and others. The author does not give his name. He is called Mîrzâ Muḥammad Astarâbâdî in the inscription on the title-page, which runs as follows: كتاب رجال اوسط (!) از تصانيف مرزا محمد استرابادى. He mentions, indeed, his *larger* work, كتابنا الكبير. As he states at the end, his shortest "way" to Ḥillî is through six Shaikhs. He begins with an account of the arrangement of the book, and of the abbreviations which he used in it. This passage has been given in full in a letter of M. de Chanykov, printed in the Zeitschrift der Deutschen morgenl. Gesellsch. x. 817. See regarding the MS. of M. de Chanykov, Bulletin de l'Acad. Impér. de St.-Pétersbourg, xii. 121.

Begins: اما بعد فهذا تلخيص المقال فى تحقيق احوال[3] الرجال قد اثبت فيه الاسماء على ترتيب حروف المعجم الخ.

Most of the articles in this dictionary are short: they give the full name and genealogy, the Shaikhs,

[1] The following word is indistinct.

[2] See regarding these works, Sprenger's preface to his edition of the *Fihrist* of Ṭûsî.

[3] This word is wanting in the MS. of M. de Chanykov.

and sometimes dates. At the end of each stand the abbreviations for the books from which it is taken. The work concludes with a خاتمة, in ten paragraphs (فائدة), concerning some old authorities, and especially Ṭûsî and Ḥillî, and their *Isnâds*, etc.

Neatly written. Collated with the original copy in Rabî' II., 1093. Numerous marginal notes. The vacant leaves at the beginning and end are filled with extracts from the كتاب التنقيح, and various notes.

[Gaikwar.]

717.

2033. Size 10 in. by 5¾ in.; foll. 282. From twenty to twenty-three lines in a page.

Biographies of learned and holy men of the 'Alawî race, resident in Ḥadramaut and India; by Jamâl al-dîn Muḥammad b. Abu Bakr Bâ 'Alawî Shillî (الشلى), who was a member of the family, and died at Makkah, at the end of A.H. 1093. He entitled his work المشرع المروى فى مناقب بنى علوى. See regarding him and other works of his, Cat. Mus. Brit. 429 sq., 431, 741 sq. The present work was used by Muḥibbî (d. A.H. 1111), who also has a notice of the author (*ib.* 601). Cf. Zeitschrift der Deutschen morgenl. Gesellsch. ix. 225, 227, and also Stewart, Catal. 33.

Nothing—excepting a hint at the title, on the fly-leaf—is contributed to the above statements by the present MS. It begins with the article on the author's brother, Aḥmad b. Abu Bakr b. Aḥmad b. Abu Bakr b. 'Abdallah b. Abu Bakr b. 'Alawî b. 'Abdallah b. 'Alî b. 'Abdallah b. 'Alawî, the last mentioned being the son of the "Great Master" (الاستاذ الاعظم والفقيه المقدم), *i.e.* Muḥammad b. 'Alî, the common ancestor of the family, who traced his lineage back to the Khalif 'Alî. The biographies are arranged alphabetically. The rubric Muḥammad is, however, wanting in its proper place, whence it is evident that the book began with it, and that this MS. is incomplete.

The work concludes (fol. 271): وليمسك من هذا الباب عنان القلم والله سبحانه اعلم وها انا اطلعت من نجومهم الثواقب الخ.

It is followed by an appendix (خاتمة, fol. 272), which treats of the "holy mantle," *i.e.* the spiritual pedigrees of the 'Alawîs (فى خرقتهم الشريفة وما فيها من الاسرار اللطيفة). Most of these pedigrees begin with the aforesaid "Great Master," who was the spiritual heir of the Shaikh Abu Madyan Shu'aib b. al-Ḥasan Maghribî Andalusî. This appendix concludes: وقد انتهى الكلام على الوجه الذى شرطناه والامر الذى التزمناه الخ.

Written in a large inelegant hand, of the twelfth century. Carefully revised and emended. The beginning and some other leaves are supplied by a different hand. Several leaves are misplaced in binding. Foll. 92–94 should be placed after 101, foll. 128 and 129 before 122, fol. 134 before 131, foll. 152 and 153 after 162, fol. 275 before 268, and fol. 281 before 279. A defect after fol. 181.

[College of Fort William (1809), 1825.]

718.

2504. Size 7½ in. by 5 in.; foll. 77. Thirteen lines in a page.

الفضائل الباهرة في محاسن مصر والقاهرة

A succession of paragraphs (فصل) relating to the history and topography of Egypt and Cairo, preceded by an introduction (مقدمة) on patriotism in general. The name of the author is not mentioned. In his preface he alludes to the old rivalry between Cairo and Damascus, and represents himself as belonging, as it were, to both places, being a native of a country near to both of them. The work seems to be the same as Cod. Goth. 346, Möller. If so, the author would be Aḥmad b. Zuhairah, a native of Makkah.

Begins: الحمد لله الذى فاوت بين البلاد فى فضلها وصفاتها.

A survey of the Egyptian dynasties ends with Sultan Ḳânṣûh Ghûrî (fol. 28); after this there is a blank, which was also in the original copy. On the margin, however, the list of sovereigns has been continued as far as (Murâd) the son of Salîm II., as in the Gotha MS. This MS. ends abruptly in the appendix (الخاتمة).

Written in a clear Nasta'lîḳ; modern.

On the last fol. begins a *Persian* poem.

[Bibl. Leydeniana.]

719.

26A. Size 8¼ in. by 6¼ in.; foll. 139. Eighteen lines in a page.

Personal narrative of the travels of ÎLYÂS B. ḤANNA MAUṢILÎ, a Chaldæan priest, in various parts of western Europe, and in Peru (البيروه) and Mexico (ينكيدنيا), during A.D. 1668–1683; followed by a historical account of Peru, which was compiled during a prolonged stay in that country.

After the prologue (ديباجة), which begins: الحمد لله الذى خلق البرايا بحكمته, the subject of the work is introduced as follows: كتاب سياحة الخورى ايلياس ابن قسيس حنا الموصلى من عيلة بيت عمون الكلدانى. The author set out from Baghdâd, A.D. 1668, on a pilgrimage to Jerusalem, and afterwards went to Europe by Iskenderûn and Venice. In A.D. 1675 he started for South America, whence he returned to Spain in 1683. He appears to have been still resident in Spain when he completed the present work.

The account of Peru (foll. 61 sqq.) refers to the conquest and the early history of that country, and was compiled from Spanish books. It is divided into seventeen sections (فصل). The last of these contains a report presented by Padre Francisco Romero (روميرو), of the order of St. Augustine, a missionary in the West Indies, to Charles II., King of Spain, A.D. 1693.

Well written. This copy was transcribed in the East, and is dated 20th Kânûn I., 1751. The original copy was finished at Puerto de Santa Maria in Spain, A.D. 1699. This appears from tne colophon, which runs as follows (fol. 138): قد تكمل هذا الكتاب بعون الله الوهاب فى پورط صانتا ماريّا التى هى مقابل لمينة كادس على يد الحقير الكوالير اندراوس ابن مقدسى عبد الله الكلدانى فى اول يوم شهر ادار المبارك سنة الف وستمائة وتسعة وتسعين مسيحية فى اول نساخته.

ونساخته الثانية فى شهر كانون الاول عشرين يوم فى سنة ١٧٥١ مسيحية والمجد لله دائمًا.

The last three pages give a list of the contents.

At the end of the book is a note in the handwriting of شمّاس كوركيس, stating that he paid to مقدسى شماس حنا, for copying this volume, twenty-nine بغدادية, or three and a half per quire. On the title-page is a note of purchase, dated A.D. 1786. There are also written on it the following words, in the Estrangelâ character: بسم الله تيمّنًا وتبارك بذكره القديم.

720.

1280. Size 11 in. by 6 in.; foll. 667. Twenty and nineteen lines in a page.

The Historical Books of the Old Testament and the Apocrypha.

In two parts, the first of which comprises the Pentateuch, Joshua, Judges, Ruth, Kings I.–IV., and Chronicles I. and II.; and the second (fol. 538), Tobit, Judith, Esther, and Maccabees I. and II.

Well written, by 'Izzat Allah Kâbulî. Both parts are dated A.H. 1185.

From Lakhnau. [Johnson.]

721.

2855. Size 12 in. by 8⅔ in.; foll. 294. Twenty, twenty-four, and eighteen lines in a page.

A historical collection, comprising:—

I. Foll. 1–138. GREGORIUS ABU'L-FARAJ'S (d. A.H. 685) History of Dynasties, مختصر الدول. Edited by Pococke, Oxon., 1663.

Plainly written. At the end is a short notice of the author.

Inscribed: تاريخ الملوك.

II. Foll. 139–144. Lives of the Tîmûrides and various other princes. Mostly written in Nasta'lîḳ. Imperfect at the end.

III. Foll. 145–222. Part of the Apocrypha, viz. Wisdom of Solomon, Jesus son of Sirach, Baruch, Epistle of Jeremy, Susanna, Song of the Three Holy Children, Bel and the Dragon.

Plainly written, with vowel-points.

On the last page is a list of the Circassian Sultans.

IV. Foll. 223–268. كتاب المقابيين وهو الثانى. The fifth book of Maccabees.

Plainly written in Nasta'lîḳ.

V. Foll. 269–294. Lives of various Sultans of Turkey, Egypt, Arabia, Gujarât, etc. Written like no. I.

Of the twelfth and thirteenth centuries.

Injured by white-ants.

This collection belonged once to Hidâyat 'Alî.

[Bibl. Leydeniana.]

GEOGRAPHY AND COSMOGRAPHY.

722.

617. Size 10 in. by 8 in.; foll. 118. Twenty-seven lines in a page.

كتاب البُلدان

تاليف[1] ابى الحسن علىّ بن جعفر الشّزرىّ قدّس الله سره ونوّر قبره وقبر كاتبه بمنه وكرمه.

An abridgment of an old work on Geography, of which two other copies are mentioned in Cat. Bibl. Sprenger. 2, and Cat. Mus. Brit. 182 (cf. Add. et Corr. 772). As is already stated there, the original work was written near the end of the reign of the Khalif al-Mu'taḍid billah (d. A.H. 289); and Sprenger's assertion, that we have here an abstract of the كتاب البلدان of Ibn al-Faḳîh Hamadânî (Abu Bakr Aḥmad b. Muḥammad b. Isḥâḳ, who flourished at the end of the third century), is especially confirmed by a comparison of the passages quoted from that author in Yâḳût's Dictionary. Cf. Wüstenfeld's edition, i. v, and the index, vi. 300; and also Sprenger's Post- und Reise-routen des Orients, p. xvii.

Sprenger is, however, wrong, in ascribing this abstract to one *Shasrî* or *Sharsî;* he read الشّزرى or الشّرزى by mistake, instead of الشّيزرى,[2] and 'Alî b. Ja'far b. Aḥmad Shaizarî (from Shaizar in Syria) was merely the scribe, who, A.H. 431, wrote (كتب) the copy, from which the Cod. Sprenger. was taken. This appears from the colophon of the latter, which is given by Chwolson in a letter published in the Zeitschrift der Deutschen morgenl. Gesellschaft, xxii. 241. The present copy, too, must have been derived from the MS. of Shaizarî, whose name, also spelt *Shasrî,* is inscribed on it as the author of the book (see above). No mention is made of him in the British Museum MS. There is no positive proof that this abridgment was made by the author himself, but it is very probable.

It begins with some general aphorisms, as follows: قال قال الفضل بن يحيى الناس اربع طبقات الخ. These are followed by some remarks of the author concerning his present task, which are to be found in Cat. Mus. Brit. 182 (فهذا كتابى الخ). Sprenger and others have already observed that Ibn al-Faḳîh was more of a literary character, than an exact geographer. The plan of his work is, at least as far as the present abridgment goes, neither systematic nor in any way complete. It is, however, rich in details. After a few introductory chapters, on the formation of the earth (fol. 2), and on the seas (fol. 3), and a comparison between the Chinese and Indian nations, there comes a description of the Arabian peninsula (foll. 5*v*.–12). Next follow two literary digressions, viz. (fol. 12) بابٌ فى تصريف الجد الى الهزل والهزل الى الجد, and (fol. 14) فى مدح الغربه والاغراب. After these, the author describes (fol. 17) Egypt; (fol. 24) al-Maghrib; (fol. 25) the Berber country اعراض البربر; (fol. 28) Syria and Palestine; (fol. 36, a special chapter on the rivalry between the people of Damascus and al-Baṣrah افتخار الشاميين على البصريين;) (fol. 39*v*.) Mesopotamia; (fol. 42) the Roman empire, with a digression (fol. 47) فى مدح البناء and (fol. 49) فى ذم البناء; (fol. 50*v*.) al-'Irâḳ, and especially (fol. 51) al-Kûfah, and (fol. 59) al-Baṣrah; (fol. 52, a special chapter, افتخار الكوفيين على البصريين). Baghdâd is not even mentioned.

On fol. 61*v*. begins the second part, preceded by a *Basmalah,* a list of contents, and a special introduction, commencing: وقد كنا قدمنا العُذر فى اول الكتاب الخ. This part comprises the different provinces of Iran, with the adjacent countries, as follows: (fol. 63) Fârs; (fol. 66) Karmân, etc.; (fol. 67) Media الجبل, and especially Ḳarmâsîn. On foll. 70–85 the author gives a

[1] The MS. has تالبق (sic).

[2] As others who used the Cod. Sprenger. have already read, *e.g.* Wetzstein in Zeitschrift für allgem. Erdkunde, 1865, p. 18.

long and poetical account of his native place, Hamadân, and of its environs, with several digressions, one of which is (fol. 77) فى حبّ الاوطان. Then follow (fol. 85) Nahâwand; (fol. 85v.) Iṣbahân; (fol. 88) al-Raiy and the Dunbâwand; (fol. 92) Ḳazwîn, Abhar, and Zanjân; (fol. 92v.) Adharbaijân; (fol. 93v.) Armenia and the Caucasus; (fol. 99v.) Ṭabaristân; (fol. 104) Khurâsân and the Turks.

Conclusion (fol. 109): تم الاختصار والحمد لله رب العالمين وصلواته على نبيه محمد وآله اجمعين.

Written in a bold hand, with only occasional vowel-points, and decidedly inferior to the British Museum copy. Dated A.H. 725. The colophon runs as follows: كتبه حسين[1] بن عبد الرحيم بن عبد الغنى فى العشر الاوسط من شهر جمادى الاولى سنة خمس وعشرين وسبع مائة.

Corrections by the original hand. Occasional marginal notes, and indications of the contents, by different hands.

To this are added (foll. 109v.–118) extracts from the concluding portion of the نزهة المشتاق فى اختراق الافاق, or the Geography of Sharîf Idrîsî (Abu ʿAbdallah Muḥammad b. Muḥammad b. ʿAbdallah b. Idrîs, who wrote this work in Sicily, A.H. 548; cf. Cat. Bodl. i. 192; ii. 535; and Reinaud, Aboulféda, Introd. cxiii).

The first of these extracts is inscribed حديث ردم ياجوج وماجوج, and begins: فهو قد نطقت الكتب به وتوالت الاخبار عنه الخ. This is the famous account by Sallâm الترجمان of his visit to the Caucasus, under al-Wâthiḳ billah. It is to be found in the ninth section of the sixth climate (=Part II. 416–418 of Jaubert's translation).

Then follows (fol. 111) the whole of the seventh climate, with the exception of the first section, *i.e.* the account of England, Scandinavia, Poland, Russia, and the regions further east, to the end of the work (=II. 425–440, Jaubert). It begins: ان فى هذا الجزوُ مضمّنا قطعة من البحر المظلم فيها جزيرة لَنْقَلْطَرَه.

[1] It might also be حسن. This and the following words are very indistinct.

It is immediately followed (fol. 115v.) by the eighth section of the sixth climate (II. 410, Jaubert).

The title of the book, which is given above, is followed by four lines in the same hand, written alternately in black and red, as follows: انشا هذا الكتاب المبارك العبد الفقير الى رحمة ربه الراجى عفوه وغفرانه مختار المجدى الملكى الناصرى مقدم المماليك السلطانية كرمهم[1] الله تعالى والخازندار بقلعة الكرك المحروس أثابه الله على انشائه وجعل الملائكة المقربين جنده واعوانه بمحمد واله الطيبين الطاهرين.

This note must have been transcribed, as well as the title, from the MS. from which this copy was made. When the chief Mamlûk and Khâzindâr, Mukhtâr, who appears to have written the latter, lived, and which of the several al-Malik al-Nâṣirs he served, I have not been able to ascertain.

Notes of several later owners, one of which is dated A.H. 953.

[Hastings.]

723.

845. Size 14¼ in. by 10¼ in.; foll. 256. Twenty-two lines in a page.

Zakeriyâ b. Muḥammad b. Maḥmûd Ḳazwînî's (d. A.H. 682) Natural History, عجائب المخلوقات وغرائب الموجودات; being the first part of his Cosmography, which was edited by Wüstenfeld, Göttingen, 1848–49, and partly translated into German by Dr. Ethé, Leipzig, 1868. Cf. Ḥ. Kh. iv. 188; Flügel, Hdss. Wien, ii. 505; Aumer, Hdss. Münch. 192; etc.

An elegant copy, with numerous illustrations.

Beautifully written, but without vowel-points. Colophon: وقد تم هذا الكتاب المسمّى بعجائب .... على يدى اضعف عباد الله الملك الكونين ابن كمال الدين حسين عفى عنهما وغفر ذنوبهما فى منتصف شهر الله الاصب رجب المرجب .... سنة تسع وسبعين وتسعمائة الهجرية الخ.[2]

Two splendid ornaments inclose the text of the first

[1] The MS. gives كرمشم (sic).

[2] Compare the following no.

two pages; gold and coloured lines are round the others. Worm-eaten.

The leaves of the first portion have been misplaced in binding; they should stand in the following order: 1–40, 47–70, 45–46, 41–44, 71, etc.

Seals of 'Alî Mardân, a "slave" of Shâh 'Âlam, and Muḥammad Kâẓim Ḥusainî Mâzandarânî.

[Johnson.]

724.

1377. Size 14¼ in. by 10⅝ in.; foll. 226. Twenty-two lines in a page.

Ḳazwînî's عجائب المخلوقات.

This is a twin copy of the preceding MS., written by the same hand, and with the identical colophon. It is also ornamented in a similar style, and has almost the same illustrations. The latter are, however, not quite finished.

Seals of Isḥâḳ Mu'aẓẓamshâhî (that is a servant of Prince Mu'aẓẓam, afterwards Shâh 'Âlam I.), and Ḳâbil Khân, a servant of 'Âlamgîr. In the original binding.

[Johnson.]

725.

2683. Size 11⅝ in. by 8 in.; foll. 288. Twenty-three lines in a page.

هذا كتاب عجائب المخلوقات وغرائب الموجودات تاليف سيّدنا ... محمد ابن عبد الله القزوانى (sic) نفعنا الله به الخ.

Another copy of the same work.

Written in a plain but inelegant hand, by Ḥâjjî 'Alî, the manumitted slave of one 'Abd al-ḥaiy (الحاجى على من عتقآء المرحوم عبد الحىّ), who completed it on 17th Ṣafar, 1176. With numerous spaces for illustrations, which, however, have not been added.

Foll. 275–282 should be placed between foll. 11 and 12. The *recto* of fol. 283 is occupied by a letter of Sulṭân b. Saif b. Mâlik b. Abu'l-'Arab Ya'rubî, Imâm of 'Omân (d. A.H. 1059),[1] addressed to al-Mutawakkil b. Abu'l-Ḳâsim Ḳurashî Zaidî Yamanî (Imâm of Ṣan'â), in a large and inelegant handwriting.

[Bibl. Leydeniana.]

[1] Cf. Badger's Imâms and Seyyids of 'Omân, p. 78.

726.

1734. Size 8¼ in. by 5⅝ in.; foll. 272. Seventeen lines in a page.

Sirâj al-dîn 'Omar Ibn al-Wardî's Cosmography, خريدة العجائب, composed A.H. 822. See Cat. Mus. Brit. 183, 611; Aumer, Hdss. Münch. 461; etc. Part of this work was edited by Tornberg, under the title, Fragmentum libri Margarita mirabilium, etc., Upsala, 1835–39.

This MS. has the same appendix as the Munich and Upsala copies, and of the drawings, the table of the earth and the sketch of the Ka'bah. A good copy, written in a clear hand. Both the beginning and the end are wanting. A defect after fol. 167. On fol. 1, which is more modern, is a notice in *Persian* of Khândêsh خانديس.

Seal of Muḥammad Hâdi Ḥusainî, a servant of 'Âlamgîr, who bought the book A.H. 1103.

[Johnson.]

727.

2660. Size 11 in. by 7½ in.; foll. 137. Twenty-five lines in a page.

Another copy of the preceding work.

It also has the appendix, with the exception of the last piece, the poem on chess; and it gives only the picture of the Ka'bah.

Written in a large plain hand. Dated Thursday, the last of Jumâda I., 1030. Stained by damp. Two leaves are missing after fol. 1.

"Hon. Geo. Keene, Jan. 1803—the gift of Wm. Oliver."

[Bibl. Leydeniana.]

728.

2440. Size 13 in. by 9 in.; foll. 309. Seventeen lines in a page.

I. Foll. 1–208. The Geography of Muḥammad b. Ayâs, entitled نشق الازهار فى عجائب الاقطار, and composed A.H. 922.

Cf. Ḥ. Kh. vi. 344; Cat. Mus. Brit. 185; Cat. Lugd. ii. 134. A full account of the work, with extracts, has been given by Langlois, in Notices et Extraits, viii. 1 sqq.

Begins: الحمد لله رب العالمين والعاقبة للمتقين.

Well written in Nastaʿlīḳ. Colophon (fol. 130):
چون اصل این کتاب مخطوش زیاده از حد بود ازین باعث مخطوشات درین نسخه زیاده از حد خواهد بود اما هرچه از نقل نویسی نوشته آمد بحسب طاقت بشری در مطابقت ان قصوری نرفته واین نسخه نقل کرده شد در سفر جزایر جواسمی وبیطاوی که از کتابت این نسخه فراغ حاصل شد بوقت دو پاس وسه ساعت نجومی بساحل جزیرهٔ که نامش رنلم وو است واین نام او نو است والا نه نام او هیچ معلوم نیست وبرین جزیره قریب یکصد جهاز جمع شده بود تحریر فی التاریخ بیست وششم[1] ماه جمادی الثانی سنه ۱۲۲۶ هجری قدسی.

Foll. 131–208 should be placed between 88 and 89.

II. Foll. 209–309. Ibn al-Wardī's خريدة العجائب.

Imperfect at the beginning. The appendix is less complete than in the other MSS. Written in different Nastaʿlīḳ hands, about the same time as no. I. At the end is written: جهة کاپی[2] طبع این کتاب نوشته شد.

A defect after fol. 274. Worm-eaten and mended.

On the title-page is written: "Nushrool Azhar. Copied from an ancient Arabic MS. of Col. McKenzie."

[Bibl. Leydeniana.]

729.

2449. Size 8¾ in. by 6 in.; foll. 89. Nineteen and more lines in a page.

A popular account of Modern Russia, composed, as it seems, by a Greek priest, A.D. 1758, during the reign of the Empress Elizabeth.[3]

It begins with a list of contents, فهرس ما قد احتوى عليه هذا الكتاب من اخبار اقليم المسكوف, which is followed by a general survey of Europe (مقدمة). The account of Russia consists of fifteen chapters (راس), six of which are geographical, whilst the rest treat briefly of the physique and manners of the people, of the government, civil and military organization, religion, emperors and patriarchs, schools, etc., of Russia.

Plainly written, in several hands. The following note is at the end: بلغ مقابلته بتحرير فى اليوم الثالث عشر فى اشباط سنة ۱۷۹۹ مسيحية.

730.

29a. Size 12⅓ in. by 8¼ in.; foll. 169. Twenty-five lines in a page.

A Christian work, partly theological and partly descriptive, on the creation, man, and the world. It was translated from the Syriac by ʿAbd al-Nūr Āmidī, a Syrian monk, راهب سريانى.

It seems to be identical with the Karshunic MS. described in Cat. Bodl. i. (Charshun.), p. 17, lxxx.

Begins: .... بسم الله واجب الوجود وبه ثقتى ورجائى نبتدئ بترجمة كتاب عام لكل الامم الموجودين تحت السماء من اللغة السريانية الى اللغة العربية يتضمن علم المعرفة الحقيقة الخ.

The work was intended to contain nine books مقالة, though only seven are to be found both in this and the Bodl. MS. These books have no special titles. Each consists of a succession of paragraphs (فصل), a complete list of which is given at the beginning of the work.

Written in a large plain hand. The colophon runs as follows: وقد اهتم بكتابة هذه النسخة الاخ المكرم والعزيز المفخم المومن الحقيقى والمسيحى القاثوليقى القويم الباسق والفهيم الرائق الخواجا المبجل والقاروى الممثل الخواجا جرجس بن المومن المرحوم الخواجا يوسف الحلبى ... وقد صار تحريره بيد الضعيف شماس اليا بن تسيس عبد الاحد الموصلى سنة ۱۸۲۱ فى اوائل شهر اذار هاجرية سنة ۱۲۳۶.

[1] Originally شانزدهم was written.
[2] "Copy" (?).
[3] See fol. 86v.

MATHEMATICS AND ASTRONOMY.

731.

2389. Size 9½ in. by 6¼ in.; foll. 119. Eighteen and nineteen lines in a page.

A Description of the Constellations, entitled صور الكواكب, by Abu'l-Husain 'Abd al-rahmân b. 'Omar Sûfî (d. A.H. 376), who wrote it for 'Adud al-daulah, the Bûyide. Cf. H. Kh. iv. 113; Codd. Hafn. 67; Cat. Mus. Brit. 188; etc. A full translation of this work has been published by M. Schjellerup (Description des étoiles fixes, St. Petersb. 1874).

Begins: قال عبد الرحمن بن عمر المعروف بابى الحسين الصوفى بعد ان حمد الله الخ.

Clearly written in Nasta'lîk, with figures and tables.

A ticket, with a short description of the book, is attached to the outside of the binding.

[Sir Charles Wilkins.]

732.

621. Size 9¼ in. by 5¼ in.; foll. 179. Seventeen lines in a page.

Another copy of the preceding work, very neatly executed.

Begins: الحمد لله الواحد العدل قال عبد الرحمن الخ.

[Johnson.]

733.

2166. Size 9¼ in. by 6⅔ in.; foll. 18. From twenty-three to twenty-five lines in a page.

I. Foll. 1–17. The fifth book of an Introduction to Astrology, entitled المدخل فى الاحكام, and ascribed to Abu'l-Husain Sûfî. This work is possibly identical with Casiri i., p. 260, no. CMXV., but it is not mentioned elsewhere.

The present fragment seems to be the concluding portion of the work.

Begins: المقالة الخامسة من المدخل فى الاحكام الذى صنفه الفاضل العالم ابو الحسن عبد الرحمن بن محمد (sic) الصوفى وهى سبعة فصول الفصل الاول فى ممازجات الكواكب وذكر طرق الاحكام.

Well written. Dated Isfahân, beginning of Rabî' I., 917. Transcribed by 'Alî Dôst b. Kara Yûsuf.

II. Foll. 17v.–18. Another fragment, probably belonging to the same work. It comprises sections 2 and 3 of book iv.

Begins: الفصل الثانى من المقالة الرابعة فى مطرح الشعاع. The third section is inscribed: الفصل الثالث من المقالة الرابع (sic) فى مطرح شعاع الكواكب على مذهب بطلميوس.

Written like no. I.

Cf. Stewart's Catal. 105, xvii.

[College of Fort William, 1825.]

734.

1270. Size 11 in. by 4⅓ in.; foll. 123. Thirty-three lines in a page.

I. Foll. 1–9. كتاب ثابت بن قرة فى سنة الشمس بالارصاد. A treatise of Thâbit b. Kurrah (d. A.H. 288) on the Solar Year. Cf. Casiri i., p. 390, l. 21, and Fihrist, ed. Flügel, ٢٧٢.

Begins: ان الاوائل قد اختلفوا فى سنة الشمس.

The first leaf is mutilated. Several blanks.

II. Fol. 10. A small tract, inscribed استخراج بعد ما بين المركزين من المجسطى الشاهى لابى نصر بف (?) عراق (sic).

Then follow various treatises of al-Hasan b. al-Hasan b. al-Haitham (Basrî, d. A.H. 430). Compare, in general, Casiri i. 414 sqq., and Woepcke, l'Algèbre d'Omar Alkhayyâmî, p. 73 sqq., where most of these treatises are mentioned. They are as follows:—

III. Foll. 10v.–12. قول الحسن بن الحسن بن الهيثم فى اضواء الكواكب. On the Light of the Stars. Cf. Cat. Bodl. i. 190.

Begins: قد يظن قوم من المتفلسفين ان اضواء الكواكب مكتسبة من ضوء الشمس.

IV. Foll. 12v.-17. قول الحسن... فى الضوء. On Light.

Begins: الكلام فى ماهية الضوء من العلوم الطبيعية والكلام فى كيفية اشراق الضوء محتاج الى العلوم التعليمية.

V. Foll. 18-21. مقالة الحسن... فى المرايا المحرقة بالقطوع. On some kind of burning-glasses. See Catal. Lugd. iii. 61.

Begins: ان من اشرف ما استنبطه المهندسون.

VI. Foll. 21v.-25. مقالة للحسن... فى المرايا المحرقة بالدائرة[1]. On circular burning-glasses.

Begins: الشعاع الشمسى يخرج من الشمس على خطوط مستقيمة.

VII. Foll. 25v.-27. قول الحسن... فى المكان. On Place.

Begins: قد اختلف اهل النظر المتحققون بالبحث عن حقائق الامور الموجودة فى مائية المكان.

VIII. Foll. 28-32. قول الحسن... فى شكل بنى موسى. On a Proposition from the Prolegomena of the *Banu Mûsa* (Muḥammad, al-Ḥasan and Aḥmad) to Apollonius' Book of Conic Sections. See Cat. Mus. Brit. 443 sq., and below, no. 745. Cf. regarding the Banu Mûsa, Fihrist, ed. Flügel, ٢٧١.

IX. Foll. 32v.-47. مقالة لابى على الحسن... فى ضوء القمر. On the Light of the Moon.

Begins: ان جرم القمر فى تغير احواله الخ.

Then follows—

X. Foll. 48-56. مقالة فى الجبر للحكيم السيّد الاوحد ابى الفتح عمر بن ابرهيم الخيّامى حرس الله جماله. The Algebra of 'Omar Khaiyâmî (who flourished in the fifth century). See the edition of Woepcke, Paris, 1851.

Foll. 48 and 49 should be placed after fol. 50.

Then follow again treatises by al-Ḥasan b. al-Ḥasan b. al-Haitham, viz.—

[1] Or بالدوائر, as the conclusion has.

XI. Foll. 56v.-69. مقالة للحسن... فى مساحة المجسّم المكافئ. On the mensuration of parabolic solids.

The preface begins: كل قول وكل تاليف فان لقائله ومؤلفه محرك. The author says that he had met with two earlier works on the subject, one by Thâbit b. Ḳurrah, which was rather large and difficult, and the other by Abu Sahl Kûhî, which was limited to the easier of the two species of solids in question.

XII. Foll. 70-78. مقالة مستقصاة للحسن... فى الاشكال الهلالية. On the segments of the circle. This is an enlarged and improved edition of a short treatise which he had written for a friend at an earlier date.[1]

Begins: كان بعض اخوانى سالنى عن الشكل الهلالى الذى يعمل على محيط الدائرة فالفت قولا مختصرا فى الاشكال الهلالية.

XIII. Foll. 79-86. مقالة للحسن... فى صورة الكسوف. On the Eclipse of the Sun. Cf. Cat. Bodl. i. 190*a*.

Begins: قد يوجد صورة ضوء الشمس فى وقت كسوفها.

Then follows—

XIV. Foll. 87-100. Demonstrations of select Propositions of *Euclid*, ascribed to Abu Sa'îd Aḥmad b. Muḥammad b. 'Abd al-Jalîl (Sijzî, who flourished in the fourth century).[2]

Begins: ثبت براهين بعض اشكال كتاب اوقليدس فى الاصول استخراج الشيخ الفاضل ابى سعيد احمد بن محمد بن عبد الجليل فى الشكل الثانى من المقالة الاولى نريد ان نصل بنقطة مفروضة الخ.

Incomplete, terminating abruptly.

Then follow more treatises by al-Ḥasan b. al-Ḥasan b. al-Haitham, viz.—

XV. Foll. 101-116. قول للحسن... فى هيئة العالم. On the Configuration of the Universe.

The preface begins: قال لم يزل كثير من اصحاب التعاليم ممّن انعم النظر فى علم الهيئة فادرك حقائق

[1] Both of these editions are mentioned by Woepcke, l'Algèbre d'Omar Alkhayyâmî, second list, p. 74, nos. 20 and 21.

[2] See Woepcke, l.c., p. 117.

الصور الموجودة لجملة العالم ولجل اجزائه يجرّدون قولا مرسلا الخ.

At the end is an additional note by the author, inscribed: تعليق وجدناه بخط الشيخ اطال الله بقاءه فى آخر هذه المقالة فنقلناه كما وجدناه.

XVI. Foll. 116v.–118. A treatise on the use and construction of certain compasses wherewith to draw large circles. It is styled in the conclusion الرسالة فى بركار الدوائر العظام. Cf. the list in Casiri i. 416, l. 7 infr., and Woepcke, p. 74, pen., no. 22. This treatise is probably identical with Cat. Lugd. iii. p. 94, no. MLXIV.

Begins: العزة لله ان احد (sic) الحيل الهندسية التى نسخ لخادم مولانا الوزير الامير الاجل ادام الله سلطانه استخراجها آلة صغيرة المقدار تجرى مجرى البركار نرسم مع صغرها دوائر فى غاية العظم الخ.

XVII. Foll. 118v.–119. قول للحسن ... فى مسئلة عددية مجسمة. An algebraic problem.

Begins: نريد ان نقسم عددا معلوما بقسمين حتى يكون احدهما مكعب الاخر.

XVIII. Fol. 119v. قول للحسن بن الهيثم فى قسمة الخط الذى استعمله ارشميدس فى الكرة والاسطوانة.

This treatise has been translated by Woepcke, l.c., p. 91. Cf. Cat. Lugd. iii. 60.

XIX. Fol. 120. مسئلة فى اختلاف منظر القمر استخراج الشيخ الجليل ابى على الحسن الخ. On the Parallax of the Moon.

Begins: اذا كان ارتفاع القمر اقل من ثلثين درجة.

XX. Fol. 121. قول للحسن ... فى استخراج مسئلة عددية. Solution of an arithmetical problem.

Begins: المسئلة نريد ان نجد عددًا اذا قسم على اثنين بقى منه واحد وان قسم على ثلثة بقى منه واحد.

XXI. Foll. 122–123. فصل للحسن ... فى مقدمة ضلع المسبع. On the Side of the Septangle, which is to be drawn in a circle; referring to the treatise of *Archimedes*, المسبّع فى الدائرة or تسبيع الدائرة. Cf. Fihrist ٢٦٦, Wenrich, de auctor. Graec. vers., p. 193.

Begins: ان ارشميدس بنى ضلع المسبع على المربع الذى قدمه.

Well written in a small hand, with numerous neatly drawn diagrams. Of about the tenth century. Worm-eaten.

[Johnson.]

735.

637. Size 9⅓ in. by 6¼ in.; foll. 205. Twenty-three lines in a page.

A work on Astrology, in eight books, entitled البارع فى احكام النجوم, by Abu'l-Ḥasan 'Alí b. Abu'l-rijál Shaibâní, the secretary (a Maghribí, who flourished in the earlier part of the fifth century). Cf. Ḥ. Kh. ii. 4; Cat. Mus. Brit. 623; Stewart, 104. An old Latin translation of this work, with the title "Albohazen Haly filii Abenragel libri de judiciis astrorum," was printed at Basil, 1551. Cf. Zeitschr. der Deutsch. morgenl. Ges. xviii. 155 sq.

It is preceded (foll. 1–4v.) by a detailed list of the contents, which begins: يشتمل هذا الجزء على ثمانية اجزاء من الكتاب البارع فى احكام النجوم تاليف على ابن ابى الرجال الكاتب والذى فى الجزء الاوّل من هذا (sic) الاجزاء من جملة عدد الابواب ستون بابًا.

After this the work commences as follows (fol. 4v.): بسم . . . قال على بن ابى الرجال الشيبانى الكاتب الحمد لله الواحد القهّار العزيز الجبار الخ.

The first chapter (fol. 5) treats of the Signs of the Zodiac, فى صفة البروج.

Well written. Date, a Friday, A.H. 1122.

[Tippu.]

736.

1228. Size 6⅓ in. by 4 in.; foll. 156. Seventeen lines in a page.

The Elements of Euclid in Arabic, as edited by Naṣír al-dín Ṭúsí (d. A.H. 672).

This work is commonly called تحرير اقليدس. See Aumer, Hdss. München. 374, and Cat. Mus. Brit. 618. Cf. Ḥ. Kh. ii. 213; Wenrich, de auctor. Graecor. versionibus, p. 185; etc. This version is different from

that printed at Rome, 1594. According to Aumer, l.c., it was printed at Constantinople, 1801 (A.H. 1216). Part of it, comprising six books (مقالة), was also published by the Calcutta School Book Society, 1824.

Written in a small cursive hand. Dated A.H. 933. At the end is added the date of the editor, 22nd Sha'bân, 646. On the first two foll. are various notes. Worm-eaten.

[Hastings.]

737.

1487. Size 7 in. by 4½ in.; foll. 204. Sixteen lines in a page.

Another copy of the preceding work.

Written in a small Nasta'lîk hand. The diagrams well executed. Of the tenth century. Notes in the earlier portion.

[Tippu.]

738.

1327. Size 9⅓ in. by 5¼ in.; foll. 124. From eighteen to twenty-four lines in a page.

Another copy of the same work.

The first portion is written in a small Naskh, and the rest in a bold Nasta'lîk, which, however, is almost without diacritical points. Notes.

Seal of Imâm al-dîn Nu'mânî, who bought this MS. at Burhânpûr (A.H. 1076).

739.

B 42. Size 7⅜ in. by 5¼ in.; foll. 208. Fifteen lines in a page.

Another copy of the same work, well written, with copious notes.

Colophon: قد فرغت عن استكتاب هذا الكتاب ...[1] سلخ ذى الحج وانا العبد الكاتب بندهٔ درگاه امجد شيخ برهان بن ولى احمد.

The book has been much injured by insects, especially in the latter portion.

Seal of Muhammad 'Âdil Shâh. Note of the library of 'Âlamgîr, A.H. 1069.

Cat. 237 (Hendussuh), I.

[1] Destroyed.

740.

1328. Size 9⅓ in. by 6¼ in.; foll. 269. Eleven lines in a page.

Another copy of the same work.

Plainly written. Dated Monday, 12th Rabî' I., A. 3 of 'Âlamgîr II.[1] The diagrams are omitted in the latter portion. At the beginning are marginal notes.

Appended is a letter of Mr. Vansittart regarding the MS., dated Lakhnau.

[Johnson.]

741.

1148. Size 9½ in. by 6 in.; foll. 135. At first thirty-two and thirty-three, afterwards about sixty, and lastly thirty-three lines in a page.

I. Foll. 1–62. Nasîr al-dîn Tûsî's edition of the Arabic version of Ptolemy's μεγαλη συνταξις, or Almagest. It is entitled تحرير المجسطى. See H. Kh. v. 387; Cat. Mus. Brit. 187, 620, 745; Wenrich, 228.

The author says in his preface: وبعد فقد كنت برهة من الزمان' عازما على ان احرّر لنفسى ولسائر طلبة العلم من الاخوان' كتاب المجسطى المنسوب الى بطلميوس القلوذى الذى هو الدستور العظيم' لاصحاب صناعة الهيئة والتنجيم' تحريرًا لا يفوته مقاصد ذلك الكتاب النظرية' ومناهجه العملية' حتى ترتيب الفصول وابواب الحساب ورسوم الجداول واوضاع الاشكال الخ.

A valuable copy, closely written in a small hand, without diacritical points. It was completed on Tuesday, 6th Muharram, 722, at Sultânîyah, by Hamzah b. 'Alî b. Hamzah Kazwînî Baihakî, commonly called Sa'd (al-dîn) Khurâsânî. He transcribed it from a copy which had been taken from the author's own copy. He collated it with another MS., in Muharram of the following year, also at Sultânîyah, in the Madrasah Rashîdîyah.

Worm-eaten. One leaf is wanting after fol. 32.

It is followed (foll. 62v.–63) by two supplements, written in the same hand. The first of these is

[1] i.e. A.H. 1169.

inscribed, فى تشكل الزهرة فى الفصل الثانى من المقالة العاشرة من المجسطى. The other begins: نريد ان نثبت اختلافات وقوع الخطوط فى الاشكال التى تعرف منها اوضاع مراكز افلاك عطارد الخ, and ends: تمت الرسالة والحمد الخ.

II. Foll. 63v.–67. The Spherics of Menelaus in Arabic, edited by Muhammad b. Abu'l-shukr Maghribî.

Begins: الحمد لله رب العالمين ... هذا كتاب مانالاوس فى الاشكال الكرية تهذيب العبد الفقير الى الله محمد بن ابى الشكر المغربى الشكل الاول الخ.

This edition is not mentioned anywhere. The alleged editor appears to be the father of Yaḥya b. M. b. A. Sh., the well-known astrologer, who flourished in the seventh century (see no. 769). See, for other editions of the work of Menelaus, Cat. Lugd. iii. 49 sq.; Ḥ. Kh. i. 390 (v. اكر), ii. 213, iii. 48; Wenrich, 210.

Very closely and almost illegibly written, in a minute character, of about the same date as no. I.

III. Foll. 68–135 The Astronomical Tables of Ulugh Beg, زيج الغبيك.

Seals of Fâḍil Khân and 'Inâyat Khân, two servants of Shâh-jahân.

[Johnson.]

742.

681. Size 8½ in. by 4⅝ in.; foll. 368. Twenty-nine lines in a page.

A Commentary on *Ṭûsî's* تحرير المجسطى, by 'Abd al-'Alî b. Muḥammad b. al-Ḥusain,—that is, probably, Niẓâm al-dîn 'Abd al-'alî b. Muḥammad Barjandî, who flourished towards the end of the ninth century. Cf. Cat. St. Petersb. 111, and below, no. 754.

Begins: الحمد لله الذى جعلنا من المتفكرين فى خلق السموات والارض.

This is a commentary by قوله. It is founded upon glosses on the same work, which the author wrote at an earlier period. He speaks of the commentary of Niẓâm al-dîn al-Ḥasan Nîsâbûrî[1] as being too short and insufficient.

Written in a small hand.

Seal of 'Aẓîm (?), a servant of Muḥammad Shâh (A.H. 1135).

[Johnson.]

743.

1249. Size 8¼ in. by 4⅝ in.; foll. 240. Twelve lines in a page.

Versions of various treatises by Greek authors, edited by Naṣîr al-dîn Ṭûsî. Compare in general, Ḥ. Kh. ii. 213, v. تحرير هندسيات, and Cat. Bodl. i. 188 sq., 194, 208, and ii. 260.

I. Foll. 1-35. تحرير كتاب المعطيات لاقليدس ترجمه اسحق واصلحه ثابت خمسة وتسعون شكلا.

Euclid's δεδομενα, as translated by *Isḥâḳ* b. Ḥunain and revised by *Thâbit* b. Ḳurrah. See Ḥ. Kh. v. 154. Cf. Wenrich, de auctor. Graecor. versionibus, 181, and Cat. Lugd. iii. 44.

II. Foll. 36-56. تحرير المناظر لاقليدس وهو اربعة وستون شكلا. Euclid's ὀπτικα στοιχεια. Cf. Ḥ. Kh. v. 159; Cat. Lugd. iii. 43; Wenrich, l.c., p. 182.

III. Foll. 57-86. كتاب ظاهرات الفلك لاقليدس ثلثة وعشرون شكلا و فى بعض النسخ خمسة وعشرون شكلا.

Euclid's φαινομενα. See Ḥ. Kh. v. 113, who gives the introductory words of the editor, as found in this MS., where they are preceded by the words يقول محرر هذا الكتاب. Cf. Wenrich, 182. Another version is to be found in Cat. Lugd. iii. 78.

IV. Foll. 87-110. كتاب اوطولوقس فى الطلوع والغروب من اصلاح ثابت وهو مقالتان وستة وثلثون شكلا.

Autolycus περι ἐπιτολων και δυσεων, as revised by *Thâbit* b. Ḳurrah. See Ḥ. Kh. v. 112; Wenrich, 208; and also Cat. Lugd. iii. 79.

Conclusion: تمت المقالة الثانية وتم بتمامها كتاب اوطولوقس فى الطلوعات والغروبات.

V. Foll. 111-116. كتاب اسقلاوس (r. ابسقلاوس) فى

[1] He wrote A.H. 704; cf. Catal. Mus. Brit. 187.

المطالع مما اصلحه الكندى وهو من نقل قسطا بن لوقا البعلبكى وهو يشتمل على ثلث مقدمات وصدر وشكلين.

Hypsicles περι της των ζωδιων ἀναφορας, as translated by *Kusta* b. Lûka, and revised by *Kindi*. See Ḥ. Kh. v. 152; Cat. Lugd. iii. 79; Wenrich, 210.

Conclusion: تم كتاب ايسقلاوس (sic) فى المطالع.

VI. Foll. 118–238. Archimedes περι της σφαιρας και κυλινδρου كتاب الكرة والاسطوانة, according to the versions of *Thâbit* b. Kurrah and *Ishâk* b. Ḥunain, with a commentary, which is chiefly derived from that of Eutocius of Ascalon اوطيوقيوس العسقلانى; followed (fol. 231*v*.) by the Archimedean treatise κυκλου μετρησις فى تكسير الدائرة. Cf. Ḥ. Kh. v. 150; Wenrich, 190 sq.; Cat. Lugd. iii. 57.

The history of this edition is given in the preface of the editor, which begins: اقول بعد تحميد الله وتمجيده... انى كنت فى طلب الوقوف على بعض المسائل المذكورة فى كتاب الكرة والاسطوانة لارشميدس زمانا طويلا الخ.

At the end of the second مقالة we also find the appendix of Abu Sahl Waijan Kûhî.[1]

Ends: وذلك ما اردناه فهذا ما اورده ابو سهل القوهى تمت المقالة الثانية وتم بتمامها كتاب الكرة والاسطوانة لارشميدس.

Then follows immediately the second treatise, inscribed: مقالة ارشميدس فى تكسير الدائرة وهى ثلثة اشكال.

An elegant copy, written in Nasta'lîk, of the twelfth century. The treatises II.–V. were revised between 9th and 11th Jumâda I.[2] The first two pages are richly ornamented and gilt. Gold and coloured lines round the other pages.

[Hastings.]

744.

923. Size 8¼ in. by 4¾ in.; foll. 101. Twelve lines in a page.

Another collection, apparently of the same origin, and completing the preceding one. Cf. Ḥ. Kh. and Cat. Bodl., as before mentioned.

It contains:—

I. Foll. 1-10. تحرير كتاب الكرة المتحركة لاوطولوقس اصلحه ثابت وهو مقالة واحدة واثنا عشر شكلا.

Autolycus περι κινουμενης σφαιρας, in the version of *Thâbit* b. Kurrah. See Ḥ. Kh. v. 140; Wenrich, 208; Cat. Lugd. iii. 49; Cat. Mus. Brit. 623*a*.

Revised on 17th Jum. I.

II. Foll. 11-21. تحرير كتاب المساكن لثاوذوسيوس وهو اثنا عشر شكلا نقل قسطا بن لوقا البعلبكى.

Theodosius περι οἰκησεων, translated by *Kusta* b. Lûka. Cf. Ḥ. Kh. v. 150; Cat. Lugd. iii. 79; Cat. Mus. Brit., l.c.; Wenrich, 207.

Revised on 18th Jum. I.

III. Foll. 23-51. كتاب ثاوذوسيوس فى الايام والليالى وفى بعض النسخ فى الليل والنهار والكتاب مقالتان وثلثة وثلثون شكلا.

Theodosius περι ἡμερων και νυκτων. See Ḥ. Kh. under both of the above titles, v. 56 and 143; Wenrich, 207; and Cat. Mus. Brit., l.c., where *Ishâk* b. Ḥunain is named as translator.

Revised on 13th Sha'bân.

IV. Foll. 52–69. كتاب ارسطرخس فى جرمى النيرين وبعديهما سبعة عشر شكلا.

Aristarchus περι μεγεθων και ἀποστηματων ἡλιου και σεληνης. See Ḥ. Kh. v. 70, whose statement, however, is confused. The Arabic translation was made, according to Cat. Bodl. i. 189, by *Kusta* b. Lûka. Cf. Wenrich, 209; Fihrist, ٢٧٠, 20; and Palmer, Catal. Trin. Coll. 180.

Revised on 13th Jum. I.

V. Foll. 71–95. مقالهٔ اولى از كتاب اقليدس چهل وهفت شكل است. The first book of the Elements of Euclid, in *Persian*.

VI. Foll. 98–101. كتاب اقليدس فى الثقل والخفة وقياس الاجرام بعضها الى بعض اصلاح ثابت بن قرة الحرانى.

[1] See Cat. Lugd., l.c.

[2] Year omitted.

EUCLID's treatise on Heavy and Light (de gravi et levi), in the version of *Thâbit* b. Ḳurrah. Cf. Wenrich, 184; Fihrist, ed. Flügel, ٢٦٦, 16.

Begins: الاجرام المتساوية فى العظم هى التى تملأ امكنة متساوية الخ.

Written and ornamented like the preceding no.

745.

924. Size 8⅛ in. by 5¼ in.; foll. 204. Eleven lines in a page.

APOLLONIUS' Book of Conic Sections, كتاب المخروطات, probably the edition of NAṢÎR AL-DÎN ṬÛSÎ. See Cat. Bodl. i. 205; Cat. Lugd. iii. 44; Wenrich, 200. Other versions, Cat. Mus. Brit. 208 and 444. Cf. Ḥ. Kh. v. 147, and Fihrist, ed. Flügel, ٢٦٦ sq.

Begins: المقالة الاولى من كتاب ابلونيوس فى المخروطات ستون شكلا الخط الواصل بين راس المخروط الخ. This first *Maḳâlah* concludes (fol. 42) as follows: تمت المقالة الاولى من كتاب ابلونيوس نقلا عن نسخة محررة, after which the second begins thus: المقالة الثانية ثلثة وستون شكلا فى نسخة بنى موسى.

An elegant copy, executed like the two preceding nos. Dated 21st Ramaḍân, 1198. Rubrics omitted in the concluding portion.

[Hastings.]

746.

1763. Size 8 in. by 5 in.; foll. 110. Twenty-six lines in a page.

A Commentary (ممزوج) on *Naṣîr al-dîn Ṭûsî's* (d. A.H. 672) التذكرة, or Elements of Astronomy, by SAIYID SHARÎF JURJÂNÎ (d. A.H. 816). See Ḥ. Kh. ii. 268; Cat. Bodl. ii. 293; Bibl. Sprenger. 1844.

According to the conclusion, the author completed this commentary on Tuesday, 15th Dhu'l-ḥijjah, 811, at Shîrâz.

Written in a small Nasta'lîḳ hand, by Maḥmûd b. Molla Jân, a physician. Headings and diagrams in gold.

[Hastings.]

747.

1715. Size 8½ in. by 4½ in.; foll. 258. Twenty-one lines in a page.

Another Commentary (ممزوج) on *Ṭûsî's* التذكرة, styled التكملة, by Shams al-dîn Muḥammad b. Aḥmad ḤAFARÎ, who completed it in Muḥarram, 932. It includes the commentary of *Jurjânî* before mentioned. Cf. Ḥ. Kh. ii. 269, and Cat. Bodl. i. 221, ii. 606.

Begins: تعاليت[1] يا ذا العرش الاعلى وما اعظم شانك.

Well written; the last portion supplied by a different hand. The colophon runs as follows: قد وقع الفراغ عن تكميل التكملة التى صنفها شمس الدين الخفرى (sic) شرحا للتذكرة من مصنفات نصير الدين الطوسى على يد الفقير الى الله الغنى غلام محمد فى رابع وعشرون شهر ذوى الحجة يوم الجمعة وقت بعد نماز الجمعة.

Probably of the eleventh century. The first fol. is slightly injured.

Seal of a servant of 'Âlamgîr.

[Johnson.]

748.

B 49. Size 8⅝ in. by 4¼ in.; foll. 83. Fifteen lines in a page.

A treatise on Arithmetic, by AL-ḤASAN B. MUḤAMMAD NISÂBÛRÎ NIẒÂM (al-dîn, who flourished at the beginning of the eighth century; cf. no. 742). No title found. See for a full account of the work, Cat. Bodl. ii. 290 sq.

Begins: الحمد لله الفرد بلا ند' المنزه عن الزوج والضد.

Written in a large plain hand. Dated Tuesday, 29th Rabî' I., 1136. Defects after foll. 37, 41, and 58.

Inscribed: ... اين رساله هدايت الحساب در علم رياضى.

Cf. Catal. 238, vi.

749.

B 63A. Size 7¾ in. by 4⅝ in.; foll. 96. Fifteen lines in a page.

I. Foll. 1–74. Another edition of the preceding treatise. The name of the author is omitted; instead,

[1] Ḥ. Kh., l.c., reads سبحانك.

the preface contains a dedication to Shams al-dîn 'Abd al-Laṭîf, son of the great Wazîr, Rashîd al-dîn. From this the treatise is called الرسالة الشمسية. It is mentioned under this title, الشمسيّة فى الحساب, in Ḥ. Kh. iv. 76. This is probably the original edition, and the dedication was omitted after the fall and death of Rashîd al-dîn, A.H. 718.

Well written. Dated 23rd Sha'bân, 1086. Scribe, Ghulâm Riḍa. Red lines round the pages. Some notes.

II. Foll. 80–96. Various tables, the purport of which I am unable to state. They are without any inscription or explanation.

750.

B 63B. Size 10¼ in. by 5⅝ in.; foll. 86. Twenty-five lines in a page.

A fragment of a Commentary (ممزوج) on the Arithmetic of *Niẓâm Nîsâbûrî*, by an unknown author.

Imperfect both at the beginning and end. The first words of the text are (fol. 1v.): الباب الثانى من الفن الثانى فى مباحث الكسور الخ.

Plainly written. Numerous blanks intended for diagrams.

Fol. 86, a stray leaf, which had been placed at the beginning of the volume, bears the inscription اجزا شمس المنير در علم حساب. Cf. Catal. 238 (Hendussuh), v.

751.

B 52. Size 7½ in. by 4½ in.; foll. 119. Fifteen lines in a page.

A Commentary (ممزوج) on *Jaghmînî's* Compendium of Astronomy, called الملخص; by Mûsa b. Maḥmûd[1] Ḳâḍîzâdah Rûmî, who dedicated his work to Ulugh Beg, grandson of Tîmûr, A.H. 815. See Ḥ. Kh. vi. 113; Cat. Bodl. ii. 247; Cat. St. Petersb. 110 sqq.; Codd. Hafn. 68; Cat. Mus. Brit. 190.

Clearly written in a small Nasta'lîḳ hand. Transcribed by قاضيشه بن صدرجهان بن قاضى قلندر الزبيرى, for his own use. Frequent marginal notes. Of the tenth century. Several passages have been supplied by a more modern hand.

[1] *Alias* Muḥammad.

On fol. 114v. follow various extracts, partly in the same, and partly in a different hand; one from *Khuwârasmî's* commentary[1] (خوارزمى شرح جغمينى), concerning the fixed stars; another from Faṣîḥ al-dîn's glosses on the present commentary,[1] etc.

752.

B 51. Size 8⅜ in. by 5⅝ in.; foll. 124. Fifteen lines in a page.

Another copy of the preceding Commentary. Plainly written. Of about A.H. 1000.

Bîj. Libr., A.H. 1034, from Mîr Muḥammad Amîn.

Catal. 238 (Hueut), i.

753.

1489. Size 7½ in. by 4½ in.; foll. 91. Fifteen lines in a page.

Another copy of the same work, legibly written in Nasta'lîḳ.

Seal of Saiyid Mu'în al-dîn (A.H. 1159).

[Hastings.]

754.

B 53. Size 7½ in. by 4½ in.; foll. 144. Fifteen lines in a page.

Glosses (تعليقات) on *Ḳâḍîzâdah's* Commentary, ascribed on the title-page to Molla 'Alî Barjandî, who however, is more correctly named 'Abd al-'Alî b. Muḥammad Barjandî. See Cat. St. Petersb. 111, and Ḥ. Kh. vi. 114, who only calls him by his surname. He flourished towards the end of the ninth century. Cf. no. 742.

Plainly written by two hands. A defect after fol. 8.

Cat. 238 (Hueut), i. 2.

755.

622. Size 9 in. by 6 in.; foll. 16. Twenty-nine lines in a page.

A treatise on the Size and Distance of the Planets and Fixed Stars, by Ghiyâth al-dîn Jamshîd b. Mas'ûd b. Maḥmûd Kâshî, who flourished in the

[1] Cf. Ḥ. Kh. vi. 114.

earlier part of the ninth century.[1] It is called سُلّم السماء, and also الرسالة الكمالية, from its dedication to the Wazîr Kamâl al-dîn Maḥmûd. Cf. Ḥ. Kh. iii. 610; Cat. Lugd. iii. 133; Stewart, 104.

This treatise consists of eight books (مقالة) and a خاتمة. The conclusion begins: وليكن هذا آخر ما اوردنا فى هذه الرسالة الكمالية.

Legibly written in a small Nasta'lîḳ hand. Dated end of Shawwâl, 850.

Foll. 3 and 5 belong to an astronomical treatise in *Persian*, and were inserted at a later date.

[Tippu.]

756.

1039. Size 9¼ in. by 5⅓ in.; foll. 122. Eighteen lines in a page.

I. Foll. 2–14. A *Persian* mathematical treatise.

Dated Rabî' I., 1041. Scribe, Muḥammad Amîn b. Mîrzâ Muḥammad Faḍl Allah Kâshânî.

Fol. 1 contains a note in Arabic, on multiplication (ضرب التوشيح).

Then follows, written in the same hand,—

II. Foll. 15–122. A treatise on Arithmetic, entitled مفتاح الحساب, by Ghiyâth al-dîn Jamshîd b. Mas'ûd b. Maḥmûd Kâshânî, who dedicated his work to Ulugh Beg. See Ḥ. Kh. vi. 12; Cat. Mus. Brit. 199; Cat. St. Petersb. 118; Cat. Lugd. iii. 75; Bibl. Sprenger. 1824. Cf. the preceding no.

Begins: وبتوفيقك نعتصم[2] يا كريم' الحمد لله الذى توحد الخ.

Mostly well written, with tables and diagrams. Marginal notes.

In the original binding of Tippu's library. Cf. Stewart's Catal. 100.

[Tippu.]

757.

1210. Size 6¾ in. by 4¼ in.; foll. 10. Twenty lines in a page.

An abridgment of the مفتاح الحساب, made by the author himself, and entitled تلخيص المفتاح. It is mentioned in Ḥ. Kh. vi. 12.

Begins: الحمد لله الواحد الفرد القديم الصمد. It consists of thirty sections (فصل).

Written in a small Nasta'lîḳ, with tables and diagrams. Worm-eaten. The last two leaves are injured. Part of the margin has been cut away, whereby several diagrams and notes have been mutilated.

[Gaikwar.]

758.

1748. Size 9 in. by 5 in.; foll. 26. From thirteen to nineteen lines in a page.

A Compendium of Arithmetic, called خلاصة الحساب, by Bahâ al-dîn Muḥammad b. Ḥusain 'Âmulî العاملى (d. a.h. 1030[1] or 1031).

Printed, with a Persian translation and commentary, at Calcutta, 1812, and also at Constantinople, a.h. 1268. Edited in German by Prof. Nesselmann, Berlin, 1843; and translated into French by M. Aristide Marre, Rome, 1864 (2nd edit.). Cf. Ḥ. Kh. iii. 168; Cat. Mus. Brit. 622; Cat. St. Petersb. 230.

The preface contains here a dedication to a Ṣafawî prince, styled السلطان ابن السلطان ابن السلطان ابو الغالب سلطان حسن[2] بهادر خان, which is in none of the other copies. At the end is given the date of the original copy, Ṣafar, 1004. The present copy is dated Saturday, Rabî' II., 1056. The scribe gives his name as غلام محمد عبد القادر لجائى. Legibly written in Nasta'lîḳ, with copious notes. Stained by damp.

On the title-page is a table of the "Indian numerals," اسماء العدد الهندية, as follows: يكن (meaning آحاد), دهن (meaning عشرات), etc.

[Tippu.]

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[1] He was one of the assistants of Ulugh Beg, see Ḥ. Kh. iii. 569. The date of his death as given by the latter under the present work, viz. a.h. 919, is incorrect.

[2] The MS. has تعتصم.

[1] So according to a note at the end of this MS.

[2] Variant حمزة. This appears to be the correct reading, the person in question being Amîr Ḥamzah, son of Muḥammad Khudâbandah, and grandson of Shâh Ṭahmâsp.

759.

1582. Size 8¾ in. by 5¼ in.; foll. 125. Seventeen lines in a page.

A Commentary (ممزوج) on the preceding work, entitled انوار خلاصة الحساب, by ʿIṣmat Allah b. Aʿzam b. ʿAbd al-rasûl, of Sahâranpûr, who completed his work on 19th Dhu'l-ḥijjah, 1086. It was printed at Calcutta, 1829.

Begins: سبحان من عنده علم الحساب بصفات كماله واسمائه.

Written in a hurried Nastaʿlîḳ. Date, A.H. 1105. The colophon runs as follows: حصل تنويرُ ارقام انوار خلاصة الحساب' شرح خلاصة الحساب' فى علم الحساب' فى العاشر من شهر محرم الحرام' من سنة خمس وخمسمائة (sic, r. ومائة) والف من الهجرية ذات الاحترام' فى القرية جَلْجَلَه[1] من مضافات بيجافور من بلاد دكن ايام اقامة الرايات العاليات السلطانية العالمكيرية فيها وانا احقر عباد الله .... عبد الباقى بن القاضى محمد عاشق' من احقر ساكنى قصبة فيروزفور ... من منقبات (?) دهلى شاهجهان اباد الخ.

The first few leaves have been supplied by a different hand.

[Hastings.]

760.

B 48. Size 10¼ in. by 6 in.; foll. 109. Twenty-five lines in a page.

Another copy of the preceding Commentary.

Well written, by Shaikh Farîd b. Muḥammad. Defects after foll. 55, 80, and 95.

Inscribed: اين اجزا شرح قشر الباب (sic) درعلم رياضى وحساب. Cf. Cat. 238, iii. 4 (?).

761.

1362. Size 7¾ in. by 4¾ in.; foll. 69. Thirteen lines in a page.

A concise Commentary (ممزوج) on the خلاصة الحساب, by Luṭf Allah, called the Geometrician, son of Ustâd Aḥmad, the architect (لطف الله المتخلص بالمهندس ابن الاستاذ احمد المعمار).

The preface begins: الحمد لله الواحد الفرد الصمد.

The first words commented on are: وسمّيتها خلاصة الحساب.

Notes by Imâm al-dîn b. Luṭf Allah are on the margin.

It is preceded by the preface of ʿÂmulî (fol. 4), and by a fragment treating of multiplication, which begins: وضرب التوشيح وهو ان تضع المضروب فى اليمين والمضروب فيه فى اليسار (foll. 1-2).

Beautifully written. [Gaikwar.]

762.

B 45. Size 9½ in. by 5½ in.; foll. 16. Twenty-one lines in a page.

The first portion of a Commentary (ممزوج) on the خلاصة الحساب, by Ḥâjjî Ḥusain Yazdî.

The preface begins: نحمدك يا من هو منه الابتداء والاختتام. The author refers in it to an earlier commentary of his, entitled المبين. The commentary begins: وقال المص دام ظله العالى مقدمة فى امور ستة تعريف علم الحساب الخ.

It breaks off in the middle of Chapter II., the rest of the MS. being lost.

Written in a small hurried Nastaʿlîḳ, on red paper. Of about the eleventh century.

Inscribed خلاصة الحساب الخ.

763.

B 44. Size 9 in. by 4¾ in.; foll. 77. Twenty-one lines in a page.

شرح خلاصة الحساب من تصانيف مولى المحقق والاستاد المدقق المؤيد من عند الله تعالى سيد شمس الدين على الخلخالى تغمده الله بغفرانه الخ.

Another Commentary (ممزوج) on the خلاصة الحساب, by Shams al-dîn ʿAlî Ḥusainî Khalkhâlî.

The preface begins: الحمد لله الفرد بلا ند' والواحد بغير ضد. The commentary begins with مقدمة. It

[1] Marginal note: معرب كلكله بكافين فارسيين.

has a special conclusion, in which the name of the author is given as above.

Legibly written in Shikastah. Additional notes by the author are on the margin. A lacuna extends from the end of fol. 15 over the whole of fol. 16.

Cat. 238 (Hendussuh), iii. 2 (?).

764.

1308. Size 10¼ in. by 6⅝ in.; foll. 427. Thirty-three lines in a page.

Clavius' Eight Books of Gnomonics,[1] translated into Arabic by Mu'tamad Khân Rustam b. Diyânat Khân Kubâd Ḥârithî Badakhshî, who flourished under Aurangzîb. Entitled كتاب المقاييس. A fragment of it is described in Cat. Mus. Brit. 443.

This is the rough copy of the translator, as is stated in a note which was written on the first leaf by his son, Mîrzâ Muḥammad. This note begins: مسودة كتاب المقاييس الذى صنفه كلاويوس الفرنجى بلسان لاتين وترجمه والدى رحه بلسان عربى الخ.

There is no preface to this work. It commences as follows: الشكل الاول نريد ان نرسم دستورا. The above title, and the name of the author of the original work occur, however, at the commencement of each following book (مقالة).

Clearly written in Nasta'lîḳ, with numerous diagrams. Slightly injured by damp.

The following note is written on a fly-leaf, apparently by R. Johnson: "Upon Dialling. A work of Clavius in Latin, translated into Arabic by Maatemed Khan, who went to Portugal in the time of Aurungzebe. This is the original foul copy of the translation in the hand of the translator."

[Johnson.]

765.

1490. Size 7½ in. by 5 in.; foll. 34. Fifteen lines in a page.

A Commentary on Abu Muḥammad 'Abdallah b. Ḥajjâj *Yâsmînî's*[2] (or Ibn al-Yâsmîn's) Algebra in verse, الارجوزة الياسمينية. The name of the commentator is not mentioned.

[1] Gnomices libri octo. Romae, 1581; see Cat. Mus. Brit. 443 n.

[2] The MS. has الباسمينى.

Cf. Ḥ. Kh. i. 246; Cat. Bodl. i. 224, 210, 256; and Bibl. Sprenger. 1832.

Begins: الحمد لله الذى جبر قلوب اوليائه بحسن المقابلة يوم الحساب. The author says subsequently: اما بعد فهذا تعليق مختصر سهل نافع ان شاء الله تعالى وضعته شرحا على الارجوزة الباسمينيّة (sic) فى علم الجبر نظم الشيخ الخ.

The text of Yâsmînî begins as follows:

على ثلاثة يدور الجبر   المال والاعداد ثم الجذر

Plainly written. Colophon: وكان الفراغ من مشقها يوم الخميس احد عشر مضين من عاشورا سنة ۱۰۸۱ اوصل الله كاتبها الى مراده الخ.

[Johnson.]

766.

B78. Size 12 in. by 8¼ in.; foll. 44. Thirty lines in a page.

Various fragments of a treatise on Astrology, with an ephemeris for the solar year beginning with 13th Sha'bân, 1006. The author is not mentioned.

Begins: يا من تفرد بالوحدانية واوجد جميع الموجودات.

Well written; headings in various colours. Many tables.

767.

461. Size 9 in. by 5½ in.; foll. 208. Twelve lines in a page.

I. Foll. 1–7. A treatise without title on the use of the Astrolabe. It is ascribed on the title-page to Naṣîr al-dîn Ṭûsî (رساله در عمل اسطرلاب خطى از خواجه نصير). Ḥ. Kh. iii. 366 mentions a Persian treatise by this author on the subject.

Begins: الاوّل فى تسمية اجزائها.

The copy was revised on 14th Shawwâl, 1198.

II. Foll. 8–34. مقالة للحسن بن الحسن بن الهيثم فى صورة الكسوف. A treatise on the Eclipse of the Sun, by al-Ḥasan b. al-Ḥasan b. al-Haitham Baṣrî (d. a.h. 430), the same as no. 734, xiii.

III. Foll. 35-180. A revised and abridged edition of a work on Algebra (الجبر والمقابلة) by *Sharaf al-dîn al-Muẓaffar* b. Muḥammad Ṭûsî (who flourished about A.H. 606).[1] The name of the editor is not mentioned. It is entitled المعادلات.

Begins: اما بعد حمد الله تعالى والثناء عليه والصلوة على رسوله محمد وآله فانى تصدت فى هذا الكتاب تلخيص صناعة الجبر والمقابلة وتهذيب ما وصل الى من كلام الفاضل الفيلسوف الاعظم شرف الدين الخ.

IV. Foll. 182–189. رسالة فى عمل ضلع المسبّع المتساوى الاضلاع فى الدائرة لابى سهل الكوهى. How to draw an equilateral septangle in a circle; a treatise by Abu Sahl Kûhî (Waijan b. Rustam, who flourished towards the end of the fourth century). Cf. Cat. Lugd. iii. 57; Casiri, i. 444 inf.; Fihrist, ed. Flügel, ٢٨٣, 2.

Begins: امّا اصحاب التعاليم فكلهم قائلون بفضل ارشميدس ومقدموه على غيره من قدمائهم الخ.

This treatise is intended to carry out an unfinished design of Archimedes.[2] It was written for Abu'l-fawâris b. 'Aḍud al-daulah, the Bûyide.

V. Foll. 189–191. Another short treatise by Abu Sahl Kûhî, inscribed طريق فى استخراج خطين بين خطين ويتوالى[3] على نسبة لابى سهل الكوهى. Cf. Casiri, i. 444, l. 5 inf.

Begins: نجعل الخطين اب بج.

VI. Foll. 191*v*.–197. كتاب ابراهيم بن سنان بن ثابت فى مساحة قطع المخروط المكافئ. A treatise by Ibrâhîm b. Sinân b. Thâbit b. Ḳurrah (d. A.H. 335)[4] on the measurement of parabolas.

Begins: قد كنت عملت كتابا فى مساحة هذا القطع قديما. This is the third edition of the treatise, the two earlier editions having been lost. The author also mentions the labours of his grandfather Thâbit,[1] and of Mâhânî, on this subject.

VII. Foll. 198–208. كتاب ثابت بن قرة فى القرسطون. A treatise by Thâbit b. Ḳurrah (d. A.H. 288), on the weighing-machine called القرسطون.[2]

Begins: كل خط نقسم قسمين مختلفين. Ends: هذا آخر ما املاه ابو الحسن ثابت بن قرة فى تبيين امر القرسطون.

An elegant copy in Nasta'lîḳ, executed like no. 744.

[1] Cf. Cat. Lugd. iii. 71.

[2] See no. 734, xx.

[3] Sic; read فتتوالى, or rather فيتوالى الاربعة. In the index the same is expressed by تا چهار متناسب باشند.

[4] Cf. Cat. Mus. Brit. ii. 444, and Chwolsohn, Die Ssabier, i. 577.

[1] Cf. Casiri, i. 390, l. 20.

[2] Or الفرسطون. See Dorn, Drei astron. Instr., p. 95, and Fihrist, ed. Flügel, ii. 127.

768.

1747. Size 8⅜ in. by 5¼ in.; foll. 70. Eleven lines in a page.

I. Foll. 1-38. The first book (مقالة) of Ṭûsî's edition of the Elements of Euclid.

Dated Wednesday, 9th Sha'bân, 1176 (السنة السادسة من العشر الثامن من المائة الثانية من الالف الثانى).

II. Foll. 40-45. The second book of the same work, imperfect, terminating abruptly.

III. Foll. 48–70. Ḳâḍîzâdah's Commentary on *Jaghmînî's* الملخص. See no. 751.

Imperfect, terminating abruptly. Diagrams omitted.

Neatly written in Nasta'lîḳ. Of the twelfth century.

[Johnson.]

769.

707. Size 7⅝ in. by 5⅛ in.; foll. 169. Thirteen lines in a page.

I. Foll. 1–88. An astrological treatise, by Muḥyi al-dîn Yaḥya b. Muḥammad Ibn Abu'l-shukr Maghribî (seventh century), the same as that described in Cat. Mus. Brit. 197, no. ccccxiii.; Cat. Bodl. i. 214; and Aumer, Hdss. Münch. 383.

Begins: قال مولانا العالم العلامة افضل المتاخرين محيى الملة والدين يحيى بن محمد بن ابى الشكر المغربى ادام الله فضائله قد رتبت هذه الرسالة فى كيفية تحاويل سنى العالم الخ.

II. Foll. 89-118. كتاب احكام (r. الحكم) على قرانات الكواكب فى البروج الاثنى عشر.

A treatise by the same author on the conjunctions of the planets in the different signs of the Zodiac, identical with Cat. Mus. Brit. 197, cccxiv. ii.

III. Foll. 118v.-127. من نهاية الادراك فى دراية الافلاك من تصنيف مولى الموالى قطب الدين الشيرازى عليه الرحمة.

An extract from an astronomical work of Ḳuṭb al-dîn Shîrâzî (d. A.H. 710), bearing on chronology and various eras (تاريخ الروم والهجرة والفرس والملكى واليهود والترك).

Begins: فاعلم انه لما كان اشهر الاجرام السماوية النيرين.

Cf. regarding the work in question, Ḥ. Kh. vi. 396, and Cat. Mus. Brit. 189.

IV. Foll. 128-130. فى الاختيارات من مدخل يحيى ابن على القمى المكنى بابى نصر المنجم عليه الرحمة.

An extract from Abu Naṣr Ḳummî's introduction to Astrology, which was written A.H. 357. Cf. Ḥ. Kh. v. 472.

Begins: ان العلة فى كل حادثة اجتماع النيرين الخ.

Then follow two *Persian* pieces—

V. Foll. 130v.-151. باب سيم از فصل سيم در احكام مواليد وتحويلات, followed by Chapter IV. of the same work.

VI. Foll. 152-169. On the conjunctions of the planets, which took place in various years of the eleventh and twelfth centuries.

Cf. Stewart's Catal. 104, xv.

Well written in Nasta'lîḳ. Dated 29th Sha'bân, 1185.

[Tippu.]

770.

B 47. Size 7 in. by $5\frac{1}{4}$ in.; foll. 80. Twenty-three lines in a page.

I. Foll. 2-11. A treatise on Arithmetic, called تلخيص اعمال الحساب, by Abu'l-'Abbâs Aḥmad b. Abu 'Abdallah Muḥammad b. 'Othmân Azdî Ibn al-Bannâ Marrâkushî (flourished in the seventh century). Cf. Ḥ. Kh. ii. 400; Cat. Mus. Brit. 198.

Begins: قال الشيخ الامام المغربى ابو العباس ... رضة الغرض فى هذا الكتاب تلخيص اعمال الحساب وتعريف ابوابه وضبط قواعده ومبانيه وهو يشتمل على جزاين (sic) الاول فى اعمال العدد المعلوم والثانى فى القوانين التى يمكن بها الوصول الى معرفة قدر المجهول المطلوب من المعلوم المفروض الخ.

This is the first part (جزء) only. Well written in a small hand. The first few leaves are much injured by damp.

There follows immediately, written in the same hand,—

II. Foll. 11-18. A Commentary on *Ibn Yâsmîn's* Algebra in verse (see no. 765), by 'Alî b. Muḥammad Ḳurashî, commonly called Ḳalṣâdî, Andalusî Basṭî (d. A.H. 891).[1] It is entitled تحفة الناسين على ارجوزة ابن الياسمين[2].

Begins: يقول عبيد الله على بن محمد القريشى الشهير بالقلصادى الاندلسى البسطى غفر الله له ولوالديه وللمسلمين المومنين آمين المحدث الكل الى اجل معدود فله الشكر على ما اولانى من الفضل والجود وصلى ... اما بعد فالمراد من هذا الموضوع شرح الفاظ ارجوزة الفقيه الامام العالم ابى الفضل قاسم بن الياسمينى رحمة[3] الخ.

This piece is dated Thursday, 13th Ramaḍân, 866, and the copyist gives his name as Muḥammad b. 'Abdallah Ṭarrânî الطرانى.

III. Foll. 19-69. A Commentary on the تلخيص اعمال الحساب (see no. I.), entitled اللباب, by 'Abd al-'Azîz b. 'Alî b. Dâ'ûd Hawârî المصراتى, who wrote it with the sanction of the author, and dedicated it to Abu Muḥammad 'Abdallah b. Abu Madyan,

[1] Cf. Cat. Mus. Brit. 199; Casiri, i. 289.

[2] The MS. has تحفة الناسينى على ارجوزة بن الياسمينى.

[3] The name given here differs entirely from the common tradition (see no. 765).

Wazîr to Abu Ya'kûb (Yûsuf, the Almohade?). Cf. Ḥ. Kh. ii. 400; Casiri, i. 380 sq.;[1] Catal. Bodl. i. 76.

Begins: قال العبد الخاضع ... المصراتى عفا الله عنه الحمد لله ولى النعم وبارئ النسم. The author says subsequently: ... وصلة الدعاء لمولانا امير المسلمين ابن امير المسلمين ابى يعقوب بالنصر العزيز من عنده وبعد اطال الله بقاء سيدنا الوزير المعظم ... سراج الدولة الميمونة ابو (sic) محمد عبد الله بن عمادنا الشيخ الفقيه الصالح ... الاطهر ابى مدين الخ.

The text is marked with ص, and the commentary with ش.

Written like nos. I. and II. Dated end of Jum. I., 856.

IV. Foll. 70*v*.–76. An extract from Shihâb al-dîn Ibn al-Hâ'im's (Aḥmad b. Muḥammad, died probably A.H. 815) Commentary on his own treatise on Inheritance. It bears on vested inheritances (المناسخات).

Begins: الحمد لله رب العالمين ... قال الشيخ العلامة شهاب الدين بن الهائم قدس الله روحه فى اثناء شرحه على ألفيّته فى علم المواريث فى الكلام على المناسخات فصل اعلم ان علم المناسخات بالجدول هو من الصناعة البديعة العجيبة تلقيتها من استادى اى (?ابى) الحسن الجلاوى رحه الخ.

The work in question is perhaps identical with the كفاية الالفيّة, or كفاية الفرائض, ascribed to the author in Ḥ. Kh. v. 218 and 219 sq.

This piece is written by the same hand as the preceding, but in a somewhat different style. It is dated A.H. 860. The colophon runs as follows: علقها العبد الفقير الى الله تعالى محمد الطرانى الازهرى الشافعى المقيم برواق بن ..[2] بتاريخ شهر محرم المبارك من شهور سنة ٨٦٠.

Many tables.

[1] The statements of Casiri, p. 381, however, seem to be incorrect.

[2] This word is indistinct, it might be معشر, as well as معمر.

V. Foll. 76*v*.–79. A short treatise on planes, without title.

Begins: نبتدى بعد حمد الله ... بالسطح الذى يحيط به خط واحد ثم بالذى يحيط به خطان وكذا على توالى الاعداد.

Inelegantly written in a small character, with rough diagrams. Transcribed by Abu Yazîd Sharwânî, A.H. 860.

The vacant spaces at the beginning and the end of the treatises are usually filled with various extracts, anecdotes, etc.

Seal of Ibrâhîm Nauras ('Âdil Shâh II.).

Cat. 237 (Hendussuh), ii.

771.

B 43. Size 10¼ in. by 6 in.; foll. 50. Seventeen lines in a page.

I. Foll. 1–14. Ibn Sînâ's (d. A.H. 428) Book of Definitions, كتاب الحدود. Cf. Cat. Bodl. ii. 291 *b*; Cat. Lugd. iii. 324.

Begins: صلى الله ... قال الرئيس ابو على الحسين ابن عبد الله ابن سينا عفا الله ورضى عنه الحمد لله رب العالمين .. اما بعد فان اصدقائى سالونى ان أملى عليهم اشياء يطالبونى بتحديدها الخ.

II. Foll. 15–50. Books II.–V. of a work on Mathematics, entitled الفوائد البهائية فى القواعد الحسابية, by 'Imâd al-dîn 'Abdallah b. al-Khaddâm (Baghdâdi). Cf. Ḥ. Kh. iv. 471. They are inscribed as follows:—

a. Foll. 15-20. المقالة الثانية فى المعاملات وقوانين البيوع وهى مشتملة على فصول. On contracts and sales.

b. Foll. 20*v*.-33. المقالة الثالثة فى المساحات للسطوح والمجسّمات. On the mensuration of planes and solids.

c. Foll. 33*v*.-39. المقالة الرابعة فى علم الجبر والمقابلة. On Algebra.

d. Foll. 40-50. المقالة الخامسة فى استخراج المسائل بالجبر والمقابلة. On practical Algebra.

The latter part concludes as follows: آخر القول

من الفوائد البهائية فى القواعد الحسابية تاليف افضل المتاخرين والمتقدمين مولانا عماد الحق والملة والدين عبد الله بن الخدام نور الله قبره الخ.

Plainly written.

772.

1048. Size 8 in. by 5⅝ in.; foll. 38. Twenty-five, twenty-three, and twenty-one lines in a page.

I. Foll. 1-20. Calculations of various astronomical problems, by an unknown author. Entitled كفاية المحتاج من الطلاب الى معرفة المسائل الفلكية بالحساب. The work was completed on 23rd Dhu'l-ḳa'dah, 883.

Begins: الحمد لله الذى خلقنا واوجدنا من العدم .. وبعد فهذه رسالة حسابية مشتملة على قواعد كلية فى استخراج المسائل الفلكية الماخوذة من المقادير الهندسية.

In nineteen chapters.

A good copy, transcribed from a MS. which was written during the author's lifetime. Collated with another copy, by a different hand.

II. Foll. 21-30. A sciatheric treatise, entitled الدرة البهية فى وضع خطوط فصل الدائر بالطرق الهندسية[1], by Muḥammad b. 'Alî b. Muḥammad b. 'Alî الشبراملسى Mâlikî Azharî.

Begins: الحمد لله الذى زين السماء الدنيا بزينة الكواكب. The treatise is divided into three parts (قسم), as follows: I. فى الاصول الهندسية المحتاج اليها; II. فى وضع خطوط فصل الدائر; III. فى تتمات وتنبيهات تتعلق بالقسم الثانى فى هذه الرسالة. Each part consists of two chapters.

III. Foll. 31-38. Two introductory treatises on Geometry and Astronomy, by an unknown author.

Beginning: الحمد لله ذكر مقدمتين من الهندسة والهيئة يستعان بهما على حدود الابواب وبراهينها وبعض حدود وذلك فى ١٤ بابا وخاتمة والله اعلم الباب الاول فى تعريف النقطة والخط الخ.

The first treatise consists of three, and the second (fol. 32) of eleven chapters. They contain chiefly definitions.

The two latter pieces are plainly written, by Nûr al-dîn b. Muḥammad b. Abu'l-su'ûd Yazîdî Shâfi'î. The first is dated 27th Shawwâl, and the second, 15th Dhu'l-ḥijjah, 1049.

[Gaikwar.]

[1] See on the subject, Cat. Bodl. ii. 284.

MEDICINE.

773.

1296. Size 11¼ in. by 6½ in.; foll. 659. Twenty-three lines in a page.

Abu'l-Ḥasan Aḥmad b. Muḥammad Ṭabarî's (flour. about A.H. 360) System of Medicine (كُنّاش) in ten books (مقالة), called المعالجة البقراطية, or the Hippocratean Cure. Cf. Cat. Bodl. i. 135; Aumer, Hdss. Münch. 357; Wüstenfeld, Geschichte der arab. Aerzte, p. 56.

Begins: الحمد لله المتفرد بالوحدانية والقدرة والرحمة والافاضة والجود.

Well written. The single مقالات are generally separate. The sixth has the following colophon: تمت المقالة السادسة من الكناش المعروف بمعالجات البقراطية والحمد... كتبه نقير الحقير محمد كاظم كشميرى در خانه سيادت ونجابت دستگاه سيد زين العابدين سلمه آه در دار الخلافه شاهجهان آباد يوم چهار شنبه سيوم شعبان المعظم باتمام رسيد سنه ١١١٧ هجرى.

The copy was completed in Rajab, A. 2 Julûs,[1] by the same Kâẓim.

Prefixed is a list of the contents, by a different hand.

[Johnson.]

[1] Of Shâh 'Âlam I., *i.e.* A.H. 1119.

774.

1802. Size 10¾ in. by 6⅛ in.; foll. 179. Sixteen lines in a page.

Some portions of the first or theoretic part of 'Alâ al-dîn 'Alî b. al-'Abbâs Majûsî's (d. A.H. 384) System of Medicine, entitled كامل الصناعة. It is also often called الملكى, the "royal" book, from its dedication to 'Aḍud al-daulah, the Bûyide. See Ḥ. Kh. v. 25; Cat. Lugd. iii. 236; Cat. Mus. Brit. 631; Aumer, Hdss. Münch. 357; etc. Cf. Wüstenfeld, Gesch. d. arab. Aerzte, p. 59. Latin translations of the work were printed at Venice, 1492, and at Leyden, 1523.

This MS. comprises the fifth, sixth, seventh, and tenth books (مقالة), all separate, and bound in the following order: (fol. 1) المقالة السابعة من الجزء الاول فى الاستدلال بالنبض (r. بالنبض) والبول والبراز والنفث والعرق[1]; (fol. 48) المقالة العاشرة من الجزء الاول فى صفة علامات المُنذرة[1]; (fol. 94) المقالة الخامسة من الجزء الاول فى الامور التى ليست بطبيعية; (fol. 136) المقالة السادسة من الجزء الاول فى صفة الامور الخارجة عن الامر الطبيعى.

Plainly written. Of the twelfth century. The end is injured by damp. Foll. 168 and 175 should be transposed.

[Johnson.]

775.

1310. Size 10¼ in. by 6¼ in.; foll. 45. Sixteen lines in a page.

The fourth مقالة of the second or practical part of the preceding work.

Begins: المقالة الرابع (sic) من الجزء الثانى من كتاب كامل الصناعة الطبيبة (r. الطبّيّة) المعروف بالملكى تاليف على ابن عباس المتطب (r. المتطبّب) للملك عضد الدولة فى مداواة العلل العارضة فى ظاهر البدن وهى اربعة وخمسون بابًا.

Written like the preceding no.

[Johnson.]

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[1] This inscription varies from that given in Cat. Lugd., l.c.

776.

1936. Size 9¾ in. by 5¼ in.; foll. 220. Twenty-one lines in a page.

The fifth, sixth, seventh, eighth, and ninth books (مقالة) of the second part of the same work.

Beginning: المقالة الخامسة من الجزء الثانى من كتاب كامل الصناعة المعروف بالملكى تاليف على بن العباس المتطبب المجوسى للملك الجليل عضد الدولة وهو ثمانون بابا.

Well written.

777.

2176. Size 9½ in. by 5¾ in.; foll. 507. From twelve to sixteen lines in a page.

The third part of (Abu 'Alî Ḥusain b. 'Abdallah) Ibn Sînâ's (d. A.H. 428) القانون, on Anatomy and on local complaints. Cf. Ḥ. Kh. iv. 496; Cat. Mus. Brit. 221, 744; Cat. Lugd. iii. 239; Flügel, Hdss. Wien, ii. 521. The work was printed at Rome, 1593.

Begins: الكتاب الثالث من القانون فى الامراض الجزئية الواقعة باعضاء الانسان الخ.

Legibly written in Nasta'lîḳ, approaching to Shikastah. Some portions are in a different hand.

The colophon runs as follows: تمام شد بتاريخ بيست دوم شهر جمادى الاول روز شنبه چهار كهرى روز مانده.

[College of Fort William, 1825.]

778.

2020. Size 12¼ in. by 6¼ in.; foll. 197. Twenty-seven lines in a page.

The fourth part of the *Ḳânûn*, on general complaints.

Begins: الكتاب الرابع من القانون وهو سبعة فنون.

Well written. Of the eleventh century.

[College of Fort William, 1825].

779.

854. Size 10½ in. by 6½ in.; foll. 775. Twenty-three and twenty-five lines in a page.

Part of a large Commentary (ممزوج) on the first book of the *Kânûn* (الكليات), by Kutb al-dîn Mahmûd b. Mas'ûd b. Muslih Shîrâzî (d. A.H. 710). Cf. H. Kh. iv. 498; Casiri, i. 291; Cat. Bodl. ii. 160. This commentary is called التحفة السعدية, from its dedication to Sa'd al-dîn, Wazîr to Sultan Khudâbandah.

The preface begins: انّ اولى ما افتتح به خطاب الخ.

Written in various hands, often without distinction of text and commentary. Ends abruptly in the second فنّ. After fol. 387 is a lacuna. Foll. 262-269 should be placed in the following order: 262, 266, 263, 264, 267, 268, 265, 269.

[Johnson.]

780.

1959. Size 10½ in. by 6½ in.; foll. 167. Twenty-five lines in a page.

A Commentary on the first book of the *Kânûn* (الكليات), by Mahmûd Âmulî (d. A.H. 753). Cf. H. Kh. iv. 500.

The preface begins: الحمد لله الذى وفت حكمته فى خلقة الانسان. The author, after mentioning the commentaries of Râzî, Afdal Khûnajî, and Kurashî, lauds that of his master, Kutb al-dîn Shîrâzî,[1] to which the present work is intended as a supplement, especially as regards anatomical matters. He dedicates it to a prince, whose name is not mentioned. 'Alî Gîlânî, in the introduction to his commentary (see the following no.), says that Âmulî—he calls him Muhammad—wrote his work for the use of some princes (اولاد اهل الدول), who had come from remote countries, in order to read with him the *Kânûn*, and that it was written in haste, without much care and preparation.

The text of the *Kânûn* is introduced by قال, and the commentary by اقول.

This MS. is imperfect at the end. It terminates in the commencement of the second فنّ.

Legibly written in Nasta'lîk.

[Johnson.]

[1] See the preceding no.

781.

1519. Size 12½ in. by 6¾ in.; foll. 598. Twenty-nine lines in a page.

The first part of a vast Commentary (ممزوج) on the *Kânûn*, by 'Alî Gîlânî. Cf. Cat. Mus. Brit. 744.

This commentary is preceded by a long preface, in which the author criticizes the works of his predecessors, Kutb al-dîn Shîrâzî (قطب المحققين), Âmulî, and Ibn Nafîs Kurashî, and recommends his own work, on which he spent thirty years of his life. It begins: انت المستعان فى كل خير يا حىّ احينا بحياتك[1]. The name of the author is indicated by the following passage: اما بعد فيقول المباهى بنباهة اسمه العلى' المتشبث باذيال الطاف سميّه الولى الخ. The surname Gîlânî is given to him here in an inscription of recent date. As he mentions (fol. 4) الشرح الجديد للتجريد,[2] he must have lived at least as late as the ninth century. The preface is followed by a detailed list of the contents of the *Kânûn*.

This volume comprises only the first book (الكليات). It concludes as follows: تم شرح الكتاب الاول من كتب القانون بحمد الله .. ويتلوه انشاء الله تعالى شرح الكتاب الثانى الذى فى الادوية المفردة.

Well written. On the margin are additions by the author, and extracts from different commentaries.

[Johnson.]

782.

1515. Size 13 in. by 7 in.; foll. 352. Thirty-three lines in a page.

A Commentary (ممزوج) on the second book of the *Kânûn*, on simple medicines. It is ascribed to حكيم على, that is, 'Alî Gîlânî, the author of the preceding no.

Begins: قال الشيخ الرئيس وبعد حمد الله والثناء عليه والصلوة على رسوله محمد وآله فان هذا الكتاب .... فرغنا عنه وانما عبر عما فى الكتاب الاول بالاحكام الخ.

[1] From this it would appear that this commentary is *not* identical with that of 'Alî Astarâbâdî (H. Kh. iv. 498), as is asserted in Cat. Mus. Brit., l.c.

[2] See no. 409.

Ends: تم شرح الكتاب الثانى من كتب القانون حامدا لله.... ويتلوه انشاء الله تعالى الكريم شرح الكتاب الثالث.

Neatly written in Nasta'lîḳ. Of the eleventh century.

[Johnson.]

783.

1380. Size 16 in. by $10\frac{3}{4}$ in.; foll. 130. Forty-nine lines in a page.

The third part of the same Commentary, comprising Book III., on Anatomy and on local complaints.

Well written in a small hand, with corrections and notes. Imperfect at the end. It terminates in the tenth فن. Slightly injured and mended. On the fly-leaf is a list of the contents.

[Johnson.]

784.

1428. Size $10\frac{1}{4}$ in. by $6\frac{1}{4}$ in.; foll. 211. Twenty-nine lines in a page.

The concluding portion of the same work, or explanation of Book V. of the *Kânûn*, on compound medicines (القراباذين), with additions by the author.

Written in various Nasta'lîḳ hands. Of the eleventh century. The end is wanting.

Foll. 210–211. A fragment of a treatise on the law of inheritance.

[Johnson.]

785.

1418. Size $10\frac{3}{4}$ in. by $6\frac{1}{2}$ in.; foll. 420. Twenty-two lines in a page.

A Commentary (ممزوج) on 'Alâ al-dîn 'Alî b. Abu'l-Ḥazm Ḳurashî's (commonly called *Ibn al-Nafîs*, d. A.H. 687) موجز القانون, or abridgment of the *Kânûn* of Ibn Sînâ. The author, whose name is not mentioned, appears to be Burhân al-dîn Nafîs b. 'Iwaḍ Karmânî, who completed his work A.H. 841, at Samarḳand. Cf. Ḥ. Kh. vi. 252; Stewart's Catal. 114 sq.; Cat. Bodl. ii. 686; and regarding the original work, Cat. Lugd. iii. 239, and the edition of Calcutta, 1828.

Begins without a preface: قال الشيخ الامام البحر الكامل علاء الدين على بن ابى الحزم القرشى المتطبب صيغة تفعّل ههنا للمبالغة مثل تقدّس وتمجّد.

Well written in Nasta'lîḳ. In the latter portion the text and the commentary are not distinguished. Notes in the earlier portion.

Inscribed at a recent date نفيسى شرح موجز.

[Tippu.]

786.

1044. Size 9 in. by $5\frac{1}{4}$ in.; foll. 269. Seventeen lines in a page.

Yaḥya b. 'Îsa Ibn Jazlah's (d. A.H. 493) Materia Medica, entitled منهاج البيان. See Ḥ. Kh. vi. 200; Cat. Lugd. iii. 245; Aumer, Hdss. Münch. 361; Cat. Mus. Brit. 222; Wüstenfeld, Gesch. d. arab. Aerzte, p. 84.

Well written. Revised and collated. The end is wanting. Injured by insects.

[Gaikwar.]

787.

1181. Size $8\frac{3}{4}$ in. by $5\frac{1}{2}$ in.; foll. 508. Seventeen lines in a page.

A Commentary (ممزوج) on *Najîb al-dîn Abu Ḥâmid Muḥammad b. 'Alî Samarḳandî's* (d. A.H. 619) الاسباب والعلامات, on the causes, symptoms, and treatment of diseases, by Nafîs b. 'Iwaḍ Karmânî, who completed his work A.H. 827. Cf. Ḥ. Kh. i. 269; Flügel, Hdss. Wien, ii. 529; Cat. Lugd. iii. 254. Printed at Calcutta, 1836.

Well written in Nasta'lîḳ. The colophon runs as follows: تمت تمام شد هذا الكتاب مسمى شرح اسباب العلامات در مقام پشاور بتاريخ نوزدهم شهر رجب المرجب سنه ۴۴ جلوس عالمگير روز چهار شنبه بعون الله وحسن توفيقه كاتب العبد خواجه لطف الله ولد (?) خواجه محمد صادق غفر الله ذنوبه الخ.

An ornament at the beginning. Coloured lines round the pages.

[Johnson.]

788.

766. Size 10⅜ in. by 6 in.; foll. 354. Eighteen and nineteen lines in a page.

Another copy of the شرح الاسباب والعلامات.

Clearly written in Nasta'lîḳ. Dated A.H. 1154 (فى سنة اربع وخمسين واحد عشر مائة).

[Johnson.]

789.

2018. Size 10⅜ in. by 6½ in.; foll. 568. Twenty lines in a page.

Another copy of the same work.

Plainly written. Red lines round the pages.

[College of Fort William.]

790.

1142. Size 10 in. by 6 in.; foll. 550. Twenty-one lines in a page.

IBN BAIṬÂR's ('Abdallah b. Aḥmad Mâliḳî, d. A.H. 646) Materia Medica, called الجامع, or جامع مفردات الادوية والاغذية. Cf. Ḥ. Kh. vi. 34; Casiri, i. 275 sqq.; Catal. St. Petersb. 107; and Wüstenfeld, Gesch. d. arab. Aerzte, p. 130. This work has been translated into German by Dr. Joseph von Sontheimer (two vols., Stuttgart, 1840-42). Cf. Dozy in Zeitschr. d. Deutsch. morgenl. Ges. xxiii. 183.

Begins: الحمد لله الذى اقام بلطيف حكمته بنية الانسان.

An elegant copy, written in a small hand, by 'Alî b. Ḥusain b. Maḥmûd Kamâl. Dated Friday, 22nd Sha'bân, 925. An ornament at the beginning. Gold and blue lines round the pages. Injured in several places.

[Johnson.]

791.

1217. Size 8 in. by 4⅜ in.; foll. 140. Seven lines in a page.

A Compendium of Medicine, called قانونچه, by Sharaf al-dîn Maḥmûd b. 'Omar[1] JAGHMÎNÎ. See Ḥ. Kh. iv. 495, and Cat. Mus. Brit. 226, where the name of the author and the title are not given. Cf. Catal. Lugd. iii. 241. Printed at Calcutta, 1827.[2]

[1] *Alias* b. Muḥammad. [2] Bibl. Sprenger. 1892.

Begins: الحمد لله رب العالمين ... وبعد فهذا مختصر مشتمل على زبدة ما يجب استحضاره من صناعة الطب انتخبته من كتب الاقدمين ورتبته على عشر مقالات.

Boldly written, with copious notes, many of which are derived from the author (منه). Of the tenth century.

The beginning and the end have been supplied by a more modern hand. A defect after fol. 3.

[Gaikwar.]

792.

2111. Size 8 in. by 4½ in.; foll. 42. Seventeen lines in a page.

Another copy of the preceding work.

The preface runs as follows: وبعد فهذا مختصر مشتمل على زبدة ما يجب استحضاره للطبيب من صناعة الطب نظرية وعملية المنتخبة من كتب المتقدمين والمتاخرين ورتبته الخ.

Well written in two Nasta'lîḳ hands. Red lines round the pages.

Seals of Nûr al-dîn Khân, a servant of Muḥammad Shâh (?),[1] and Nuṣrat Jang (A.H. 1174).

793.

1920. Size 10¼ in. by 6½ in.; foll. 277. Twenty-one lines in a page.

The first part of Dâ'ûd b. 'Omar Ṣûrî ANṬÂKÎ's (d. A.H. 1005) System of Medicine, entitled تذكرة اولى الالباب والجامع للعجب العجاب. See Ḥ. Kh. ii. 260; Casiri, i. 274; Cat. Bodl. ii. 157; Cat. Lugd. iii. 270; Cat. Mus. Brit. 459; etc.

This MS. contains the first three chapters of the work. Plainly written by two hands, but incorrect. Many emendations by a different hand in the earlier portion.

Seals of a servant of 'Âlamgîr and others.

[Johnson.]

794.

1132. Size 10 in. by 7 in.; foll. 171. Twenty-one lines in a page.

The first portion of a large work on diseases and their remedies, entitled ترويح الارواح من علل

[1] Not quite legible.

الاشباح. The author calls himself Ibn Sa'd al-dîn, and dedicates his work to a Wazîr, whose name he does not mention. At the beginning of his preface he speaks of the تنقيح المكنون من مباحث القانون; but as this passage is mutilated, it cannot be ascertained if he speaks of it as a work of his own. According to Ḥ. Kh. (ii. 451), the work in question is by Fakhr al-dîn Khujandî. Ḥ. Kh. ii. 285, also mentions a ترويح الارواح فى الطب, which he ascribes to Ḥakîm al-dîn Maḥmûd Tabrîzî.

Begins: الله احمد على ان جبلنى بقدرته طالبًا لمعرفة ماهية مواليد الاركان.

The work consists of an introduction, in fifteen مسلك, and of twenty chapters (قول), in which the author treats first of the single parts of the body, from the head downwards, and afterwards of general diseases. A detailed list of the contents is inserted in the preface.

This MS. contains the introduction and the first eight chapters, which are inscribed as follows:—1. القول الاول فى احوال الدماغ وترويحه; 2. فى احوال العين; 3. فى احوال الاذن; 4. فى احوال الانف; 5. فى احوال اللسان والفم والشفتين والاسنان واللثة; 6. فى احوال الرئة; 7. فى احوال الحلق والمرى وقصبة الرئة والصدر; 8. فى احوال القلب والثديين.

Legibly written in Nasta'lîḳ. Ends abruptly.

Worm-eaten. The first leaf is mutilated.

[Johnson.]

795.

B 442. Size 9¼ in. by 5½ in.; foll. 47. Twenty-one lines in a page.

كتاب التحفة الجامعة لمفردات الطب النافعة تاليف الشيخ الامام العالم العلامة يحيى ابن بكر (العامرى[1]) العلوى تغمده الله برحمته آمين.

A medical guide, ascribed to Yaḥya b. Bakr 'Alawî. It consists of two parts, which treat of special and of general complaints (قسم فى العلل الخاصة والآخر فى العامة), and are preceded by an introduction.

[1] Added on the margin.

Neither the above title nor the name of the author occurs in the work. The latter calls himself a pupil of Jamâl al-dîn الكمرانى.

Begins: الحمد لله خالق الاجسام وما يعرض لها من الالم والضرر.... وبعد فان علم الطب ضرورى يشهد لصحته وشرفه النقل.

Plainly written by two hands. Dated 21st Shawwâl, 1058.

On the last few pages (from fol. 44v.) are various extracts, remedies, prayers, etc.

796.

2348. Size 7½ in. by 5¼ in.; foll. 19. Nineteen and twenty lines in a page.

The beginning of a Manual (تذكرة) of Medicine, written by an unknown author for his own use. It consists of seven فصل and twenty-three باب.

Begins: الحمد لله الذى خصّنا بفضيلة النطق والبيان .... وبعد فقد كان النبى صلى الله عليه وآله محمد بن عبد الله ينبوع الحكمة قسم العلم الى علمين وهما علم الابدان وعلم الاديان الخ.

Plainly written. Of the twelfth century. Ends in the third chapter.

Inscribed at a later date: (sic) رساله احمد بن محمد صابع حنفى.[1]

[College of Fort William, 1825.]

797.

2274. Size 7¼ in. by 5¼ in.; foll. 32. Seventeen lines in a page.

A fragment of a treatise on medicines, imperfect at the beginning, and ending abruptly. Plainly written. Of the twelfth century.

The first heading which occurs here is (fol. 2v.): الفصل فى كيفية الاحراق الخ.

On fol. 31 begins المقالة الثالثة فى المركبات.

Inscribed: رساله احمد بن محمد بن صايغ حنفى.

[College of Fort William, 1825.]

[1] Compare the following no.

POETRY AND ELEGANT PROSE.

798.

1151. Size 10 in. by 6¾ in.; foll. 75. Eight lines (hemistichs) in a page.

The Seven *Mu'allaḳât*.

Boldly written, with all the vowel-points, but very incorrect. Some of the grossest errors have been corrected on the margin. The first two pages are splendidly ornamented. Dated Sha'bân, 1196. A defect after fol. 6.

[Johnson.]

799.

2956. Size 10¾ in. by 7½ in.; foll. 102. Eight, fifteen, and twelve lines in a page.

I. Foll. 1–75. Another copy of the *Mu'allaḳât*, evidently taken from the same MS. as the preceding.

Well written in a large hand. The beginning is tastefully ornamented. Gold lines round the pages.

II. Foll. 76*v*.–97. The *Burdah* of Bûṣîrî (d. A.H. 694), with an interlinear translation and glosses in *Persian*. See below, no. 817.

Plainly written. Foll. 76–86 are in a different hand. The glosses are written in a very good Nasta'lîḳ.

III. Foll. 97*v*.–99. A devout poem in ten verses. Begins:

جُدْ بلطفك يا الهى من له زادٌ قليلُ

IV. Foll. 100*v*.–102. Some fragments of the *Mu'allaḳât*, viz. the concluding verses of Labîd, and verses 1, 2, 47–53 of 'Antarah, with short explanations in *Persian*.

Injured by insects.

In a very elegant binding of red leather; gilt. Signature of Chas. Boddam, Calcutta, 1787.

800.

B 122. Size 10 in. by 5¾ in.; foll. 61. From twenty-eight to thirty lines in a page.

شرح المعلقات السبع الخ

A concise Commentary on the *Mu'allaḳât*, ascribed to Abu'l-Ḥasan Muḥammad b. Aḥmad, commonly called Ibn Kaisân, the grammarian (d. probably A.H. 320).[1] It is mentioned neither in the *Fihrist* (ed. Flügel, ٨٢), nor in Ḥ. Kh.

This commentary is intended for the use of beginners. It gives rather short explanations of obscure words, and a paraphrase of each verse. The former are introduced by التفسير, and the latter by المعنى. Special grammatical questions are occasionally discussed in an appendix, which the superficial reader is advised to skip.

The preface begins: الحمد لله والصلوة على النبى محمد وآله وصحبه اجمعين قال ابو الحسن محمد بن احمد كيسان النحوى رحه اختصرنا غرائب هذه القصائد السبع المشهورة الخ.

The first scholium is introduced by the words: قال ابو الحسن قال لنا التعالبى (sic). Tha'âlibî is accordingly supposed to have handed down the work from the author; he was born, however, thirty years after the death of the latter (A.H. 350).

Plainly written. Completed and collated on Thursday, 14th Rabî' II., 1098, by Zain b. 'Abdallah Muḳaibil.

801.

692. Size 6¾ in. by 3¾ in.; foll. 284. Fifteen lines in a page.

I. Foll. 1–161. The greater portion of al-Ḥusain b. Aḥmad Zauzanî's (d. A.H. 486) Commentary on the *Mu'allaḳât*.

It breaks off in the *Mu'allaḳah* of 'Amr b. Kulthûm. The last verses of this poem are, however, added at the end, with a conclusion (تمت القصائد).

II. Foll. 162–203. The remaining *Mu'allaḳahs* of 'Antarah and al-Ḥârith, with another commentary. One leaf is missing after fol. 180, with the end of the

[1] Cf. Flügel, die grammatischen Schulen der Araber, 210*n*.

former, and part of the introduction to the latter, poem. The commentary appears to be an abridgment of *Tabrīzī's* commentary.[1] As in the latter, there follow here three other poems, which are not unfrequently added to the "Seven," viz.:—

a. Foll. 204–212. The Ḳaṣīdah in ب of ʿAbīd b. al-Abraṣ, which, as is also stated here, stands occasionally in the place of the Muʿallaḳah of al-Ḥârith. It is preceded by a historical introduction on the authority of Muḥammad b. ʿAmr Shaibânî, which is also found in Tabrīzī.[2]

b. Foll. 213–222. The Ḳaṣīdah in د of al-Nâbighah, or no. 1 of the Dīwân, as edited by H. Derenbourg (Paris, 1869). It was published by De Sacy in his Chrestomathie Arabe, vol. ii.

c. Foll. 224–237. The Ḳaṣīdah in ل of al-Aʿsha. It was published by De Sacy, l.c.

III. Foll. 238–270. A Commentary on the Ḳaṣīdah لامية العجم, of al-Ḥusain b. ʿAlī *Ṭughrâʾī* (d. about A.H. 514). This is an abridgment (تلخيص) of the commentary of Jamâl al-dīn Muḥammad b. Mûsa *Damīrī* (d. A.H. 808). The author gives his name at the end as Muḥammad b. al-Khalîl Kâzarûnî, of al-Aḥsâ.

IV. Foll. 270–284. The celebrated Ḳaṣīdah لامية العرب, attributed to al-Shanfara. It was published by De Sacy, l.c.

Many glosses. Verses 51–54, which are omitted in their proper place, are added at the end.

Neatly written in Nastaʿlīḳ, the text of the poems in Naskh and in red. The copy was made by Muḥammad Maʿṣûm Ḥusainī Shīrâzī Manṣûrī, son of Niẓâm al-dīn Aḥmad Dashtakī, for his own use. Date A.H. 1072. Injured by insects.

[Johnson.]

802.

2280. Size 7½ in. by 5½ in.; foll. 85. Twenty-one lines in a page.

I. Foll. 1–77. Zauzanī's Commentary on the *Muʿallaḳât*.

II. Foll. 78–84. A Commentary on *Kaʿb b. Zuhair's* Ḳaṣīdah in praise of Muḥammad, بانت سعاد.

This commentary is different from that published by Lette and Freytag. Tabrīzī (d. A.H. 502) is quoted at the beginning of the introduction, on the authority of his pupil Jawâlīḳī (d. A.H. 539): اخبرنا الشيخ الامام الاجل الاوحد ابو منصور موهوب[1] بن احمد بن محمد بن الخضر وفقه الله تعالى لمرضاته الخ. The relation of Tabrīzī is founded on the following *Isnâd*:

Abu Muḥammad Ibn al-Ḥasan Jauharī (d. A.H. 454),
Abu ʿOmar Muḥammad b. al-ʿAbbâs b. Zakarīyâ b. Ḥaiyawaih (date, 1st Ṣafar, 327),
al-ʿAbbâs b. Zakarīyâ b. Ḥaiyawaih,
ʿAbdallah b. ʿAmr,
Ibrâhīm b. al-Mundhir,
al-Ḥajjâj Muzanī,[2] son of al-Raḳībah b. ʿAbd al-raḥmân b. Kaʿb, and great-grandson of the poet.

This commentary, therefore, may be the work of Tabrīzī, or rather an abridgment of it. Cf. Cat. Mus. Brit. 316, DCXLV., no. lii.

Closely written in Nastaʿlīḳ; the first ten foll. by a different hand.

On the last fol. are two facetious poems, describing woman in various ages, from ten to a hundred years. The first of these poems begins:

متى تلق بنت العشر قد بان ثديها.

Written in a clumsy Naskh hand.

[College of Fort William, 1832.]

803.

918. Size 9 in. by 5¼ in.; foll. 137. Eight, seventeen, and nineteen lines in a page.

I. Foll. 1–5. Muʿīn al-dīn Aḥmad b. ʿAbd al-razzâḳ Ṭanṭarânī's Ḳaṣīdah in praise of Niẓâm al-mulk (d. A.H. 485). It was published by De Sacy in his Chrestomathie, vol. ii.

Plainly written, by Muḥammad ʿÂrif Mangalkûtī, A.H. 1134, at Dehli (فى بلدة دار الخلافة). Marginal notes. The MS. is much injured by damp, and has partly become illegible.

[1] See Catal. Mus. Brit. 259. [2] See *ibid.* 260.

[1] MS. بن هوب. [2] MS. المرى.

II. Foll. 7–12. A short Commentary on an erotic Kaṣîdah, called اليتيمة, or the Orphan; by 'Abd al-Ḥakk b. 'Abd al-Laṭîf Zubairî.

The Kaṣîdah begins:

اراك طروبًا والهًا كالمتيّمِ تطوف باكناف السجاف المخيّمِ

It is stated at the beginning of the commentary, that the poem was called the Orphan, because the author of it was not known. It is also mentioned there that two verses of it are quoted in Ḥarîrî's preface to his *Maḳâmât*. Now in the commentary on that work,[1] these verses are attributed to 'Adî b. al-Riḳâ', 'Âmilî, a contemporary of Jarîr,[2] and to the same the whole Kaṣîdah is ascribed in a note at the end of this MS. But the two verses given in the said commentary as those immediately preceding the quotation do not agree with the present text. It is probable, therefore, that the Kaṣîdah is supposititious, and only framed on the metre and rhyme of the old verses found in Ḥarîrî, which have been put at the end of the composition.

III. Foll. 16–136. Zauzanî's Commentary on the *Mu'allaḳât*, with glosses.

The *Mu'allaḳah* of 'Amr stands here after that of 'Antarah. Some of the verses have been omitted; hence arose some confusion in the text (fol. 125).

On the few leaves which precede this piece are added a list of contents and various notes.

Written in Nasta'lîḳ, partly on red paper; the text of the poems in a large Naskh. This is the copy of one Muḥammad Yûsuf. It was transcribed A.H. 1133, during the reign of Muḥammad Shâh, at Dehli (در دار الخلافة).

The seal of Muḥammad Yûsuf is impressed on nos. II. and III.

[Johnson.]

804.

2700. Size 10⅝ in. by 6 in.; foll. 40. Nineteen lines in a page.

The Poems of Majnûn 'Âmirî (Kais b. al-Mulawwaḥ), accompanied by the history of the loves of Majnûn and Laila.

[1] p. ۱. of De Sacy's edition.

[2] See Hammer-Purgstall, Literaturgesch. ii. 334.

This collection is probably identical with the ديوان قيس بن عامر المجنون, mentioned in Ḥ. Kh. iii. 302.[1] It is chiefly founded on the authority of Abu Bakr Wâlibî, who is mentioned at the beginning as follows: قال ابو بكر الوالبى كان من حديث مجنون العامرى وليلى العامرية الخ. As appears from fol. 33v., Wâlibî got his information from the famous Isḥâḳ b. Ibrâhîm Mauṣilî (d. A.H. 235).

Conclusion: هذا ما تناهى الينا من اخبار المجنون واشعاره وما كان خارجًا عمّا لم نكتبه فانها منحولةٌ عليه من قصيدة او خبر.

Quite a modern copy, clearly written, but very incorrect. It was apparently taken from a mutilated MS. On foll. 15v., 19v., and 20 are lacunas.

[Bibl. Leydeniana.]

805.

37a. Size 11½ in. by 7½ in.; foll. 46. Six lines in a page.

Some extracts from the *Ḥamâsah*. The first of them are from the beginning of the work.

Well written in a large hand, without vowel-points. Tastefully ornamented. Injured by insects.

In an elegant gilt binding. Seal and signature of Charles Boddam, Calcutta, 1787.

806.

2959. Size 10 in. by 6 in.; foll. 212. Twenty-three lines in a page.

ديوان ابى تمام الطائى

The Dîwân of Abu Tammâm Ḥabîb b. Aus Ṭâ'î (d. A.H. 231), as arranged by Abu Bakr Ṣûlî (d. A.H. 335 or 336). Cf. Cat. Bodl. i. 259; Cat. Mus. Brit. 276 sq.; Cat. Lugd. ii. 45 sq.

It is divided into eight chapters, as follows: I. (foll. 1–133) المديح, the first poem in praise of Ibn Yûsuf Ta'izzî; II. (foll. 133–151) المراثى; III. (foll. 151–171) الغزل; IV. (foll. 171–180) المعاتبات; V.

[1] It is, however, entirely different from the article on Majnûn in the كتاب الاغانى (Bûlâḳ edition, i. ١٦٧.).

(foll. 180–185v.) الاوصاف; VI. (foll. 185v.–190v.) الفخر; VII. (fol. 191) الزهد, only two poems; VIII. (foll. 191–211v.) الهجاء. Conclusion: تم الهجاء من شعرابى تمام وبه كل الديوان الخ. The poems in each chapter are arranged alphabetically.

Explanatory and critical notes by Ṣûlî are added, especially in the latter portion.

Well written, but almost without diacritical points. The copy was made for Saiyid Muḥammad b. Manṣûr, of the house of ʿAḳîl (b. Abu Ṭâlib) آل عقيل, by Ṣaḳr b. Faḍl Allah Ḥimyarî. Date, Friday, 19th Rabîʿ I., 1088. Injured by insects, especially at the beginning and at the end.

Seal and signature of Chas. Boddam, Calcutta, 1787.

807.

2330. Size 7¼ in. by 4¾ in.; foll. 155. Twenty-one lines in a page.

ديوان المتنبى

The Dîwân of Abu'l-Ṭaiyib Aḥmad b. al-Ḥusain Mutanabbi' (d. a.h. 354), alphabetically arranged, with short notes on the subject, metre, and rhyme of each poem.

Begins: (قال) ابو الطيّب احمد بن الحسين المتنبى رحمه الله ومولده بالكوفة فى كندة سنة ثلاث وثلثمائة يمدح سيف الدولة وكان امره باجازة ابيات على هذا الوزن وهذا الروى

عذل العواذل حول قلبى التائه
وهوى الاحبّة منه فى سودائه

with which compare the beginning of the commentary of ʿUkbarî (printed at Calcutta, a.h. 1261), Cat. Mus. Brit. 280, and Cat. Upsal. 76.

Well written. Dated a.h. 1017. Diacritical points occasionally omitted. Vowel-points irregularly and not always carefully added. Fol. 112 mutilated.

A circumstantial account of the text of this MS. is given at the end (foll. 152–154). It was derived from two copies, one of which had been written by Rajâ b. al-Ḥasan b. al-Marzubân, and collated—among other اصول with a copy which had been read to Mutanabbi', and again to Ibn Jinnî. The other copy had been verified by Mutanabbi' himself. This text was subsequently collated with three copies, which were apparently arranged on the chronological principle.

"Ex libris A. Lockett, Bagdad, 1811."

[College of Fort William, 1825.]

808.

2378. Size 7⅜ in. by 5⅜ in.; foll. 272. Thirteen lines in a page.

The *Maḳâmât* of Abu Muḥammad al-Ḳâsim b. ʿAlî Ḥarîrî (d. a.h. 516).

Well written in a large hand, with vowel-points. Dated end of Rajab, 991. The copy was made by Rabîʿ b. Sulaimân b. ʿAlî Barâshî, for Majd al-dîn Ḳabânî Yamanî.

This MS. came, a.h. 1112, into the possession of Muḥammad Chelebi . . , commonly called Tiryâḳî, of Bûlâḳ, who collated it with three other copies. One of these had been collated with the archetype, a.h. 654. This latter collation is noticed at the end of each *Maḳâmah*. Some explanations were transcribed from the same copy. Tiryâḳî finished his collation at the end of Ṣafar, 1118. He also added the epilogue of Ḥarîrî,[1] and his الرسالة السينية.[2]

A notice of the author is written on the fly-leaf.

[Bibl. Leydeniana.]

809.

B 123. Size 9¾ in. by 6½ in.; foll. 114. Fifteen lines in a page.

A fine old copy of the *Maḳâmât*, written in a bold hand, with all the vowel-points. Of the sixth or seventh century.

Incomplete. Twenty-two leaves are wanting at the beginning. The first words are لكنّ قوس المخطوب, from the eighth *Maḳâmah*.[3] One leaf is missing after

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[1] As in De Sacy's edition.

[2] The same has been added to the *Maḳâmât* in the Munich MS. 553, Aumer.

[3] p. ٨٠ in De Sacy's edition.

fol. 19, and one after 28; ten leaves are missing after 88, five after 97, ten after 107, and several at the end. Marginal notes of later date.

Cat. 226, xxxii.

810.

1307. Size 9¾ in. by 6 in.; foll. 287. Eleven lines in a page.

Another copy of the *Maḳâmât*.

Well written, with vowel-points and various glosses in *Persian* and Arabic. It was transcribed, collated, and furnished with the original (Persian) glosses, in Rajab, 1069 = first year of 'Âlamgîr, by order of Niẓâm al-dîn Ṣiddiḳî. Ornamented and gilt.

To this has been added (fol. 284) a mystic treatise, which begins: نٓ وَٱلْقَلَمِ وَمَا يَسْطُرُونَ' انّ هذه تذكرة لقوم يعقلون. Plainly written, by one Sirâj al-dîn.

[Johnson.]

811.

2044. Size 10½ in. by 6½ in.; foll. 350. Nine lines in a page.

Another copy of the same work.

Well written in a large hand, with vowel-points. Many interlinear and marginal notes.

The first and the last seven leaves have been supplied by a later hand, but the MS. is still incomplete at the end.

Seal and signature of Muḥammad Khiḍr Khân (A.H. 1191).

[College of Fort William, 1825.]

812.

2043. Size 11 in. by 7½ in.; foll. 132. Nineteen lines in a page.

مقامات السروجى

Another copy of the same work.

Plainly written; titles very large. Dated Thursday, 17th Ṣafar, 1051. Vowels, and both interlinear and marginal notes, have been added as far as fol. 122. Red lines round the pages.

All the vacant leaves before and after the text—the title-page included—are filled with various poems, stories, etc., in different hands. Some of them are dated A.H. 1119.

[College of Fort William, 1825.]

813.

1155. Size 10 in. by 5¾ in.; foll. 135. Twenty-five lines in a page.

كتاب كمامة الزهر وصدفة الدرر فى شرح القصيدة البسّامة (sic) الملقبة بطوق الحمامة وشارحها الفقيه الكاتب الاريب الاديب ابى (ابو.r) مروان عبد الملك ابن عبد الله بن بدرون الحضرمى السلبى (sic) شكر الله سعيه الخ.

'Abd al-malik b. 'Abdallah Ibn Badrûn's Historical Commentary on the Ḳaṣîdah of 'Abd al-majîd b. 'Abdallah *Ibn 'Abdûn* (d. A.H. 529). Cf. Professor Dozy's edition (Leyden, 1846).

Well written, by Hâdi b. Sa'îd b. 'Abdallah الصياى الصعدى (sic). Dated Monday, 24th Rabî' I., 996.

Although this MS. is revised throughout, it appears to be not more accurate than other copies of this work.[1] Moreover, in the passages referring to 'Alî, Ḥusain, etc., there are many interpolations, which are apparently due to a Shî'ite copyist. The exordium is also different from the common one. It begins as follows: الحمد لله الملك القديم المعبود' الصمد القدير المقصود.

The beginning is ornamented, and the other pages are within coloured lines. On the title-page is a round ornament in gold, with an inscription, which latter is, however, nearly effaced.

814.

B 133. Size 8½ in. by 6 in.; foll. 386. Twenty-one lines in a page.

A large Commentary on *'Omar Ibn al-Fâriḍ's* (d. A.H. 632) renowned mystic Ḳaṣîdah التائية. This commentary is chiefly grammatical. It is ascribed to Farghânî (Muḥammad b. Aḥmad, d. about A.H. 700), the earliest interpreter of the *Tâ'îyah*. Cf. Ḥ. Kh. ii. 86.

Plainly written, of the tenth century. Red lines round the pages.

This MS. is imperfect both at the beginning and the

[1] Cf. Dozy's edition, Introduction, pp. 9-23.

end, and has other defects besides. The leaves are misplaced in binding; they should stand in the following order: 1–38 (beginning at verse 2 of the Kaṣîdah), 286, 164–285 (here some leaves missing), 49–55 (here a slight defect), 377–386 (here a larger defect, extending over 19 verses), 56–163, 316–376, 287–296, 39–48, 297–315, ending at verse 758. The rest is wanting. Much injured by insects.

The book has been wrongly inscribed as a commentary on a Kaṣîdah of Sa'dî (see fol. 1); cf. Catal. 224, xix.

815.

B 127. Size 8½ in. by 5 in.; foll. 100. Twenty-one lines in a page.

Theosophic poems in erotic form, styled ترجمان الاشواق, by Muḥyi al-dîn Muḥammad b. 'Alî, commonly called Ibn 'Arabî (d. A.H. 638), with a commentary by the same.

See, for particulars, Ḥ. Kh. iii. 276; Cat. Lugd. ii. 75; and Aumer, Hdss. Münch. 218.

Plainly written. Imperfect at the end.

Cat. 232, xxii.

816.

B 125. Size 7 in. by 5½ in.; foll. 102. Twelve lines in a page.

Amplifications (تخميس) of Muḥammad b. Abu Bakr b. Rashîd Baghdâdî's (d. A.H. 662) Kâṣîdahs in praise of the Prophet, styled وِتْرِيّة. See regarding these Kaṣîdahs, Ḥ. Kh. vi. 422. Whether one of the two تخميس mentioned there is identical with this MS., cannot be ascertained.

There is no introduction. The first تخميس begins:

بدات بذكر الله مدحا مقدّما
واثنى بحمد الله شكرا معظما
واختم قولى بالصلوة واتّما
اصلى صلوة تملا الارض والسما على من له اعلى العلى متبوّا

Well written, with vowel-points. Red lines round the pages. Many marginal notes. The end is missing.

817.

2110. Size 7½ in. by 5⅝ in.; foll. 7. Thirteen lines in a page.

Muḥammad b. Sa'îd Bûṣîrî's (d. A.H. 694[1]) celebrated Kaṣîdah in praise of the Prophet, called البُرْدة. Cf. the editions of Von Rosenzweig (Wien, 1824), and Ralfs (Wien, 1860); Catal. Mus. Brit. 76; etc.

Well written, with vowel-points. The signature of the copyist on the title-page is effaced.

Injured by damp.

[College of Fort William.]

818.

2113. Size 8 in. by 4⅔ in.; foll. 19. Nine lines in a page.

An elegant copy of the *Burdah*.

Well written, with all the vowel-points. The first, middle, and last lines written in Thulth. An ornament at the beginning. Gold and coloured lines round the pages.

[College of Fort William, 1832.]

819.

2114. Size 7¼ in. by 4½ in.; foll. 20. Eight lines in a page.

Another copy of the *Burdah*.

Well written, on tinted paper, ornamented and gilt, but incorrect. Ends: تمت تمام شد روز جمعه.

[College of Fort William, 1825.]

820.

2314. Size 8 in. by 4½ in.; foll. 14. Ten and twenty lines in a page.

The *Burdah*, with *Persian* interlineation, preceded by an introduction, also in *Persian*, which enumerates the properties of each verse as far as v. 56.[2]

The text is legibly written in Naskh, with all the vowel-points added. The Persian portion is written in a small Nasta'lîḳ.

Seal of Nuṣrat Jang, dated A.H. 1174.

[College of Fort William, 1825.]

[1] So according to 'Askalânî, but Maḳrîzî says that he died A.H. 696 or 697. Both these statements are mentioned in Ibn Ḥajar Haithamî's Commentary on the *Hamzîyah*, see below, no. 824.

[2] Cf. Ralfs, die Burda, p. 23.

821.

686. Size 8 in. by 4¾ in.; foll. 24. Seven lines in a page.

Another copy of the *Burdah*.

Boldly written, on a tinted ground. Spaces are left for a *Persian* interlineation, which, however, has been added to the first verse only.

Seal and signature of Mîr Muḥammad Asad Khân, dated Bîjâpûr, A.H. 1185.

[Tippu.]

822.

2289. Size 7½ in. by 5½ in.; foll. 56. Twenty-one lines in a page.

كتاب شرح بردة المديح للامام العلامة الشيخ خالد الازهري النحوي الخ

A Commentary on the *Burdah*, by (Zain al-dîn) Khâlid (b. 'Abdallah) Azharî (d. A.H. 905), who wrote it A.H. 903. Cf. Ḥ. Kh. iv. 526. The worthlessness of this compilation is pointed out by Ralfs, die Burda, p. 25.

The preface begins: اما بعد حمد الله المستحق التحميد الخ (sic). The author gives in it an account of the origin of the poem. The text is given in portions, according to the connexion of the verses. The commentary is very circumstantial at the beginning. It consists usually of three sections: explanation of words, grammatical analysis (الاعراب), and general interpretation (معنى البيت).

This copy is rather carelessly executed, and only the earlier portion of it has been emended. A *Persian* translation of the verses is added on the margin, by a different hand. The writing is much injured by damp.

[College of Fort William.]

823.

B 126. Size 7½ in. by 4 in.; foll. 31. Fifteen lines in a page.

Another Ḳaṣîdah by Bûṣîrî, on the excellency and the miracles of Muḥammad. It is entitled امّ القرى, but it is more commonly called from its rhyme, الهمزية. See Ḥ. Kh. iv. 557.[1] Cf. Cat. Bodl. i. 254, ii. 339.

Plainly written, with vowel-points, by one Ṣâdiḳ.

824.

B 70. Size 10½ in. by 7 in.; foll. 241. Twenty-one lines in a page.

A copious Commentary on the *Hamzîyah*, by Shihâb al-dîn Aḥmad b. Ḥajar Haithamî Makkî (d. A.H. 973). It is entitled المنح المكية, and also افضل القرى لقرّاء امّ القرى. It was composed A.H. 966. Cf. Ḥ. Kh. iv. 557.

Prefixed to it is a long preface (foll. 1–6), which begins: الحمد لله الذى اختصّ نبيّنا محمد صلعم بكتاب اخرس الفصحاء واعجز البلغاء.

The date of the author runs as follows (fol. 239): وقع الفراغ منه قرب نصف ليلة الجمعة ثاني جمادى الاولى سنة ست وستين وتسعمائة.

Well written. Dated Monday, the last of Jumâda I., 991. Various marginal notes in the earlier portion. On foll. 340 and 341 are added an extract from the تفصيل فى بيان النشأتين (of Râghib Iṣfahânî),[2] inscribed الشجرة النبوية وفضلها على سائر جوهرة البريّة, and some notes (فائدة).

Slightly injured.

825.

B 121. Size 10½ in. by 6 in.; foll. 291. Twenty-two lines in a page.

Another copy of the preceding Commentary.

Plainly written. Dated Monday, 27th Sha'bân, 1080. Cf. Cat. 223, vi., vii.

826.

2291. Size 9 in. by 5¼ in.; foll. 205. Twenty-five lines in a page.

Foll. 1–186. Another copy of the same Commentary. The complete text of the Ḳaṣîdah is added on the margin. Emendations and various glosses.

[1] The statement of Ḥ. Kh. regarding the name ام القرى, is taken from Ibn Ḥajar's commentary. See the following no.

[2] See Ḥ. Kh. ii. 383.

Foll. 187–194. A long poem in praise of Muḥammad, beginning:

اثغور منها الصباحُ اضآءَ.

Foll. 195 and 196. تخميس of a Ḳaṣîdah of *Saiyid Ḥusain* . . السيد الشريف حسين بن الصديق الاهدل, by the author of the preceding poem.

The Ḳaṣîdah begins: يا رسول الله غوثا ومدن.

Foll. 197*v*. and 198. A short Ḳaṣîdah, beginning:

بسيف الحجا (sic) عند اشتداد النوائب.

It is followed by various notes.

Well written in a small hand. An ornament at the beginning. Coloured lines round the pages.

Foll. 198–204. A short account of the sects of Islâm, transcribed from Îjî's كتاب المواقف. Begins: تذييل الكتاب فى ذكر الفرق الخ. Written in a minute character.

Fol. 205. Explanation of the beginning of Sûrah 95, from the *Kashshâf*.

[College of Fort William, 1825.]

827.

B 124. Size 8 in. by $5\frac{3}{4}$ in.; foll. 186. Eleven and twelve lines in a page.

كتاب ديوان سيّدنا الشيخ الاجل . . . وجيه الدين وبركة المسلمين عبد الرحيم بن احمد البرعى المهاجرى

A Collection of Ḳaṣîdahs of 'Abd al-Raḥîm b. Aḥmad Bur'î.

Begins: هذه القصائد من جملة ما وجد من شعر الشيخ الخ.

This collection contains—

1. (foll. 8-27) poems addressed to God (الالهيّات), the first of which commences:

تجلت لوحدانية الحق انوارُ

2. (foll. 27-127) poems in praise of Muḥammad (النبويّات);[1]

3. (foll. 127-186) poems on several Ṣûfîs (الصوفيّات).

Well written in a large hand. The collation with the original copy was finished on Saturday, the last of Rajab, 1038.

[1] A poem of this kind is to be found in Cat. Bodl. i. 254, no. mccxxvi. 2; cf. *ibid.* ii. 614.

Prefixed are (foll. 1-7) two anonymous poems of a very ingenious design. The first of them begins:

لا تياسن فالرجا كم فرجا

The other, which is inscribed قصيدة مخلعة, commences:

ملك سما ذو اكمال زانه كرم

It consists of twenty verses. All of these, as well as single sections of them, which are written in red, may be transposed, and the poem may thereby be varied in 360, or, as is added in a postscript, rather in millions of ways.

Cat. 223, xi.

828.

2249. Size $8\frac{3}{4}$ in. by $5\frac{1}{3}$ in.; foll. 16. Nine lines in a page.

I. Foll. 1–8. Ka'b b. Zuhair's Ḳaṣîdah بانت سعاد. Cf. no. 802.

II. Foll. 9–16. Sirâj al-dîn Ûshî's Ḳaṣîdah on the Muḥammadan faith, called يقول العبد or بدء الامالى. It was composed A.H. 569. Cf. Ḥ. Kh. iv. 158; Flügel, Hdss. Wien, i. 459; and P. von Bohlen's edition (Amâlî, etc., Regiom. 1825).

Well written, in a large hand, with vowel-points, but incorrect. Much ornamented and gilt.

[College of Fort William, 1825.]

829.

2505. Size 8 in. by 6 in.; foll. 154. About twenty lines in a page.

I. Foll. 1–68. The Dîwân of 'Afîf al-dîn Sulaimân b. 'Alî Tilimsânî, the Ṣûfî (d. A.H. 690). Cf. Catal. Mss. Brit. 292 sq., and Ḥ. Kh. iii. 297.

It is arranged alphabetically. Begins:

منعتها الصفات والاسماء

Not very clearly written. The diacritical points are often omitted, but the "unpointed" letters are frequently marked. The titles are written in yellow. The copy was made for Wajîh al-dîn . . .[1]

II. Foll. 69–100. Religious and Mystic Poems by various authors, such as Ibn al-Fâriḍ (d. A.H. 632),

[1] The rest of the name is erased.

Ja'barî (Burhân al-dîn Ibrâhîm b. 'Omar, d. A.H. 732), 'Abd al-Latîf Bakrî, etc. Many of the poems are anonymous.

III. Foll. 101–142. The Poems of Hâjirî (Husâm al-dîn 'Îsa b. Sanjar b. Bahrâm Irbilî, d. A.H. 632), collected and arranged in seven books, by 'Omar b. Muhammad Dimishkî. See Cat. Lugd. ii. 68, and H. Kh. iii. 271. The collection is here entitled مسارح الغزلان الحاجرية.

Written in a small hand, resembling that of the preceding piece. Headings in yellow and red.

IV. Foll. 143–150. A fragment of a Poetical Collection. Many of the poems contained in it are of the kind called تخميس.

Written like the preceding piece.

The remaining leaves of the volume are filled with various poems, which were added from time to time, by different hands.

Fol. 116 is a stray leaf, which does not belong to any of the above collections.

[Bibl. Leydeniana.]

830.

782. Size 9 in. by 6¼ in.; foll. 307. Seventeen lines in a page.

هذا كتاب المستطرف من (sic) كل فنّ مستظرف تاليف الفقير الى عفو ربه الراجى لمغفرة ذنبه محمد الخطيب الاشبهى (sic).

The first part of the Anthology of Shihâb al-dîn Muhammad b. Ahmad Khatîb Abshîhî (who flourished about A.H. 800). Cf. H. Kh. v. 524. A full account of this work has been given in Catal. Bodl. ii. 97 sqq. See also Cat. Mus. Brit. 335, 654; Flügel, Hdss. Wien, i. 374; etc. It was printed at Bûlâk, A.H. 1268.

This volume goes as far as Chapter 50.

Legibly written in a cursive hand.

831.

2170. Size 9 in. by 6 in.; foll. 268. Seventeen lines in a page.

The second part of the same work, from Chapter 51 to the end. Written like the preceding MS. Completed at the end of Shawwâl, 1138, by Sa'îd b. Sâlim b. Muhammad Bâ Râshid Hadramî Himyarî. At the end are the following verses:

كتبت وقد ايقنت يوم كتابتى
بان يدى تفنى ويبقى كتابها
واعلم بان (sic) الله سائلها غدًا
فيا ليت شعرى ما يكون جوابها

and

ان تجد عيبا فسُدّ الخللا   جل من لا عيب فيه وعلا.

Both parts bear the seals of 'Abd al-wahhâb Khân (A.H. 1168), and Iktidâr Khân (A.H. 1179).

[College of Fort William, 1825.]

832.

B 89. Size 10 in. by 6 in.; foll. 439. Twenty-one lines in a page.

An imperfect copy of the same work, in two parts, the first of which concludes with Chapter 42 (fol. 166).

Plainly written. Of the twelfth century. The beginning is wanting, and there is a considerable defect after fol. 6.

The first words are: وعنه صلعم ما من مُسلم الخ, from Chapter 1. At the end is the same tetrastich as in the preceding MS., introduced by the words وما احسن ما قيل.

Cat. 230 (Vaz), x.

833.

2873. Size 12½ in. by 7½ in.; foll. 119. Twenty-one lines in a page.

The first part of Muhammad b. Kânisauh b. Sâdik's (flourished about the beginning of the tenth century, in Egypt) السحر الحلال من ابداع الجلال, that is, a selection from his Dîwân (which is entitled ابداع الجلال فى السحر الحلال), preceded by five dissertations (مقدّمة), which are inscribed as follows:

I. فى فضل العقل وما ورد فى شرفه من النقل ; II. فى علوم الادب وما ورد فيها من القول المنتخب ; III. فيما روت فيه الصحابة من الحديث ومزجت فى نبذة ممّا انتخبته من .IV ; منه القديم بالحديث بعض القصائد والمقاطيع الحسان التى هى فى جيد

في بعض قصائد .V ؛ الزمان كفرائد الدرّ وقلائد العقيان مبدعة ومعارضتى لها بقصائد بديعة مخترعة.

Only these dissertations are contained in the present volume. The last two, as is indicated by their titles, consist merely of poetical extracts. IV. contains, among others, long selections from the Dîwâns of Kamâl al-dîn Ibn Nabîh, Ibn Nubâtah, Mutanabbi', and Ṣafî al-dîn Ḥillî. V. gives, besides Ḳaṣîdahs of the authors just mentioned, some of (Sulṭân) Ḳânîṣauh Ghaurî, Maḥmud b. Âghâ, Shihâb Manṣûrî, Shihâb al-dîn Aḥmad b. Mas'ûd Nâbulusî, and the author himself.

The Dîwân of the author was divided into five chapters (باب) as follows: I. في القصائد ; II. في الالغاز والمطارحات ; III. الموشحات والمخمسات ; IV. في المراثى ; V. في المقاطيع.

The preface begins: قال الفقير الى رحمة ربه المحب الصادق محمد بن قانصوه بن صادق غفر الله ذنوبه . . . الحمد لله المانّ على البلغاء بصحاح بيانِ معانى بديعِ تخيّلِ اختراعِ المقال'

Cf. on the author and another work of his, Cat. Mus. Brit. 347.

Well written, with vowel-points. Quite modern.

[Bibl. Leydeniana.]

834.

894. Size 9⅜ in. by 6¼ in.; foll. 93. Twenty-one lines in a page.

The first part of an elegant copy of BAHÂ AL-DÎN MUḤAMMAD 'ÂMULÎ's (d. A.H. 1031) Collectanea, called الكشكول, or the Beggar's Bowl. See, regarding this work, Flügel, Hdss. Wien, i. 409.[1] It was printed at Teheran, A.H. 1266,[2] and recently at Bûlâḳ (s. a.). It contains both Arabic and *Persian* extracts.

Neatly written in Nasta'lîḳ. A splendid ornament on the first page, and gold and blue lines round the others. Explanations of words and various notes are added on the margin.

[1] Cat. Bodl. ii. 304, no. CCCIV. is a different work.

[2] See Cat. Bibl. Sprenger. 1201.

Ends: هذا آخر ما وجد من المجلد الاول من الكشكول ويتلوه المجلد الثانى والحمد لله . . . فى سنة ست واربعين والف من الهجرة.

This, however, appears to be the colophon of the copy from which this MS. was taken.[1]

The title-page has been covered by another leaf, but the seal and signature of Muḥammad 'Askarî, a servant of Shâh 'Âlam (I.), may still be seen through the latter.

[Johnson.]

835.

632. Uniform with the preceding no.; foll. 59.

The second part of the same copy, beginning as in Flügel, l.c.

Ends: وافق الفراغ من هذه المجلد الثانى من الكشكول فى سنة اربع واربعين الف من الهجرة النبوية الخ.

[Johnson.]

836.

633. Uniform with the preceding no.; foll. 81.

The third part of the same copy.

Begins: قال السيد البشر الشفيع المشفع فى المحشر صلوات الله عليه وآله وسلم الدنيا دار بلاء الخ.

Ends: هذا آخر ما وجد من المجلد الثالث من الكشكول ويتلوه المجلد الرابع ان شاء الله تع بمنه وكرمه قد تم فى عام ثمان واربعين والف من الهجرة النبوية المصطفوية.

[Johnson.]

837.

634. Uniform with the preceding no.; foll. 74.

The fourth part of the same copy.

Beginning: قال سيد المرسلين واشرف الاولين والآخرين صلوات الله عليه وآله اجمعين فى خطبة خطبها وهو على ناقته العضباء الخ.

Conclusion: هذا آخر المجلد الرابع من الكشكول قد تم فى عام سبع واربعين والف من الهجرة النبوية.

[Johnson.]

[1] See below, no. 838.

838.

635. Uniform with the preceding no.; foll. 75.

The fifth and last part of the same copy.

Beginning: قال سيد المرسلين واشرف الاولين والآخرين صلوات الله عليه وآله اجمعين اذا اقشعر قلب المومن من خشية الله الخ.

Conclusion: تم المجلد الخامس من الكشكول بعون الله تعالى ويتلوه المجلد السادس (sic) انشاء الله بحسن توفيقه قد وقع الفراق (sic) من هذه النسخة المباركة فى شهر ذى القعدة سنه ١١٠٦.

This is the date of transcription of the copy. No sixth volume of the work is known to exist.[1]

[Johnson.]

839.

B 79. Size 9½ in. by 5¼ in.; foll. 552. Twenty-one lines in a page.

Another copy of the *Kashkûl*, complete in one volume. Well written. The fourth part is dated Tuesday, beginning of Muḥarram, 1085 (see fol. 447).

Conclusion: تم المجلد الخامس من نفائس الكشكول.

Cf. Cat. 231, v.

840.

2227. Size 11½ in. by 6¾ in.; foll. 315. Twenty-five lines in a page.

Another copy of the *Kashkûl* in one volume, resembling, as it seems, the MS. described by Flügel, l.c. Written in Nasta'lîḳ, the lines running in various directions. Coloured lines round the pages. Of the twelfth century.

It concludes with the colophon of the original copy, which begins: تم المجلد الخامس من الكشكول بعون الله تعالى ويتلوه المجلد السادس (!) بحسن توفيقه نسخته من خط جامعه جمع الله بيننا وبينه فى الدارين الخ, but has no date.

The single parts of the work form separate volumes (مجلد), only the first and second are not separated (see fol. 68v.); the conclusion of the former is different from the common one, and something is omitted at the beginning of the latter, which commences: تولى ابن السراج القضاء الخ.

Foll. 310 and 311 should be placed between 306 and 307.

On the title-page are added: a tract proving the existence of God; a note regarding the anthropomorphism of various sects, which is derived from the author's own copy (نقل من خط المصنف قدس سره); and the names of the Seven Sleepers, (بواسطين) اصحاب الكهف, the latter by a different hand.

In a strong binding of blue leather, with gold ornaments, and with frequent impressions of the mark Œ on the back.

[College of Fort William, 1825.]

841.

1169. Size 8¼ in. by 6 in.; foll. 98. Seventeen lines in a page.

كتاب الدرة المكللة فى فتوح مكة المبجلة زادها الله تعالى شرفا وكرما ومهابة وتعظيما تاليف الشيخ الامام العالم المحدث ابى الحسن البكرى رضى الله عنه ورحم سلفه آمين.

A legendary and poetical account of the conquest of Makkah by the Prophet, ascribed to Abu'l-Ḥasan Bakrî (probably Shams al-dîn Muḥammad b. 'Abd al-raḥmân Miṣrî, who died about A.H. 950; see H. Kh. *passim*). It was printed at Cairo, A.H. 1282.

Beginning: الحمد لله رب العالمين' والعاقبة للمتقين' ولا عدوان الآ على الظالمين' احمده على نعمه.... اما بعد فهذا ما تيسّر الينا من كتاب الدرة المكللة فى فتوح مكة المبجلة روى عن الامام على بن ابى طالب الخ.

The progress of the recital is frequently marked by the words قال الراوى. A special authority is not introduced.

Plainly written, by 'Omar Ibn Ḥijâzî. Dated Thursday, 23rd Jum. I., 1062. The copy was made for Ḥasan, Shaikh of the Hawârah Arabs, in al-Ṣa'îd,[1]— مما عمل برسم المجلس العالى الاوحدى الاكملى الدخرى

[1] See, however, no. 840.

[1] Cf. Quatremère, Mémoires sur l'Egypte, ii. 209.

المعتمدى شيخ مشايخ عربان هوارة بالصعيد الاعلى من اسمه وفعله حسن احسن الله تعالى اليه الخ.

A formula of exorcism, which is also ascribed to Bakrî, is added on the last page.

[Gaikwar.]

842.

2699. Size 10½ in. by 7 in.; foll. 398. Fifteen lines in a page.

The first part of the Thousand and One Nights, ending with the 281st night (the Story of Prince Ḳamar al-zamân).

Beginning: الحمد لله الملك الجواد٬ خالق الخلق والعباد٬.

Well written in Nasta'lîḳ. Rubrics often omitted. Quite modern.

[Bibl. Leydeniana.]

843.

444. Size 9 in. by 6¼ in.; foll. 128. Eleven lines in a page.

هذا كتاب حكاية الف ليلة وليلة من كتب المتقدمين هذا كتاب حكاية الف ليلة وليلة.

The first portion of the Thousand and One Nights. Imperfect at the end, terminating in the fortieth night.

Beginning: ذكروا اهلُ الاولين٬ عبرةً للاخرين٬.

Written in a large plain hand.

[Johnson.]

844.

1137. Size 10½ in. by 5¾ in.; foll. 109. From twenty to twenty-five lines in a page.

A Collection of Tales and Romances, partly from the Thousand and One Nights.

Imperfect at the beginning. The first fragment relates the adventures of Amîr Mûsa, governor of Africa under 'Abd al-malik, in search of the demons of Solomon. The remaining tales are inscribed as follows:—

Fol. 31. حكاية السندباد البحرى وما جرى له من الاهوال والعجائب الغريبة.

Fol. 39. قصة مارية والعباس ابن سلطان اليمن وبنت ملك بغداد وما جرا بينهما.

Fol. 50v. حكاية سليمان عم يوم نزع الله منه الملك وما جرا عليه من المصائب والمحن.

Fol. 59v. حكاية دقيانوس والفتية اصحاب الكهف والرقيم وما جرى لهم.

Fol. 64. حكاية بهلول رحه من كتاب الآمال عن ابن بابويه القمى.

Fol. 65v. من كتاب المرحوم حسين باشا الحكاية الثالثة والاربعون فيها عفى ونجاه الله من الهلاك.

Fol. 66v. الحكاية الرابعة والعشرون فى برّ الوالدين من كتاب المرحوم ايضا.

Fol. 67. ايضا هذه الحكاية من كتاب المرحوم حسين باشا ابن على باشا.

Fol. 67v. قصة هلال المدنى وما جرى له مع النبى صلعم.

Fol. 69v. موعظة بهلول لهارون الرشيد وما كان منهما

Fol. 70v. قصة بشروهند وما جرى بينهما من المرسلات (المراسلات r.) والعجائب.

Fol. 77v. قصة اليتيم وما جرا له مع النبى صلعم

Fol. 80v. قصة فتوحات مكة زادها الله شرفا وتعظيما وتكريما.

Fol. 90. حكاية العابدة وابنها مظلومين رضى الله عنهما اجمعين.

Fol. 91v. حكاية القلندرية (sic) اولاد السلاطين ثلاثتهم عوران من عين اليمين.

Plainly written. Of the eleventh century. Conclusion (fol. 92): وهذا ما انتهى الينا من قصة القرندلية على التمام والكمال ونعوذ بالله الخ.

Fol. 93. A poem in strophes of five lines, ascribed to Ibn Abu'l-shimâl (قال الشاعر ابن ابى الشمال).

Beginning: قم نشرب الراح فويق النهرى.

On fol. 2 is a story of Solomon; the following fourteen leaves are left blank.

According to the conclusion on fol. 92, the book is inscribed: قصه قرندليه.

PROSODY.

845.

1077. Size 7 in. by 4½ in.; foll. 75. Seventeen lines in a page.

هذا الكتاب المسمى بالكافى فى علم العروض والقوافى فى شرح القصيدة الساوية التى نظمها الامام صدر الدين محمد الساوى رحمه الله تع آمين.

A Commentary on Ṣadr al-dîn Muḥammad *Sâwî's* Ḳaṣîdah on Metre and Rhyme. This is a commentary by قال and اقول. The author, who is not mentioned, is, according to Ḥ. Kh. iv. 204 (*v.* عروض الساوى), 'Ubaidallah b. 'Abd al-kâfi b. 'Abd al-majîd 'Ubaidî, and this is his second and shorter commentary. Cf. Ḥ. Kh. v. 21, 296; and Catal. Mus. Brit. 202, *b*.

Plainly written by two hands. Completed by 'Abd al-'azîz b. Ḥusain Nahrwâlî. Collated with the original copy, which belonged to 'Abd al-malik b. Abu'l-barakât البنبانى, by Ismâ'îl b. Aḥmad Ja'far Ḥusainî, in Rabî' I., 1017.

A table of the metres and their varieties is on the title-page.

[Gaikwar.]

RHETORIC.

846.

B 266. Size 11½ in. by 7 in.; foll. 295. Eleven lines in a page.

A fragment of the third part of Sirâj al-dîn Abu Ya'ḳûb Yûsuf b. Muḥammad Sakkâkî's (d. A.H. 626) encyclopedical work called مفتاح العلوم. This part treats of Rhetoric (علم المعانى والبيان). It has become the basis of all the later works on that science. See Ḥ. Kh. vi. 15; Cat. Lugd. i. 124 sqq.; Cat. Mus. Brit. 253; Aumer, Hdss. Münch. 309; etc.

Boldly written, with numerous notes. Of the tenth century. Section II. begins on fol. 201. It is inscribed الفصل الثانى فى علم البيان من القسم الثالث من الكتاب. Ten foll. are wanting at the beginning. The first words are: للمخاطب او اذا قال الخ. Two foll. are missing after fol. 266. The latter portion is much injured by damp. Imperfect at the end.

Erroneously inscribed شرح مغنى لبيب; cf. Catal. 234 (Nubow), i. 2.

847.

2156. Size 10 in. by 6 in.; foll. 260. Twenty-nine lines in a page.

A Commentary (by قوله) on the third part of the مفتاح العلوم, by Sa'd al-dîn Mas'ûd b. 'Omar Taftâzânî (d. A.H. 792). See Ḥ. Kh. vi. 16.

This commentary is very rare. It is one of the latest works of Taftâzânî, which he wrote at the request of his friends, having been previously engaged in writing glosses on the *Kashshâf*.[1] He completed it in Shawwâl, 787.[2]

Carefully, but inelegantly written in a Persian hand, somewhat difficult to read. Has the following colophon: وقد اتفق الفراغ من كتابة هذه النسخة وتصحيحه بحمد الله وحسن تيسيره على يد العبد الضعيف المحتاج الى مغفرة الله تع بدر بن محمد

[1] These glosses remained unfinished.

[2] So according to a note at the end of this MS., and to the list in no. 849.

الاتقانی[1] عفا الله عنه وعن والديه فی اليوم الخامس عشر من جمادی الآخر سنة ثلاث وثمانمائة.

Many marginal notes in the first portion. At the end are added some moral tracts (foll. 252v.–253). Injured by damp and by insects.

Bound with this is—

Foll. 254–257. A short treatise on the Metres, ascribed to Abu'l-Ḳâsim Muḥammad (sic) b. 'Alî Ḥarîrî. Begins:

فعولن مفاعيلن فعولن مفاعيلن لوزن طويل الشعر فاحفظه واذكر

Ends: تم الرسالة الحريری فی علم العروض.

Written in Nasta'lîḳ, of the tenth century. Some notes. It is followed by a list of Arabic names of stars, explained in *Persian*, and two astronomical tables.

[College of Fort William, 1825.]

848.

B 267. Size 10¾ in. by 7¼ in.; foll. 228. Mostly thirty-one lines in a page.

Another copy of Taftâzânî's Commentary, slightly imperfect at the beginning.

Clearly written in a cursive hand. Completed on Thursday, 29th Sha'bân, 832, by 'Ubaid b. Ḥamîd al-dîn الساسی (?). Emended. Some notes. The beginning is written in a different, large hand.

The first complete gloss begins: قوله واعنی بالفهم (=fol. 5 of the preceding no.).

Injured by insects.

Erroneously inscribed كتاب فتح المبين; cf. Catal. 237, x.

849.

1596. Size 9 in. by 4¾ in.; foll. 142. Seven lines in a page.

An abridged and improved edition of the third part of the *Miftâḥ*, on Rhetoric, entitled تلخيص المفتاح; by Jalâl al-dîn Muḥammad b. 'Abd al-raḥmân Ḳazwînî, commonly called خطيب دمشق (d. A.H. 739). Cf. Ḥ. Kh. ii. 402 sq.; Fleischer, Cat. Lips. 347; Von Krafft, Hdss. Orient. Akad. Wien, p. 22; Cat. St. Petersb. 216; etc. This work was printed at Calcutta, 1815, and at Constantinople, A.H. 1260. Part of it has also been published in Mehren's Rhetorik der Araber.

Well written in Nasta'lîḳ. The colophon runs as follows: قد تمت النسخة الموسومة بتلخيص المفتاح فی يوم الرابع من شهر ذی الحجه سنه ١٢١٠ هجريه مقدسه مقام كنب فتح كده. A ticket, which is attached to the end of the colophon, contains the erroneous statement that this is a work of Taftâzânî, written by him, A.H. 787, at Samarḳand. It is followed, on the next page, by a list of Taftâzânî's works, with their respective dates, derived from Taftâzânî himself. The error arose from confounding the present work with that described under the preceding nos.

A list of the contents is added at the beginning of the volume.

850.

B 248. Size 9 in. by 6½ in.; foll. 196. Sixteen lines in a page.

I. Foll. 4–36. Ḳazwînî's تلخيص المفتاح. See the preceding no.

II. Foll. 39–196. A larger work on Rhetoric, by the same author, arranged like the preceding one, to which it serves as a commentary. It is entitled الايضاح.

This work is of rare occurrence. See Ḥ. Kh. ii. 403, i. 509; cf. Mehren, Rhetorik, p. 8. As the author states in the preface, it contains also the materials of المفتاح which are omitted in his تلخيص, as well, as those of the دلائل الاعجاز, by 'Abd al-ḳâhir Jurjânî (d. A.H. 474),[1] which had not been incorporated with المفتاح.

Carefully written in the hand of a scholar, often with distinction of the "unpointed" (مهملة) letters. Of the eighth century. The second treatise has been revised, and collated with another MS. On the margin of it are notes and extracts from earlier commentaries on المفتاح, and from other works.

All the available vacant spaces of this volume are filled with various notes and extracts, in Arabic and *Persian*. Injured by damp and by insects.

[1] The MS. has الاتقانی (sic).

[1] See Ḥ. Kh. iii. 236, and Mehren, l.c., p. 8.

851.

B 446. Size 6 in. by 4¾ in.; foll. 115. Thirteen lines in a page.

A Commentary on the *Îḍâḥ*, intended to confute the unjust criticisms made in this work on Sakkâkî. The author is ('Imâd al-dîn) Yaḥya b. Aḥmad Kâshânî (who, according to Ḥ. Kh. i. 208, flourished in the tenth century). This commentary is mentioned occasionally in Ḥ. Kh. vi. 18. It is dedicated, in the preface, to Wazîr Ghiyâth al-dîn.

The passages of the *Îḍâḥ* referred to are introduced by قال صاحب الايضاح, and they are followed by the author's refutations, marked by اقول.

Neatly written. The first folio is wanting. Begins: الله ظلال جلاله. Imperfect at the end.

852.

B 251. Size 10½ in. by 7 in.; foll. 197. Twenty-one lines in a page.

A Commentary (ممزوج) on the تلخيص المفتاح, by Sa'd al-dîn Taftâzânî (d. A.H. 792). This is the earlier and larger of his two commentaries, commonly called المطوّل. It was completed A.H. 748, and dedicated to Mu'izz al-dîn Abu'l-Ḥusain Muḥammad Kart, Sultan of Harât. See Ḥ. Kh. ii. 404; Flügel, Hdss. Wien, i. 218; Aumer, Hdss. Münch. 310; Mehren, Rhetorik, p. 8; etc. This work was printed at Constantinople, A.H. 1260. The first portion of it was also printed at Lakhnau, A.H. 1265.

Carefully written. The colophon runs as follows: تم الكتاب المبارك بعون الله تعـ وحسن توفيقه على يد العبد الفقير همزة (sic) بن حاجى خليل. To this has subsequently been added: (sic) وحرر فى اوايل خمادى الاولى من شهورسنة ثلثين[1] وثمانين وثمانه مائه.

The earlier portion (foll. 4*v*.–52) of this volume is in a different hand, but of about the same date. The author's preface, which had been omitted, has been subsequently added from an old MS. (foll. 1–3). Notes.

A slight defect after fol. 24; a larger one after fol. 52.

Bîj. Libr., present of Shaikh 'Abd al-sallâm. Signature of Nauras (Ibrâhîm 'Âdil Shâh II.) on the title-page.

Cat. 237, i.

853.

2144. Size 10⅛ in. by 6⅝ in.; foll. 158. Thirty-one lines in a page.

Another copy of the preceding work.

Well written in a small hand. Has the following colophon: وافق الفراغ من تعليق هذا الكتاب المبارك يوم الخميس بعد العصر ثالث شهر رجب الفرد من شهور سنة ٩٨١ على يد افقر العباد واحوجهم الى رحمة ربه الغنى على بن محمد بن عيسى بن طه البحيرى الشافعى غفرالله ذنبه الخ.

Revised and collated. Some notes.

[College of Fort William, 1825.]

854.

B 253. Size 9⅝ in. by 6½ in.; foll. 251. Twenty-one lines in a page.

Another copy of the same work.

At the end is the author's date, as given elsewhere. He began his work on Monday, 2nd Ramaḍân, 742, at جرجانية خوارزم, and completed it on Wednesday, 11th Ṣafar, 748, at Harât.

Well written, by 'Abd al-karîm b. Dâ'ûd Ṣiddîḳî Ḳanaujî, for Ḥâfiẓ Muḥammad b. Muḥammad Sharîf. The latter states in a note at the end that he revised the copy and added the copious glosses which are to be found on the margin, during five months of the year A.H. 1003, at Ḳanauj.

A list of the contents is on the fly-leaf.

855.

B 249. Size 11¼ in. by 7⅝ in.; foll. 195. Thirty-one lines in a page.

Another copy of the same work.

Plainly written. Revised. The last foll are mutilated.

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[1] So according to the diacritical points; it should be ثلث.

856.

2703. Size 10¼ in. by 5¾ in.; foll. 429. Seventeen lines in a page.

Another copy of the same work.

Plainly written. Frequent marginal notes. Worm-eaten.

[Bibl. Leydeniana.]

857.

148. Size 12¾ in. by 7½ in.; foll. 503. Seventeen lines in a page.

An elegant copy of the same work.

Boldly written in Nasta'lîk. Has the following colophon: تمت كتاب مطول اكتبه بامر خواجه بابا داروغه داغ تصحيحه شهر معظم احمداباد طول الله عمره وزاد دولة راقمه فقير حقير خانزاد فدوى نصر الله تاريخ ١٧ شهر جماد الاول سنه ١١١٩.

The beginning is ornamented. The other pages are within gold and red lines, and have a double space for glosses, which have been added in several places, invariably from the *Hâshiyah* of Jurjânî.

Foll. 293–296 should be placed after fol. 288.

858.

47a. Size 9¾ in. by 7 in.; foll. 254. Generally twenty-one lines in a page.

Another copy of the same work. Written in various hands. Copious marginal notes. Slightly injured by damp.

[Johnson.]

859.

364. Size 10½ in. by 5¾ in.; foll. 326. Fifteen lines in a page.

Another copy of the same work.

Plainly written; the end in different hands. Numerous notes. Defects after foll. 20, 39, and 297. The beginning soiled.

Seals of Iḳtidâr Khân, Nuṣrat Jang, etc., on the title-page.

Cf. Stewart's Catal. 118.

[Tippu.]

860.

B 252. Size 10¾ in. by 6 in.; foll. 345. Twenty-one lines in a page.

Another copy of the same work, imperfect and much injured at the beginning. Eight leaves are missing.

Carelessly written in Nasta'lîk, by Muḥammad b. Ibrâhîm Muḳri'. Many marginal notes.

861.

1087. Size 7 in. by 4¼ in.; foll. 141. Seventeen lines in a page.

Glosses on المطوّل, by Saiyid Sharîf Jurjânî (d. A.H. 816). See Ḥ. Kh. ii. 404. Printed at Constantinople, A.H. 1241.

The first gloss is: قوله وبهذا يظهر الخ.

Very neatly written in Nasta'lîk. The colophon runs as follows: وقد وقع الفراغ من تنميق الحاشية الشريفة الشريفية قدس سر مؤلفها فى شهر ذى حجة الحرام المنتظم فى سلك شهور سنة ثمان وتسعين وتسعمائة كتبها اضعف عباد الله عبيد الله بن لطف الله غفر ذنوبهما.

Additional notes by the author, and numerous other glosses, on the margin. An ornament at the beginning. Gold and blue lines round the pages. Slightly injured by damp.

[Hastings.]

862.

B 258. Size 8¾ in. by 6 in.; foll. 140. Nineteen lines in a page.

The same Glosses.

Closely written. Revised. Marginal notes. Slight defects after foll. 31 and 33.

Cat. 237, vi. 2 (?).

863.

1941. Size 10½ in. by 6 in.; foll. 155. Nineteen and twenty-one lines in a page.

Another copy of the same Glosses.

Plainly written. Colophon: تمت هذه الرسالة تصنيف خلاصة اولاد محمد مصطفى صلعم مير سيد

شريف علي المطول فى تاريخ ٢ شهر جماد الاول سنة ١٠٨١ هجرية.

A few notes.

Seal and note of Najâbat 'Alî Khân (A.H. 1150) on the title-page.

[Tippu.]

864.

2134. Size 9½ in. by 5½ in.; foll. 191. Seventeen lines in a page.

Another copy of the same Glosses, plainly written.

The title of the work is added at the end by another hand.

Seal of Nuṣrat Jang.

[College of Fort William, 1825.]

865.

B254. Size 7 in. by 5½ in.; foll. 568. Seventeen lines in a page.

A Commentary (by قوله) on المطوّل, by YAḤYA B. YÛSUF[1] SÎRÂMÎ[2] (Miṣrî, d. A.H. 833). See Ḥ. Kh. ii. 407, for an abstract of the preface.

The commentary begins: قوله الحمد لله الخ اقول الالهام القاء معنى فى القلب بطريق الفيض الخ. The date of the author is to be found at the end, viz. Wednesday, 3rd Ṣafar, 830, and the following is added concerning the origin of this copy: ومن الله تعالى بالفراغ من كتابته من نسخة منقولة من نسخة مكتوبة بخط سيدنا ومولانا اقضى قضاة الاسلام بدر الدين محمد السعدى الحنبلى الناظر فى الاحكام الشرعية بالديار المصرية اسبغ الله تعالى ظلاله تم الكتاب المبارك فى السادس من شهر ذى القعدة الحرام احد شهور ست وثمانين وتسعمائة ببلدة احمدانكر (sic, r. احمدنكر?) من الدكن والحمد لله اولا وآخرا وباطنا وظاهرا وكتبه الاقل يحيى بن شمس الدين بن احمد رسما له من الحرانى (sic) الشريف عفى الله عنه وعنهم اجمعين.

Neatly written. Revised. Both the beginning and end of the book are injured by insects.

The signature of the owner, who is mentioned in the colophon, is on the title-page (dated A.H. 986), together with an impression of his seal. Both are, however, nearly effaced.

Cat. 237, vi. 1 (?).

866.

1232. Size 8 in. by 4¾ in.; foll. 243. Twenty-seven and twenty-eight lines in a page.

Another copy of the same Commentary, without the preface. The name of the author is given at the end as يحيى السيف السيرانى.

Closely written in Nasta'lîḳ; the last fol. by a different hand. The colophon gives the name of 'Abd al-ḳâdir b. Shaikh Sulṭân Ilâhdâd . . .[1] Emended. The first leaf is injured.

[Johnson.]

867.

B260. Size 10 in. by 5¾ in.; foll. 269. Twenty-three lines in a page.

Glosses on المطوّل, by ḤASAN CHALABÎ (b. Muḥammad Shâh Fanârî, d. A.H. 886). Cf. Ḥ. Kh. ii. 405. Printed at Constantinople, 1854.

Begins, without a preface: الهمنا حقائق المعانى ودقائق البيان الاقرب الى الفهم ان المراد بالالهام فى هذا المقام معناه اللغوى الخ.

Well written in Nasta'lîḳ. Has the following colophon: تمة (sic) الكتاب بعون الملك الوهاب شهر ربيع الاولى مورخا ١٩ مقام سيكرى سنة ٩٨٣ كاتب محمود جلال سركرهى.

Revised. Some notes by a later hand. On the last two pages is written a charm. The latter portion is injured by damp and by insects.

Bîj. Libr. A.H. 1023; bought out of the left property of Shaikh 'Alam Allah (b. 'Abd al-razzâḳ Makkî Ḥanafî 'Aidarûsî, whose signature is to be found on the title-page). Fol. 121 is wrongly inscribed هذا كتاب حاشيه ابن حاجب در علم معانى وبيان. Cf. Catal. 237, ix.

[1] The MS. has سيف.

[2] So in this MS., though originally السيرافى was written. Cf. Ḥ. Kh. vii. 681, and the following no.

[1] The pedigree of this person is given at some length, but it is rather confused by blottings and alterations.

868.

B 256. Size 9 in. by 6 in.; foll. 418. Twenty-one lines in a page.

Another copy of the same Glosses, imperfect at the beginning.

Plainly written. Has the following colophon: تمّ الكتاب المسمّى بحاشية حسن جلبى المملوك للفائق اقرانه بالعلم والادبى' السابق عليهم بتحصيل الكمالات وشرف النسبى' هو الوحيد بين طائفته المسمى باحمد جلبى' غفر الله له ولوالديه ولاقاربه واحفظه عن خائنة الاعين بحرمة سيد العرب والعجمى' شعر

فى خُلقك للعنبر والمسك مقيل
فى لطفك للشهد وللآرى مسيل
قد مال اليك كل حلو شغفا
الجنس الى الجنس كما قيل يميل

ثم وقع الفراغ عن انتساخ هذا الكتاب بعون ملك الوهاب على يد افقر عباد الله الغنى سيد محمد بن سيد نعمة الله البدخشى فى مكة المشرفة يوم الاربعاء الثامن عشر من الشعبان سنة احدى وتسعين مائة (sic) من الهجرة النبوية' الخ.

A few corrections and readings of another MS. are on the margin. Only one leaf seems to be wanting at the beginning. The first complete gloss is: قوله وخصصنا ببدائع الايادى الخ. Slightly injured by insects.

869.

1759. Size 8 in. by 4¾ in.; foll. 192. Twenty-five lines in a page.

Another copy of the same Glosses.

Well written. The colophon runs as follows: تمت حاشية المطول من تصنيف حسن جلبى عليه الرحمة والغفران على يدى مالكها وصاحبها افقر عباد الله عبد الله بن احمد غفر الله لهما ولوالديهما بحق النبى وآله واصحابه فى عصر يوم الجمعة الثامن عشر من شهر شوال المكرم سنة ١٠٠٦ والسلام على من اتبع الهدى.

[Hastings.]

870.

B 257. Size 10 in. by 5¾ in.; foll. 300. Twenty-four and twenty-six lines in a page.

Another copy of the same Glosses.

Plainly written by several hands. The colophon gives the name of Ḥasan Muḥammad b. 'Omar b. Kamâl al-dîn سوهى...'[1] Date, Monday, 23rd Ramaḍân, 1010. Slightly injured by insects.

Bîj. Libr., A.H. 1026, from Shâh Nawâz Khân.

Cat. 237, iv. (?).

871.

2036. Size 9¾ in. by 5½ in.; foll. 309. At first twenty-three, afterwards twenty-nine lines in a page.

Another copy of the same Glosses.

Plainly written. Dated Monday, 5th Jum. II., 1025. Slightly injured by insects.

[College of Fort William, 1825.]

872.

B 255. Size 9½ in. by 6¼ in.; foll. 220. Twenty-five lines in a page.

Another copy of the same Glosses.

Well written. Dated 4th Ṣafar. An ornament on the first page, gold and coloured lines round the others.

Bîj. Libr., A.H. 1026, from Shâh Nawâz Khân.

873.

2335. Size 6¾ in. by 3 in.; foll. 392. Twenty-one lines in a page.

Glosses on المطوّل, by ABU'L-ḲÂSIM B. ABU BAKR LAITHÎ SAMARḲANDÎ (who flourished about the end of the ninth century). See Ḥ. Kh. ii. 405, and Cat. St. Petersb. 190.

The author, in his preface, refers to the glosses of Jurjânî, which he had read with his grandfather, in his early youth.

Plainly written. Carefully revised in A.H. 1115. Red lines round the pages.

[College of Fort William, 1825.]

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[1] The following words are doubtful.

874.

1459. Size 9 in. by 5¼ in.; foll. 279. Twenty-one lines in a page.

Another copy of the preceding Glosses. Well written. [Hastings.]

875.

B 259. Size 7⅓ in. by 5 in.; foll. 243. At first sixteen, afterwards from twenty-one to twenty-three lines in a page.

Another copy of the same Glosses, imperfect at the beginning.

The greater part of it is written in a plain Naskh, but the beginning and the concluding portion are in a minute Nasta'lîḳ character.

Frequent additions by the author are written on the margin. Colophon: تمت بعون الله وتوفيقه بيد اضعف العباد خوشحال[1] فى بلدة احمداباد كجرات حين كان مشتغلا بتحصيل كتاب المطول مع حاشية السيد السند قدس سره والحواشى منها هذه وذلك فى سنة ١٠٠١ فى مدرسة السوق الخ.

Sixty-three foll. are wanting at the beginning. The last leaves are slightly injured by insects.

876.

1282. Size 10½ in. by 6 in.; foll. 344. Twenty-one lines in a page.

Glosses on المطوّل, by 'Abd al-Ḥakîm Siyâlkûtî (d. soon after A.H. 1060). Cf. Ḥ. Kh. vii. 798. These glosses have been printed at Constantinople, A.H. 1227 and 1241.[2]

Beginning: قوله افتتح كتابه الخ اى كتابه المقدّر فى الذهن الخ.

Plainly written in Nasta'lîḳ, by Ḥâfiẓ Muḥammad 'Alî. Revised. Some notes. Foll. 8–9 and foll. 10–11 should be transposed. [Hastings.]

[1] The following words are written in red, and in a somewhat different handwriting.

[2] Cf. Cat. Bibl. Sprenger. 1087, and Zenker, Biblioth. Orientalis, i. no. 330.

877.

B 262. Size 6¾ in. by 5 in.; foll. 203. Nineteen lines in a page.

The shorter Commentary of Taftâzânî on the تلخيص المفتاح, commonly called المختصر. It was completed A.H. 756, and dedicated to Sulṭân Jalâl al-dîn Abu'l-muẓaffar Maḥmûd Jânî Beg Khân.[1] Cf. Ḥ. Kh. ii. 404; Cat. St. Petersb. 189; Von Krafft, Hdss. orient. Akad. 22; etc. This commentary has been frequently published in India, first at Calcutta, 1813. It was also printed at Constantinople, A.H. 1259. Extracts from it are given in Mehren's Rhetorik der Araber.

Well written in a small hand. Of about the ninth century. Covered with notes of various origin. The beginning of the work is here in two copies, the first of which breaks off on fol. 3. The vacant pages at the beginning and at the end of the book are filled with various extracts in Arabic and *Persian*.

Bîj. Libr., A.H. 1028.

Cat. 237, vii.

878.

B 263. Size 10½ in. by 6⅓ in.; foll. 157. Twenty-one lines in a page.

Another copy of the preceding Commentary.

Well written in Nasta'lîḳ. Dated 1st Jum. II., 877. Frequent extracts from "the Glosses" (of Khuttâ'î, see no. 886) are on the margin. Both the beginning and end are injured by insects.

Cat. 235, viii. (?).

879.

2107. Size 8¼ in. by 5½ in.; foll. 174. From fifteen to twenty-one lines in a page.

Another copy of the same work.

Written in Nasta'lîḳ. Completed on Sunday, 30th Rabî' II., 1070, by Shaikh Farîd b. Shaikh Ibrâhîm Chishtî, at Bîjâpûr. Some notes. A list of the contents is on the title-page. Foll. 39–42 should be placed between 19 and 20.

On the fly-leaf we find the spiritual pedigree of the

[1] Cf. Hammer-Purgstall, Geschichte der Goldenen Horde, p. 305.

aforesaid Shaikh Farîd (Ḳâdirî order—شجرهٔ طبقات پیران قادریه), written by Husain b. Muḥammad, A.H. 1083, at ...... فی مقام البهنو.

[College of Fort William, 1825.]

880.

B 250. Size 7½ in. by 5¼ in.; foll. 175. Nineteen lines in a page.

Another copy of the same work.

Written in Nasta'lîḳ, with numerous notes. Dated Ramaḍân, 1015. The first fol. is wanting. Begins:

والانتهاب ومَدّ الاعناق.

On foll. 171–5 are various extracts.

Cat. 237, i. 5.

881.

2024. Size 11¼ in. by 6½ in.; foll. 208. Fifteen lines in a page.

Another copy of the same work.

Well written, by ابرهیم بن ملا الهدنه عرف لاکه متوطن موضع کدیجی. Dated Ramaḍân, 1119.

Copious notes in the earlier portion.

Seal of 'Abd al-wahhâb Khân, dated A.H. 1168.

[College of Fort William, 1825.]

882.

434. Size 10 in. by 5½ in.; foll. 207. Seventeen lines in a page.

Another copy of the same work.

Written by the same hand as no. 856. Fol. 180 has been left blank, something being wanting. The first fol. is supplied by a more modern hand. A few notes.

[Johnson.]

883.

2997. Size 7 in. by 5½ in.; foll. 139. Seventeen lines in a page.

Another copy of the same work, imperfect at the beginning. The first words are: بالبعد والفراق.

Written in a small cursive hand. Of the ninth century. Red lines round the pages. Frequent interlinear and marginal notes. Injured by damp in several places. Slight defects after foll. 3 and 31.

884.

1040. Size 9¾ in. by 5½ in.; foll. 88. Twenty-three lines in a page.

Another copy of the same work, incomplete at the end.

Legibly written in Nasta'lîḳ, with notes. Injured by damp.

[Tippu.]

885.

B 264. Size 7½ in. by 4¼ in.; foll. 169. Seventeen lines in a page.

Another copy of the same work, neatly written, with numerous notes, but very defective.

Foll. 1 and 50 are injured.

886.

2206. Size 8 in. by 4¼ in.; foll. 91. Fifteen lines in a page.

Glosses on المختصر, by MAULÂNÂZÂDAH (KHUTTÂ'Î, who flourished in the ninth century). These glosses are also to be found in Catal. St. Petersb. p. 191, no. ccx. They were printed at Calcutta, A.H. 1256 (149 pp.).

The surname of the author is given here according to the Calcutta edition.[1] It is elsewhere spelled الخطائی. He is probably identical with the Niẓâm al-dîn 'Othmân Khaṭâ'î (d. A.H. 901, *sic*), or Maulânâzâdah 'Othmân Khaṭâ'î, mentioned in Ḥ. Kh. ii. 407 sq., 447. The glosses mentioned *ib.* p. 408 seem to be different from these.

Begins: نحمدك اللهم على ما اعطيتنا من سوابغ النعم.

Legibly written in Nasta'lîḳ and Shikastah, occasionally across the pages. Marginal notes. The text of the *Mukhtaṣar* is partly added on the upper margin. This copy was made by 'Abd al-razzâḳ Husainî.., at المجالس. Date, A.H. 1092.

The earlier portion of this MS. has been misplaced in binding. The leaves should stand thus: foll. 1–6

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[1] We read in the editor's conclusion, p. ١٤٩ : المنسوب الى الختا. See regarding this place, Yâḳût, ii. ٤٠٢.

(here a slight defect), 7–8 (another defect), 9–20, 22, 23, 21, 25, 26, 24, 30, 27–29, 38, 32–37, 31, 39–41, 43, 42, 44 to the end.

[College of Fort William, 1825.]

887.

B 261. Size 9¼ in. by 6 in.; foll. 448. Twenty-three lines in a page.

Another Commentary (ممزوج) on the تلخيص المفتاح, by Ibrâhîm b. Muḥammad b. 'Arabshâh Isfarâ'inî ('Iṣâm al-dîn, d. A.H. 943). It is commonly called الاطول, on account of its being even larger than Taftâzânî's المطوّل. Cf. Ḥ. Kh. ii. 410.

Plainly written by several hands. A lacuna after fol. 271 is indicated by two blank leaves. Some portions are much injured by insects, and the end is in a ruinous condition.

Bîj. Libr., A.H. 1014, from Amîn Khân.

Cat. 237, ii. (?).

GRAMMAR.

888.

420. Size 9½ in. by 6½ in.; foll. 211. Twenty-five lines in a page.

A remarkable work on Syntax, the author of which is not named. He is later than Zamakhsharî, but is wont to quote and compare the oldest authorities, such as Khalîl, Sîbawaih, Aḥfash, Mâzinî, and the schools of al-Baṣrah and al-Kûfah in general. Classical poetry is also frequently cited and explained in his work. The title of it is not to be found, nor can anything be learnt from the preface, the beginning of which is, moreover, mutilated. The first words are: 'فالمكان ... وخالق الانس والجان'. Another passage, shortly after runs as follows: اما بعد .. فضل علم النحو اذ هو آلة لفهم معانى كلام الله الخ.

The treatise begins with explanations of grammatical terms, such as اللفظ, القول, الكلام, etc. The first chapter commences as follows (fol. 5): باب وينقسم الكلم الى معرب ومبنى الخ; the second (fol. 12) is inscribed باب المرفوعات; the third (fol. 17), باب المبتدأ والخبر, etc.

Carefully written in a good hand. Of the seventh or the eighth century. Imperfect at the end. The first and last leaves are mutilated; several others are injured by insects and unskilfully mended. Foll. 11 and 14 should be transposed.

The book is wrongly inscribed مغنى در علم نحو, by a later hand.

[Johnson.]

889.

198. Size 9¼ in. by 5¼ in.; foll. 32. Ten lines in a page.

A short treatise on Syntax and Etymology, ascribed to Muḥammad b. Aḥmad b. Ṭaifûr Sajâwandî, who is apparently identical with Burhân al-dîn Abu'l-Faḍl Muḥammad[1] b. Ṭaifûr Sajâwandî, who died about A.H. 560. See regarding him, Cat. Mus. Brit., Add. et Corr., p. 764, ad p. 86; Flügel, Hdss. Wien, iii. 60; and above, no. 46. The work has no special title. In the colophon it is styled الكتاب المسمى بالسجاوندى. Cf. Stewart's Catal., p. 128, xxxix.

Begins: الحمد لله رب العالمين ... قال الشيخ الامام الزاهد محمد بن احمد بن طيفور السجاوندى نور الله قبره الكلام كله على ثلثة اضرب اسم وفعل وحرف جاء لمعنى فالاسم خبر ويُخبر عنه نحو (fol. 2) زيد قائم الخ.

It is divided into chapters, the last of which is inscribed باب النسبة.

Plainly written. Dated Sunday, 17th Jum. I., 1189.

Seal of Nuṣrat Jang.

[Tippu.]

890.

B 9. Size 7½ in. by 5 in.; foll. 49. Seven lines in a page.

Nâṣir b. 'Abd al-saiyid Muṭarrizî's (d. A.H. 610) Grammar, entitled المصباح. See Ḥ. Kh. v. 582; Cat.

[1] *Alias* Muḥammad b. Aḥmad, see Ḥ. Kh. vii. 858.

St. Petersb. 156; Flügel, Hdss. Wien, i. 156; etc. This treatise forms the first volume of Baillie's Five Books on Arabic Grammar, Calcutta, 1802. The first chapter of it is also to be found in De Sacy's Anthologie Grammaticale. Printed at Lakhnau, A.H. 1262.

Well written in a large hand, with numerous notes. The colophon runs as follows: تمت يوم الاحد وقت الظهر بتاريخ عشرمن شهرصفرسنة ١٠٣٣ مالكه ميرالجى.

A defect after fol. 44.

Cat. 235, xiii.

891.

294. Size 8¾ in. by 5 in.; foll. 126. Thirteen lines in a page.

A Commentary (by قوله) on the preceding work, entitled الضوء; by Tâj al-dîn (*alias* Sirâj al-dîn) Muḥammad b. Muḥammad b. Aḥmad b. al-Saif Isfarâ'inî (flourished about the end of the seventh century). Cf. Ḥ. Kh. v. 583; Flügel, Hdss. Wien, i. 158; Cat. Bodl. ii. 436; Aumer, Hdss. Münch. 317; etc. It was printed at Lakhnau. about A.D. 1850, with glosses and a preface, which is wanting in all the MSS.

Clearly written in Nasta'lîk. The colophon runs as follows: انا المسمّى بمير سيد محمد منعم كتبت هذه النسخة المسماة بضوء فى شرح النسخة المصباح بقراة شيخ محمد جان ولد شيخ خيرالله ابن شيخ عبد الوالى القنوجى الفاروقى مالكه هو الذى كتبت هذه النسخة الخ.

Some notes. Coloured lines round the pages. Injured by insects.

Seal of Nuṣrat Jang.

[Tippu.]

892.

293. Size 8⅝ in. by 4⅝ in.; foll. 280. Eleven lines in a page.

Another copy of the same Commentary, plainly written, by Muḥammad Ja'far, A.H. 1189.

Seal of Khân Jahân.

[Tippu.]

893.

295. Size 8¾ in. by 4½ in.; foll. 183. Eleven lines in a page.

Another Commentary (ممزوج) on the same work, inscribed انوار. It is identical with the commentary described in Flügel, Hdss. Wien, i., p. 161, no. 169, under the supposed title الاصباح.[1] The author is not ascertained. Extracts from a commentary with the title انوار are to be found in Fleischer, Cat. Lips., p. 340, no. xiv. 2. Cf. Stewart's Catal., p. 127, xxxii.

Boldly written, of the twelfth century.

Seal of 'Abd al-ṣamad Khân Dilîr Jang, A.H. 1185.

[Tippu.]

894.

B 32. Size 7 in. by 5 in.; foll. 38. Eleven lines in a page.

A fragment, containing the concluding portion[2] of the grammatical treatise اللباب, by Tâj al-dîn Muḥammad b. Muḥammad b. Aḥmad b. al-Saif Isfarâ'inî Fâḍil, the author of the preceding work. See Ḥ. Kh. v. 302;[3] Flügel, Hdss. Wien, i 173.

The text is accompanied by copious glosses, which were compiled by an unknown author, A.H. 736, at Nîsâbûr.

Carefully written, finished at the beginning of Rabî' I., 799, by Muḥammad b. Muḥammad b. Aḥmad b. 'Abdallah البلبانى مولدا النيسابورى اصلا.[4]

The first words are: نحو رايت القوم.

On the last two pages is added a short treatise on the meaning of the grammatical term اللفظ. It begins: هذه فائدة تشتمل على مقدمة وتقسيم وخاتمة' المقدمة اللفظ قد يوضع لشخص بعينه الخ. The خاتمة consists of twelve تنبيهات.

Well written, by a different hand, with marginal notes. Worm-eaten.

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[1] It would appear, from the beginning of this commentary, that it is not identical with الافصاح in Cat. Lugd. i. 35 sq.

[2] From fol. 93 of the original pagination.

[3] Ḥ. Kh., however, confounds this work with the لب الالباب, see no. 899.

[4] See regarding him, Ḥ. Kh. iii. 362, iv. 445.

895.

B13. Size 10 in. by 6 in.; foll. 217. Seventeen, nineteen, and twenty-five lines in a page.

A Commentary (ممزوج) on the preceding work, by (Ḳuṭb al-dîn) Muḥammad b. Mas'ûd b. Maḥmûd b. Abu'l-fatḥ Sîrâfî Fâlî, who completed it A.H. 712. Cf. Ḥ. Kh. v. 303; Cat. Lugd. i. 42; Casiri, i. 61, CCLXV.

Beginning as in Ḥ. Kh. The conclusion is omitted.

Carefully written, by 'Abd al-raḥîm b. Dâniyâl b. Sa'd b. Aḥmad الامزدجى, who completed it on Sunday, 7th Sha'bân, 822. Collated. Copious notes. The beginning is slightly injured by damp.

Bîj. Libr., A.H. 1024, from Ḥasan b. Ḳâsim, the physician, whose seal and note (dated A.H. 970) are on the title-page.

Cat. 235, ii. 1.

896.

B12. Size 9¾ in. by 6 in.; foll. 207. Twenty-seven lines in a page.

Another copy of the preceding Commentary.

It gives Fâlî's conclusion, but not the date.

Written in various styles; finished on 18th Dhu'l-ḳa'dah, 832, by Abu Yûsuf b. Bahâ al-dîn Sighnâḳî (صغناقى ?). Marginal notes.

Bîj. Libr., A.H. 880, from Shaikh Aḥmad Khunjî.

Cat. 235, ii. 2.

897.

B25. Size 6⅝ in. by 5¼ in.; foll. 103. Twenty-three lines in a page.

A fragment of the same Commentary, imperfect both at the beginning and end.

It corresponds to foll. 10v.–115 of no. 895. The first words are: كرجل ورجال.

Written in a small hand, difficult to read. Frequent marginal notes. Injured by white-ants.

Erroneously inscribed اجزا حاشيه ملا عصام; cf. Catal. 235, iii. 12 (?).

898.

B11. Size 9¾ in. by 5½ in.; foll. 352. Twenty-one lines in a page.

Another Commentary (ممزوج) on the *Lubâb*. The author is not mentioned.

It begins, without a preface: قال الاستاذ المحقق والامام المدقق تاج الملة والدين.. الاسفرائنى احمد الحمد هو الوصف بالجميل على جهة التعظيم قال الامام فخر الدين الرازى قد يمدح اللؤلؤ لحسن شكله الخ.

Well written. Frequent notes in the earlier portion. Imperfect at the end. The last few leaves are much worm-eaten. The beginning is also injured.

On the title-page is a fine square ornament, containing the inscription, according to which the MS. was captured at Muḥammadâbâd-Bîdar, and became part of the library of Ibrâhîm 'Âdil Shâh (II.), A.H. 1027. The seal of the latter, bearing the inscription عناية الازلية كفاية الابدية, is impressed on the first page.

Cat. 235, xviii.

899.

B 10. Size 11 in. by 7 in.; foll. 209. Five lines in a page.

A concise Grammar, entitled (fol. 5v.) لب الالباب فى علم الاعراب. The author of it is not mentioned, but, according to the beginning, it appears to be identical with the work mentioned in Ḥ. Kh. v. 306, no. ١١٠٧٣. Ḥ. Kh. ascribes it first to Tâj al-dîn Isfarâ'inî, but quotes subsequently the contradictory statement of a commentary, in which the author is named Shams al-dîn 'Abd al-mun'im b. Muḥammad Barkumînî. The latter statement is more probable, as Ḥ. Kh. evidently confounds the present treatise with Isfarâ'inî's اللباب, before mentioned (no. 894). This would appear from his general description of the latter work (وهو كتاب وجيز الخ, p. 303), which in fact is taken from the preface of the present treatise.[1] The author of it cannot be later than the eighth century. He dedicates his work to a Wazîr (صاحب ديوان الممالك), named Shams al-dîn. No other copy known.

The preface begins: الحمد لله الموجد من العدم المستاثر بالقدم والصلوة.... وبعد فلمّا رايت بمصداق اتحاف الملوك احدى الدولتين أن أتحف حضرةً هى خيرةُ الجنان الخ, and the treatise commences (fol. 6):

[1] Hence arose the incongruities noticed by Flügel, Hdss. Wien, i. 173, note 4.

اللفظ الموضوع لمعنى مفرد هو الكلمة او مركّب فيه الاسناد وهو الحكم المفيد باحد جزئيه على الآخر الكلام الخ.

Boldly written, with vowel-points added. Copious marginal notes. Dated A.H. 784.

Bîj. Libr., A.H. 1034.

Cat. 235, iv.

900.

575. Size 11½ in. by 6⅝ in.; foll. 303. Mostly twenty-seven lines in a page.

A large Commentary on the preceding work, entitled خلاصة الاعراب فى شرح لبّ الالباب. It was compiled by Yûsuf b. Jamâl 'Alawî.

The preface begins: اولى لفظ ينحو نحوه الانام الخ. The author says subsequently: وبعد فيقول الاستاذ العلّامة افضل المتاخرين قدوة العلماء المتبحّرين يوسف ابن جمال العلوى جعل الله تعالى سعيه مشكورا وذنبه مغفورا جمعت فى هذه (sic) الكتاب خلاصة ما فى شروح الكافية والمفصّل واللباب وما سمح به خاطرى وظننته الصواب جمعا متوسّطا بين الايجاز والاطناب الخ.

The commentary begins: بسم الله الرحمن الرحيم الحمد لله الموجد من العدم المستاثر بالقدم اعلم ان نعمة الله تعالى اكثر من ان يحيط بها الاحصاء الخ.

The text is given in portions, which are explained successively (by قوله).

This copy is in two volumes, the first of which concludes on fol. 171, as follows: قد تم تمامه وختم اختتامه من كتاب سيد السادات يوسف جمال علوى المسمّى بخلاصة الاعراب من المجلدة الاولى فى العاشر من شهر المحرّم فى الشبت وهو يوم عاشورا بوقت الضحى سنة خمس وخمسين وثمانمائة حق وملك ميان..[1] با جميل بخط عبد الضعيف هارون بن نظام ابن شمس بن محمود ايرجى اللهم اغفر الخ.

The second vol. begins (fol. 174v.): التوابع ما يتلو السابق الخ, and it concludes: قد تم جلده الثانى من خلاصة الاعراب شرح اللب المشهور بيوسفى الخ. It is dated 15th Muharram, 853. The copyist has here the surname سيستانى.

[1] Erased.

Plainly written; foll. 56–130 by a different hand. Marginal notes.

Seal and signature of قاضى خاكى احمد ترمذى (A.H. 998).

[Gaikwar.]

901.

B 14. Size 9½ in. by 5½ in.; foll. 227. Three lines in a page.

Ibn Hâjib's (Jamâl al-dîn Abu 'Amr 'Othmân b. 'Omar, d. A.H. 646) الكافية فى النحو. See H. Kh. v. 6; Cat. St. Petersb. 154; Flügel, Hdss. Wien, i. 162; etc. Published at Rome, 1592. Edited by Baillie (Five Books on Arabic Grammar, vol. iii.), Calcutta, 1803. Printed at Bûlâk, A.H. 1255, etc. Cf. Weijers in Orientalia, i. 349 sqq.

Well written, with vowel-points. Copious marginal notes.

The seal of Muhammad 'Âdil Shâh is on the title-page, and that of Âkâ Ridwân 'Âdilshâhî is at the end of the book. Library of 'Âlamgîr, A.H. 1069.

Cat. 235, iii.

902.

B 15. Size 8½ in. by 5½ in.; foll. 173. Five lines in a page.

Another copy of the preceding work.

Well written. Some notes.

On fol. 1 are various *Persian* poems.

Bîj. Libr., A.H. 1027.

903.

B 30c. Size 9 in. by 5¼ in.; foll. 258. Three lines in a page.

A defective copy of the same work.

Boldly written. Copious notes.

A few leaves are wanting at the beginning. The first words are: المعثورة عليه. There are slight defects after foll. 8, 75, and 80, and the last fol. is wanting.

904.

33. Size 10¾ in. by 6¼ in.; foll. 134. Five lines in a page.

Another copy of the *Kâfiyah.*

Well written in a large hand. Completed on 8th Rabî' I., 1158, by Muḥammad Fâḍil. Marginal notes. Coloured lines round the pages.

[Johnson.]

905.

1331. Size 10 in. by 5¾ in.; foll. 89. Five lines in a page.

Another copy of the same work.

Well written in Nasta'lîḳ. Copious notes. The scribe gives his name as محمد امير قطب الدين.

[Tippu.]

906.

1977. Size 9 in. by 5¾ in.; foll. 71. Seven lines in a page.

Another copy of the same work.

Well written. Some notes at the beginning.

907.

2614. Size 8¼ in. by 5¼ in.; foll. 127. At first three, afterwards five lines in a page.

Another copy of the same work.

Well written. Completed on Sunday, 19th Dhu'l-ḥijjah, 1191, by سيد حسين عرب جفرى ولد سيد محمد عرب جفرى.

[Bibl. Leydeniana.]

908.

2569. Size 8 in. by 5¼ in.; foll. 69. Nine lines in a page.

Another copy of the same work.

Well written, with vowel-points. Completed on 16th Jum. I., 1194, by Muḥammad Ismâ'îl.

Slightly injured by damp, and mended.

[Bibl. Leydeniana.]

909.

1451. Size 9½ in. by 5¾ in.; foll. 67. Nine lines in a page.

Another copy of the same work.

Plainly written in Nasta'lîḳ. Dated A.H. 1209.

Notes in Arabic and *Persian.* Prefixed is a list of contents.

[Johnson.]

910.

2595. Size 10 in. by 6¼ in.; foll. 132. Five lines in a page.

Another copy of the same work.

Boldly written. Date, A.H. 1217. This copy was made by a student, named Muḥammad الجوائى, under the superintendence of his teacher, 'Alî Ḥasanî. Notes in the earlier portion.

On fol. 1 are various extracts, by the same hand, amongst them a poem ascribed to 'Alî, which begins:

لبيك لبيك انت مولاه

[Bibl. Leydeniana.]

911.

2534. Size 11 in. by 7½ in.; foll. 63. Nine lines in a page.

Another copy of the same work.

Plainly written in a large hand.

[Sir Charles Wilkins.]

912.

381. Size 10¾ in. by 7 in.; foll. 217. Thirty-five lines in a page.

A large Commentary (by قوله) on the *Kâfiyah,* by Raḍî al-dîn (*alias* Najm al-dîn) Muḥammad b. al-Ḥasan Astarâbâdî, a Shî'ite, who completed it in Shawwâl, 686. Cf. Ḥ. Kh. v. 7. Other copies, Casiri, i. 22, no. xci., and (probably) Aumer, Hdss. Münch., no. 715. The second part is to be found in Cat. St. Petersb. 160. Printed at Lakhnau, A.H. 1280. Cf. Stewart's Catal., p. 126.[1]

Begins: الحمد لله الذى جلّت آلاؤه عن ان تحاط بعدّ. The author says subsequently: وبعد فقد طلب الىّ بعض من اعتنى بصلاح حاله ... تعليقًا ما يجرى

[1] It is not contained in Cod. Lugd. lxvii., as is stated in Catal. Lugd. i., p. 37, following Weijers, Orientalia, i. 355 sqq. The work in question is a commentary by the author himself. Compare Aumer, no. 714.

مجری الشرح علی مقدّمة ابن الحاجب (فی النحو[1]) فان: and further on: عند قرآتها علیّ فانتدبت له جآء مرضیًا فببرکات الجناب المقدّس الغَرَوِیّ[2] صلوات الله علی مشرّفه لاتفاقه فیه الخ.

The first gloss begins: قوله الکلمة لفظ وضع لمعنی مفرد اعلم ان الکلم جنس الکلمة کتمر وتمرة الخ; and the work concludes (fol. 217): هذا آخر شرح المقدمة والحمد لله ...وقد تم تمامه واختتم اختتامه فی الحضرة الغرویّة علی مشرفها صلوات رب العزّة وسلامه فی شوال سنة ست وثمانین وستمائة. It is followed by an appendix, which begins: ولنذکر احکام هآء السکت وان کان المصنف ذکر بعضها فی التصریف الخ.

A good copy. Written in a small but clear hand. The last fol. is wanting. Slightly injured by damp.

The title-page contains the note of the owner, Ḥâjjî Muḥammad b. Maḥmûd Farâbî, of Harât, dated A.H. 821, and beginning: حمدًا لله تعالی علی ما رضّانی عنه عزّ اسمه بتملّک هذا الکتاب الرضیّ المرضیّ الخ.

[Tippu.]

913.

B 17. Size 7¼ in. by 5¼ in.; foll. 398. Twenty-five and twenty-three lines in a page.

Another copy of the same Commentary, clearly written in a current hand.

In two volumes, the first of which concludes as follows (fol. 191): تم الجزء الاول من شرح الکافیة من املاء المولی الامام المعظم ملک العلماء وصدر الفضلاء مفتی الطوائف الفقیه نجم الملة والدین غیاث الاسلام والمسلمین محمد بن الحسن الاسترابادی کساه الله بجلابیب غفرانه بالحضرة الشریفة الغرویة علی الحال بها افضل السلام فی ربیع الاخر سنة ثمان وثمانین وستمائة تم تحریره لیلة الخامس والعشرین من ذی الحجة حجة ست وثمانین وسبعمائة.

Vol. 2 (fol. 191*v.*) begins as the St. Petersburgh MS.

Various defects in the earlier portion, including the first quire, have been supplied by later hands. The latter portion (from fol. 220) is written in a small clear hand of about A.H. 1000.

A small ornament at the beginning. Blue lines round the pages. Worm-eaten.

Bîj. Libr., A.H. 1026, from Shâh Nawâz Khân.

Cat. 235, iii. 3.

914.

1953. Size 10½ in. by 5⅓ in.; foll. 583. Twenty-five lines in a page.

Another copy of the same work, in two volumes.

The first gloss begins here: قوله الکلمة... اعلم ان الکلمة مفرد للکلم مثل تمرة وتمر الخ. The first vol. concludes (fol. 253) as follows: هذا اخر قسم المعربات من الاسماء والحمد لله رب العالمین.

Colophon: تمت هذا الکتاب الرابع وعشر (sic) من شهر جمادی الاخر احد[1] ثمانین وتسعمایة بخط عبد اللطیف بن عبد الحافظ غفر الله به الخ.

The second vol. begins as in the preceding MS. The appendix is omitted. Instead of the date of the author, we find that of the transcription, viz. فی یوم الاثنین من شهر صفر فی وقت عصر کتبه الضعیف عبد اللطیف الخ.

Well written. Coloured lines round the pages. Fol. 579 should be placed after 582.

Seals of a Ṣafawî Khân and of Nuṣrat Jang.

[Tippu.]

915.

B 18. Size 10½ in. by 6¾ in.; foll. 111. Thirty lines in a page.

The first part of the same work, extending, however, beyond the ordinary first volume.[2] The last gloss is: قوله اسماء الاشارة.

The first gloss begins as in the preceding no.

Written in a small but clear Nasta'lîḳ character.

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[1] From the margin.

[2] A gloss on the margin says: منسوب الی غرا وهی المشهد الرضوی. Then the place would be Mashhad in Khurâsân.

[1] This word is scored out, and the figure ٣ written over it.

[2] *E.g.*, as far as fol. 216*v.* in no. 913.

Frequent marginal notes. Conclusion: تم الجزء الاول من شرح الكافية للشيخ الامام صدر الفاضلين نجم الملة والدين رضى الاسلام والمسلمين محمد بن الحسين (sic) الاسترابادى قدس الله روحه العزيز الخ.

Slightly injured by damp and by insects. Fol. 100 mutilated.

Bîj. Libr., A.H. 992.

Cat. 235, iii. 9 (?).

916.

2798. Size 8¾ in. by 5¼ in.; foll. 96. Twenty-five lines in a page.

A fragment of the same work.

Well written. Imperfect both at the beginning and end. Much injured by insects.

This volume contains also some fragments of a *Persian* commentary on the Koran.

[Bibl. Leydeniana.]

917.

1797. Size 11 in. by 6 in.; foll. 223. Seventeen lines in a page.

Another Commentary (by قوله) on the *Kâfiyah*, by Rukn al-dîn Hasan b. Muhammad Astarâbâdî Hasanî (d. A.H. 717 or 715). It is called الوافية or المتوسط, being the middle-sized of the author's three commentaries. Cf. H. Kh. v. 7; Cat. Lugd. I. 38 sqq.; Fleischer, Cat. Lips. 341; Aumer, Hdss. Münch. 321; and above, no. 289.

The commentary begins: قوله الكلمة لفظ وضع لمعنى مفرد اعلم ان معرفة هذا الحدّ الخ.

Well written. Numerous glosses, chiefly by the two Saiyid Sharîf,[1] are added in the earlier portion. Colophon (fol. 218): تمت الكتاب المتوسط بعون الله سبحانه وتعالى بيد عبد الضعيف النحيف محمد عاقل ابن استاذى عبد الغفور بن مغفورى مرحومى عبد اللطيف الخ.

Fol. 2 should be placed after 4.

Foll. 219-223. A *Persian* treatise inscribed در بيان چهار كانى نماز بعد از جمعه.

[1] See H. Kh., l.c.

Fol. 223v. The beginning of a collection of traditions, در بيان سرخى موى شريف.

Seal of Nusrat Jang.—"College of Fort William, 1801."

[Tippu.]

918.

2128. Size 8¾ in. by 5¼ in.; foll. 195. Thirteen and fifteen lines in a page.

Another copy of the preceding Commentary.

Closely written. Dated A.H. 1011. The scribe names himself: اضعف العباد محمد نا مراد (sic) بن غضنفر بن محمد بن سيد محمد سيستانى عليشارى.

Frequent glosses, by Saiyid and others, in the earlier portion. The first fol. is wanting. Begins: توفيقى الا بالله. The last fol. is injured. Foll. 10 and 13, foll. 44 and 75, and foll. 46 and 47 should be transposed.

[College of Fort William, 1825.]

919.

B 19. Size 7¾ in. by 4¾ in.; foll. 261. Seventeen lines in a page.

Another copy of the same work.

Plainly written by two hands. There is a lacuna on fol. 205, which is followed by six blank leaves. The end is injured by insects.

Bîj. Libr., A.H. 1054, from Kâdi Khushhâl, who had purchased the MS. in A.H. 1039. Seal of Muhammad 'Âdil Shâh.

Cat. 235, iii. 7.

920.

1478. Size 7 in. by 4¾ in.; foll. 135. Seventeen lines in a page.

A concise Commentary (ممزوج) on the *Kâfiyah*, identical with that described in Aumer, Hdss. Münch., p. 323, no. 717, *i.e.* الموشّح of Khabîsî (Shams al-dîn Muhammad b. Abu Bakr, who flourished in the seventh or eighth century). Cf. H. Kh. v. 8; Cat. Mus. Brit. 232; Bibl. Sprenger. 1022.

Written in a small clear hand. Dated 23rd Ramadân, 883. Several leaves are wanting after fol. 1.

On the fly-leaf is written: شرح كافية النحو لملا جلال دوانى.

921.

199. Size 9¼ in. by 5 in.; foll. 205. Seventeen lines in a page.

A Commentary (ممزوج) on the *Kâfiyah*, by the celebrated 'Abd al-Raḥmân Jâmî (d. A.H. 898), who wrote it A.H. 897, for the use of his son Ḍiyâ al-dîn. Hence it is entitled الفوائد الضيائية. It is also frequently styled شرح ملا. Cf. Ḥ. Kh. v. 10; Cat. St. Petersb. 158; Fleischer, Cat. Lips. 342. Copies are frequent. Printed at Calcutta, A.H. 1233; at Constantinople, A.H. 1235; at Lakhnau, A.H. 1265; etc.

Clearly written in Nasta'lîḳ. Has the following colophon: قد حصل الفراغ من تسويد هذا الكتاب بعون الملك الوهاب على يد العبد... محمود خان امچوزئی (?) فی دار الخلافت اکبراباد بتاریخ نهم من شهر شوال بوقت الظهر یوم الثالث ومالک الملک عنایتخان ابن ایوبخان خویشکی.

Coloured lines round the pages. A few notes (فائدة) on grammatical and other subjects are added on the last page.

[Johnson.]

922.

2259. Size 7¾ in. by 5¾ in.; foll. 187. Twenty-one lines in a page.

الفوائد الضيائية لملا عبد الرحمن الجامى تولاه الله فى علم النحو على الكافية لابن الحاجب تولا الله مكافاته آمين.

Another copy of the preceding Commentary.

Plainly written. Dated A.H. 1060: وكان الفراغ من رقم هذا الكتاب يوم الربوع (sic) لعله سابع وعشرين شهر ربيع الاول من سنة ستين والف. Collated with another MS., in Shawwâl of the same year: بلغ قصاصة (?) بحسب الطاقة والامكان على نسخة صحيحة محروسة عن الغلط وكان ذلك بتاريخ (يوم الربوع تاسع[1]) شهر شوال من شهور سنة ستين والف سنة من الهجرة الخ.

There is added the chronogram of Jâmî's death: ومن دخله كان آمنا (= 898).

Red lines round the pages.

[College of Fort William, 1825.]

[1] Added over the line.

923.

679. Size about 9 in. by about 6 in.; foll. 159. At first seventeen, afterwards fifteen lines in a page.

Another copy of the same work. Plainly written. Dated 26th Rajab, 1088. Scribe, Muḥammad Sa'îd b. Saiyid Aḥmad . . . .[1]

At the end is the same chronogram as in the preceding no.

The last page contains a mystic poem, beginning:

انا الموجود فاطلبنى تجدنى
فان تطلبه (sic) سوائى لم تجدنى.

924.

1546. Size 10¼ in. by 6 in.; foll. 326. Fifteen lines in a page.

Another copy of the same work.

Plainly written. Copious notes by عصام, عبد الغفور, علوى, قطب عالم, and عبد الحکيم, are added at the beginning and in the concluding portion. Red lines round the pages. The first fol. has been supplied by a different hand.

The fly-leaves contain various notes. On fol. 3*v*. we find a notice of the death of two daughters of Nuṣrat Jang.—"College of Fort William, 1801."

Cf. Stewart's Catal. 126.

[Tippu.]

925.

1678. Size 11¼ in. by 6¾ in.; foll. 131. Nineteen lines in a page.

Another copy of the same work.

Well written in Nasta'lîk. Colophon: وقد وقع الفراغ من تحرير هذا الكتاب باعانة الملك العزيز خمس عشر من شهر ربيع الثانى فى وقت العشاء من يوم ادينه ذره بيمقدار محمد عابد ابن محمد افضل.

Some notes. The first two leaves have been supplied at a later date.

[Johnson.]

[1] The following names are doubtful.

926.

1557. Size 8¾ in. by 5⅓ in.; foll. 241. Nine lines in a page.

The first part of the same work.

Plainly written in Nasta'lîk.

The last fol. gives a list of the contents.

[Warehouse.]

927.

1558. Uniform with the preceding no.; foll. 223.

The second part of the same work, continuing the preceding MS., with which it formed originally one volume.

Dated 4th Sha'bân, 1211, در مقام كنپ فتح كده (Camp Fathgarh?).

Prefixed is a list of contents.

[Warehouse.]

928.

B 27. Size 6⅜ in. by 5 in.; foll. 151. Seventeen lines in a page.

Glosses on *Jâmî's* Commentary, by his pupil, 'Abd al-Ghafûr Lârî (d. A.H. 912). Cf. H. Kh. v. 11, and Cat. St. Petersb. 232. This work was printed at Constantinople, A.H. 1253. Another edition, which includes a continuation of the work (تكملة) by 'Abd al-hakîm (Siyâlkûtî?), was printed A.H. 1254 (place not named—Calcutta?), in small quarto, pp. 728.

Begins: قوله الحمد مصدر المعلوم واللام للجنس. The glosses extend to the paragraph اسماء الافعال (=fol. 120v. in no. 921).

To this is added:—

Foll. 149v.-151. A Shî'ah Legend, illustrating the miraculous powers of 'Alî. Begins: خبر من خزانة مولانا مفترض الطاعة على الخلق اجمعين امير المؤمنين عم حدثنا ابو عبد الله بن زكرياء عن ابى جوهر بن اسود عن محمد بن عبد الله السابغ (?) يرفعه الى سلمان الفارسى رضه انه قال كنا جلوسا عند مولانا امير المؤمنين الخ.

The last portion of it is written on the margin, from the end backwards.

Clearly written. Of the tenth century.

Bîj. Libr., A.H. 992, from Khalîl Allah b. Fadl Allah Ja'farî. Seals of the latter (A.H. 977), and of his father.

Cat. 235, iii. 1.

929.

B 28. Size 7¼ in. by 4⅓ in.; foll. 354. Seventeen lines in a page.

Another copy of the same Glosses.

Plainly written. Coloured lines round the pages. Imperfect both at the beginning and the end. The first gloss is: قوله او مخفف الخ (= fol. 7v. in the preceding no.). A few leaves are wanting after fol. 4.

Cat. 235, iii. 13.

930.

1706. Size 8¾ in. by 5 in.; foll. 255. Seventeen lines in a page.

Glosses on *'Abd al-ghafûr's* Glosses, ascribed to 'Abd al-Hakîm (very probably Siyâlkûtî, who died soon after A.H. 1060). Cf. Stewart's Catal., p. 127, xxvii.

Begins: قوله الحمد مصدر المعلوم بكونه معدولا من حدث الخ. Plainly written.

Seals of Iktidâr Khân (1179), and Nusrat Jang.

[Tippu.]

931.

B 22. Size 8⅝ in. by 5⅓ in.; foll. 293. Seventeen lines in a page.

Another copy of the same Glosses, imperfect at the beginning.

Written by different hands, mostly in Nasta'lîk.

The first gloss is: (قوله) اعنى علامه (r. علامته) اى علامة المنصرف الخ (= fol. 64v. in the preceding no.).

Inscribed هذا كتاب حاشيه رضى در علم نحو.

Cf. Catal. 235, iii. 16.

932.

B 21. Size 9 in. by 5 in.; foll. 238. From twenty-one to twenty-four lines in a page.

Glosses on *Jâmî's* Commentary, by Ibrâhîm b. Muhammad b. 'Arabshâh Isfarâ'inî 'Isâm al-Dîn (d. A.H.

943). Cf. Ḥ. Kh. v. 10; Cat. St. Petersb. 159; Flügel, Hdss. Wien, i. 168.

The first gloss begins: قوله الحمد هو الوصف بالجميل الخ. The book concludes with a short prayer.

Plainly written. Revised throughout. Illegible words of the text are made clear on the margin under the heading تنوير. Some additional notes by the author, and extracts from his own commentary on the *Kâfiyah*, are also on the margin. The end is worm-eaten.

Ḳâdirîyah Library, A.H. 1075, from Tâj Muḥammad.

Cat. 235, iii. 4.

933.

B 24. Size 7½ in. by 5 in.; foll. 175. Twenty-three lines in a page.

Another copy of the preceding Glosses.

Written in a small Nasta'lîḳ hand, which, however, becomes larger and irregular towards the end. The colophon runs as follows: قد فرغ من الكتابة العبد المحتاج. الى رحمة الملك الصمدانى ابن محمود محمد المتخلص ببيخودى فى ثانى عشر شهر ذى القعدة المنتظمة فى شهور سنة ستة وسبعين وتسعمائة من هجرة النبوية عليه افضل الصلوات واكمل التحيات ونقلت من اواخر بحث المنادى الى اخر الكتاب من نسخة لا تخلو من السقم والغلط اللهم وفقنا لتصحيحه الخ.

Corrections and glosses, which are marked طب سلمه الله, are added at the beginning.

Then follow:—

a. Foll. 158*v*.–160. A short treatise (رسالة) on the syntax of the اسم التفضيل.

b. Foll. 164–174. Glosses on a grammatical treatise.

c. Foll. 174*v*.–175. The commencement of a logical treatise by Abu Ṭâlib b. Abu'l-fatḥ Husainî.

Begins: الحمد لله الذي قسم بيننا وبين قومنا بالحق والتحقيق.

Ends abruptly.

d. Fol. 175*v*. A fragment of glosses on a grammatical subject.

All the latter pieces are indifferently written.

934.

B 23. Size 8¾ in. by 4¾ in.; foll. 212. Twenty-three, twenty-five, and twenty-one lines in a page.

Another copy of *'Iṣâm al-dîn's* Glosses.

Well written. Dated Thursday, 7th Dhu'l-ḳa'dah, 1025. Red lines round the pages.

Bîj. Libr., A.H. 1054, from Ḳâḍi Khushḥâl. Seal of Muḥammad 'Âdil Shâh.

Cat. 235, iii. 15 (?).

935.

B 20. Size 10½ in. by 5¾ in.; foll. 184. Twenty-five lines in a page.

Another copy of the same Glosses, concluding as no. 932.

Well written, of the eleventh century. Notes at the beginning. The lower part of the MS. is much injured by insects.

936.

2286. Size 8 in. by 6 in.; foll. 218. Mostly seventeen lines in a page.

A Commentary (ممزوج) on the *Kâfiyah*, ascribed on the title-page[1] to Muḥammad b. 'Izz al-dîn Mufti, and styled in another inscription, at the end, مصباح الراغب. Both these statements, however, are doubtful.

Begins: الحمد لله رب العالمين . . اعلم ان لفظ النحو له حقيقتان لغوية واصطلاحية ويراد به احد مقصدين الخ.

Indifferently written, by several hands; only the concluding portion carefully executed. Of the twelfth century. Marginal notes. The last fol. wanting.

The above two statements regarding the title and the author are combined in an English inscription. The name "Elliott" is written on the binding.

[College of Fort William.]

[1] Where it is called الحاشية على الكافية.

937.

2061. Size 9 in. by 5¼ in.; foll. 346. From eleven to fifteen lines in a page.

An abridged and improved edition of Shihâb al-dîn b. Shams al-dîn b. 'Omar Zâwulî *Daulatâbâdî's* Glosses (حواشى) on the *Kâfiyah*. It is in the form of a شرح ممزوج. The author is not mentioned. See Cat. St. Petersb. 161 sq. (where, however, the work is described as glosses on Daulatâbâdî), and Casiri, i. 20. Cf. Ḥ. Kh. v. 9, 18.

The commentary begins: انما لم يبدأ الشيخ رحمة الله عليه فى هذه الرسالة بحمد الله الخ.

Plainly written. Of the eleventh century. Imperfect at the end. On the margin are the glosses of Miyân Ilâhdâd (ميان الهداد).

Slightly injured by insects. Foll. 2 and 3 should be transposed.

The title-page has the inscription الجزو الاول من فاضل الهندى, which seems to be derived from the preface, where Daulatâbâdî is styled فاضل من افاضل الهند (fol. 3).

938.

B 29. Size 10¾ in. by 8¼ in.; foll. 321. From twenty-three to twenty-seven lines in a page.

A large Commentary (by قوله) on the *Kâfiyah*, in which reference is made to Ibn Ḥâjib's own commentary on that work.[1] The author is not ascertained; perhaps he is Najm al-dîn Sa'îd 'Ajamî, who, according to Ḥ. Kh. v. 9, wrote a voluminous commentary on that of the author.

There are also cited in this work, Ibn Ḥâjib's commentary on his ارجوزة (that is, the versification of the *Kâfiyah*, mentioned in Ḥ. Kh. v. 7), and on المنظومة (which probably means the same work), but most frequently his commentary on Zamakhsharî's *Mufaṣṣal*[2] (قال المصنف فى شرح المفصل). Rukn al-dîn Ḥadîthî, who wrote a commentary on the *Kâfiyah*,[3] Zanjânî (d. A.H. 655), Ibn Mâlik (d. A.H. 672), and Jârabârdî (d. A.H. 746), are also quoted.

A good copy, written in a current hand, of the eighth century. Emended and collated with another MS.

[1] Cf. Ḥ. Kh. v. 7, and Aumer, Hdss. Münch., no. 714.

[2] See Ḥ. Kh. vi. 37, and Aumer, no. 693.

[3] Ḥ. Kh. v. 19.

A few leaves are wanting both at the beginning and end. The first gloss is: قوله الكلام ما تضمن [كلمتين بالاسناد[1] يعنى الكلام اللفظ الذى يتضمن كلمتين بالاسناد اللفظ بمثابة الجنس.

The book is very much damaged by white-ants.

Inscribed (fol. 319) شرح الشرح; cf. Catal. 236, xxi.

939.

459. Size 9¼ in. by 5 in.; foll. 128. Sixteen lines in a page.

A grammatical analysis of the text of the *Kâfiyah*, styled تركيب الكافية. The author is not mentioned. It was printed at Calcutta, A.H. 1261. Cf. Stewart's Catal. 127, xxvi.

Begins: الكلمة مبتدأ واللام فيها لتعريف الجنس.

Written in a current hand. Dated Monday, 18th Dhu'l-ḥijjah, 1191. A lacuna on fol. 122*v*.

Seal of Nuṣrat Jang.

[Tippu.]

940.

B 33. Size 7¼ in. by 4¾ in.; foll. 48. Eleven lines in a page.

A fragment of the same work, imperfect both at the beginning and end.

The first words are: النكرة مفعول ما لم يسم فاعله.

Neatly written.

941.

1406. Size 11 in. by 6 in.; foll. 132. Five lines in a page.

A short Grammar, founded upon the *Kâfiyah*, by an unknown, but probably modern, author.[2] Entitled هداية النحو. It forms the second volume of Baillie's Five Books upon Arabic Grammar, Calcutta, 1803. Cf. Stewart's Catal. 127, and Cat. Mus. Brit. 643.

Begins: الحمد لله رب العالمين . . . اما بعد فهذا مختصر مضبوط فى النحو جمعت فيه مهمّات النحو على ترتيب الكافية الخ.

[1] The words in brackets are from the margin (صح).

[2] It is not probable, that it is one of the two works mentioned by Ḥ. Kh. vi. 496, under the same title.

Boldly written. Of the twelfth century. Foll. 128–131 belong to a different treatise.

Seal of Nuṣrat Jang.

[Tippu.]

942.

229. Size 8¾ in. by 4½ in.; foll. 86. Eleven lines in a page.

Another copy of the same work.

Plainly written. Dated A.H. 1189. The first ten leaves are mutilated.

Seal of Khân Jahân, dated A.H. 1174.

[Tippu.]

943.

1353. Size 9 in. by 5½ in.; foll. 109. Thirteen lines in a page.

I. Foll. 1–53. A *Persian* treatise on the forms of the Arabic verb.

II. Foll. 54-109. The هداية النحو before mentioned.

Well written, by Muḥammad Ḥalîm Ḳuraishî. Date, 9th Jum. I., sixth year of Muḥammad Shâh = A.H. 1136. Red lines round the pages.

[Johnson.]

944.

525. Size 8¼ in. by 5¾ in.; foll. 100. Nine lines in a page.

I. Foll. 1–48. Two *Persian* treatises on Arabic grammar. The first treats of the forms of the Arabic verb. The second is the صرف مير.

II. Foll. 49–100. The هداية النحو (see above).

Written in Nasta'lîḳ. Dated Rabî' II., 1164 (?).[1]

[Hastings.]

945.

501. Size 6½ in. by 5¼ in.; foll. 171. Five lines in a page.

IBN ḤÂJIB's (d. A.H. 646) الشافية, or treatise on Etymology and Orthography, which is a supplement to his *Kâfiyah*. See Ḥ. Kh. iv. 1; Cat. St. Petersb. 154 sq.; Cat. Mus. Brit. 642; etc. Printed at Calcutta, 1805, and (with glosses) at Lakhnau, A.H. 1266.

Boldly written, in two hands. Copious notes. Has the following colophon: تم الكتاب بعون الله الوهّاب بخط العبد الضّعيف الرّاجی الی رحمة الله الودود مسعود ابن محمود المدعوّ بفريد الدين[1] فی يوم الاثنين وقت الضحی سنة ثمانين وسبعمائة.

[Hastings.]

946.

197. Size 9¼ in. by 5 in.; foll. 61. Eleven lines in a page.

Another copy of the same work.

Beautifully written, with all the vowel-points added. Dated A.H. 1096. Rubrics omitted in the earlier portion.

[Tippu.]

947.

20A. Size 8½ in. by 6¼ in.; foll. 206. Five lines in a page.

Another copy of the same work.

Well written. Copious glosses. The upper margin has been eaten away by white-ants.

[Bibl. Leydeniana.]

948.

2386. Size 8½ in. by 6 in.; foll. 101. Five lines in a page.

Another copy of the same work.

Written in a large plain hand. Notes at the beginning.

[Bibl. Leydeniana.]

949.

1573. Size 9½ in. by 5½ in.; foll. 118. Twenty-one lines in a page.

A Commentary (by قوله) on the *Shâfiyah*, by Fakhr al-dîn Aḥmad b. al-Ḥasan[2] JÂRABARDÎ (d. A.H. 746). See Ḥ. Kh. iv. 4; Flügel, Hdss. Wien, i. 172; Cat. St. Petersb. 163; Cat. Mus. Brit. 234, 642. Printed at Calcutta, A.H. 1262.

Clearly written in Nasta'lîḳ. The colophon runs as follows: تمتمام شد نسخه شريفه جاربردی شرح

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[1] This date is partly effaced.

[1] The last three words have been subsequently scored out.

[2] الحسن in this MS. and others; الحسين in the Calc. edition, p. ٥٢٣, and in the Vienna MS.

شافيه بتاريخ بيست ويكم شهر رجب المرجب سنه (sic) بيد اضعف عباد الله الصمد ياد محمد شاهجهانپورى, and is followed by some *Persian* verses.

Extracts from other commentaries, and the text of the *Shâfiyah*, are added on the margin. A list of the contents is on the title-page.

[Hastings.]

950.

B 1. Size 9½ in. by 6 in.; foll. 21. Seventeen lines in a page.

The first portion of the same Commentary, plainly written in Nasta'lîk.

Cat. 234 (Surf), ii.

951.

289. Size 8⅓ in. by 5⅓ in.; foll. 145. Twenty-three lines in a page.

Another Commentary (by قوله) on the *Shâfiyah*, by Rukn al-dîn Hasan b. Muhammad[1] Astarâbâdî (Hasanî, d. A.H. 717 or 715). See Cat. St. Petersb. 164, and above, no. 917. A commentary of Rukn al-dîn is mentioned by H. Kh. iv. 5, who, however, erroneously ascribes the present work to Radî al-dîn.[2]

Begins: ... اما بعد حمد الله على توالى نعمه ونواله فالتمس منّى جماعة ان اشرح المقدمة فى التصريف المنسوبة الى المولى العالم العلامة جمال العرب وترجمان الادب جمال الدين الخ.

Written in a current hand. Finished on 3rd Jum. I., 1092, by Muhammad Murtada b. Shaikh Tâj al-dîn b. Shaikh Kamâl al-dîn 'Abbâsî, of Gwalior (الكواليارى).

[Johnson.]

952.

1045. Size 9 in. by 5¼ in.; foll. 28. Twenty-five and twenty-seven lines in a page.

The commencement of a copious Commentary (by قوله) on the *Shâfiyah*; which appears to be the work of Radî al-dîn Astarâbâdî (Muhammad b. al-Hasan, seventh century, cf. no. 912). This work was printed at Lakhnau, A.H. 1262. H. Kh., iv. 5, confounds it with the commentary of Rukn al-dîn (see the preceding no.).

Begins: اما بعد حمد الله تعالى والصلوة ... فقد عزمت على ان اشرح مقدمة ابن الحاجب رحمه الله فى التصريف والخط وابسط الكلام فى شرحها كما فى شرح اختها بعض البسط الخ.

Neatly written, of the eleventh century. Ends abruptly on fol. 28r. Foll. 13 and 14 should be transposed.

[Gaikwar.]

953.

B 26. Size 8¾ in. by 5¼ in.; foll. 139. Twenty-three lines in a page.

Another fragment of the same Commentary.

Very neatly written in Nasta'lîk. Of the ninth or tenth century. Both the beginning and the end are wanting, and there is a defect after fol. 9. The first few leaves are injured by damp, and the concluding portion is worm-eaten.

Inscribed: رضى در علم نحو.

954.

2132. Size 8 in. by 5⅝ in.; foll. 213. At first sixteen, afterwards from twenty-five to twenty-seven lines in a page.

كتاب المناهل الصافية المروى لذوى القلوب الصادية فى حل مشكلات معانى الشافية تاليف الشيخ العلامة الصدر الصمصامة الماجد الفاضل بدر المجالس وشمس المدارس لطف الله بن محمد بن الغياث رحمه الله تعالى الخ.

A Commentary (ممزوج) on the *Shâfiyah*, by Lutf Allah b. Muhammad b. al-Ghiyâth. This commentary is not mentioned anywhere. The name of the author and the above title do not actually occur in it, as there is no preface.

Begins, after a prolonged *Basmalah*: (sic) اعلم انها قد جرت عادة كثير من العلماء اذا الفوا كتابا فى فنّ من فنون العلم ان يقدموا على الشروع فيه مقدمة تعين الطالب الخ.

[1] Thus according to H. Kh. iv. 5. In Cat. St. Petersb. 164, his father is called Sharafshâh.

[2] Compare the following no.

Plainly written in different styles. The colophon runs as follows (fol. 210): تم الكتاب بمن الله العزيز الوهاب فى الساعة الثامنة من يوم السبت لست بقين من شهر الحجة لعله احد شهور سنة ١٠٨٤ وكان ذلك بخط الفقير.. الفضيل (?) بن محمد بن الحسن الحلال ختم الله له بالصالحات الخ.

This copy was collated in Dhu'l-ka'dah, 1085. A cousin of the aforesaid Fuḍail (?) read the MS. before his mother Fâṭimah bint al-Ḥasan, in two sittings, A.H. 1088. Much used. Numerous notes. Headings in large characters and often in yellow.

To this is added the Ḳaṣîdah of AL-SHANFARA, with notes, written by the same hand.

The vacant leaves at the beginning (foll. 1–8) and at the end of the book are filled with various extracts, in poetry and in prose. Amongst them are some passages from the كتاب العواصم of Saiyid MUḤAMMAD B. IBRÂHÎM MURTAḌA, and a rhymed treatise on the Arabic metres, by ṢAFÎ AL-DÎN ḤILLÎ (fol. 5).

On the fly-leaf is a modern inscription, both in Arabic and English.

[College of Fort William, 1825.]

955.

1073. Size 9 in. by 4¾ in.; foll. 23. Thirteen lines in a page.

A treatise on Conjugation, by 'Izz al-dîn 'Abd al-wahhâb ZANJÂNÎ (d. about A.H. 655). It is called التصريف, or العزّى. See Ḥ. Kh. iv. 208; Flügel, Hdss. Wien, i. 179; Cat. Mus. Brit. ii. 233; etc. Copies are frequent. The work was published by Raymundus, Rome, 1610. It was also printed at Constantinople, A.H. 1233, etc.

In the title of the book the author is called Jurjânî, and it is inscribed in a more modern hand ميزان جرجانى.

[Gaikwar.]

[1] This word is indistinct.

956.

B31. Size 7½ in. by 5¼ in.; foll. 82. Five and seven lines in a page.

A short Grammar, by (Ḥamîd al-dîn) Abu'l-Ḥasan 'Alî b. Muḥammad b. Ibrâhîm ḌARÎRÎ[1] Ḳuhunduzî (or Bukhârî), who, according to Ḥ. Kh. (i. 338, vi. 481), died A.H. 666 or 667. This work is generally called الضريرى. It was printed at Lakhnau, A.H. 1262.

Begins: .... الحمد لله رب العالمين... قال الشيخ اعلم ان كلام العرب ينقسم على ثلثة اقسام اسم وفعل وحرف جاء لمعنى الخ.

It is divided into chapters (باب) and sections (فصل).

Well written. Numerous notes. Date, 24th Ramaḍân, 960. Red lines round the pages. The first fol. has been supplied by a later hand.

Cat. 235, xii.

957.

2112. Size 7¾ in. by 4¾ in.; foll. 52. Seven lines in a page.

Another copy of the same work.

Well written, partly with vowel-points. Ends: تمت الكتاب الضريرى القهندزى فى علم النحو.

Of the twelfth century.

On the last page are two *Persian* quatrains, relating to the death of a Begam in A.H. 1182.

Seal of Nuṣrat Jang.

[College of Fort William, 1825.]

958.

522. Size 6¾ in. by 4½ in.; foll. 51. Eleven lines in a page.

الخلاصة فى يد (sic) للشيخ الامام العالم الفاضل الكامل ابى عبد الله محمد بن مالك الطآئى الجيانى تغمده الله برحمته واسكنه فى جنته.

IBN MÂLIK's (Abu 'Abdallah Muḥammad b. 'Abdallah, d. A.H. 672) Grammar in verse, commonly called الالفية. Cf. Ḥ. Kh. i. 407; Cat. St. Petersb.,

[1] الضريرى in all the MSS.; Ḥ. Kh. reads الضرير.

p. 172; etc. Published by De Sacy (Orient. Transl. Fund), 1833. Printed at Bûlâḳ, A.H. 1253, and at Lakhnau, A.H. 1263.

A fine copy, with vowel-points. Has the following colophon: تمت الالفيّة الموسومة بالخلاصة بحمد الله وعونه وحسن توفيقه فى شهر شوال عام ثمان وعشرين وسبع مائة الحمد لله وحده الخ.

Headings in gold; the above inscription richly ornamented. Somewhat injured by damp.

A charm against fever, and a general charm, which is ascribed to Ja'far Ṣâdiḳ, and copied from the handwriting of 'Alî b. 'Abd al-'Âli, are added at the end.

Seal and signature of Nawwâb 'Abd al-muḳîm Khân (of the twelfth century).

[Tippu.]

959.

1826. Size 10 in. by 7 in.; foll. 181. Twenty-five lines in a page.

A Commentary on *Ibn Mâlik's* الالفيّة, by his son, Badr al-dîn Abu 'Abdallah Muḥammad b. Muḥammad (d. A.H. 686). Cf. Ḥ. Kh. i. 407; Cat. Mus. Brit. 237; Flügel, Hdss. Wien, i. 170; etc.

Begins: قال الشيخ الامام العالم العلامة بدر الدين الخ.

Well written by several hands. Dated A.H. 957. The original verses are marked with ص, and the commentary with ش. Notes of later date.

The notes and seals of the following successive owners are on the title-page: Muḥammad b. 'Alî..., a pupil of Bahâ al-dîn 'Âmulî; Aḥmad..'Âmulî; Muḥammad Hâdi b. Ḥâjjî Muḥammad Ḥasanî, a "servant" of 'Âlamgîr, who acquired the book, A.H. 1037, at Akbarâbâd, and presented it to his son Ibrâhîm, A.H. 1088, at Shâhjahânâbâd.

[Johnson.]

960.

2329. Size 7¼ in. by 4 in.; foll. 249. Seventeen lines in a page.

Ibn 'Aḳîl's ('Abdallah b. 'Abd al-raḥmân, d. A.H. 769) Commentary on the *Alfîyah*. Cf. Ḥ. Kh. i. 408; Cat. St. Petersb. 175. Published by Dieterici, Leipzig, 1851, and translated into German by the same, Berlin, 1852. Printed at Bûlâḳ, A.H. 1252, and at Beirût (with a شرح الشواهد), 1872.

Written in a small hand, of about the tenth century. Emended. Worm-eaten. Several portions, including the beginning and the end, were supplied by 'Abd al-raḥmân b. فياظ (sic) b. 'Alî, in A.H. 1214.

[College of Fort William, 1825.]

961.

B 6. Size 8⅜ in. by 6 in.; foll. 145. Twenty-five lines in a page.

A fragment of another Commentary (ممزوج) on the *Alfîyah*. The beginning, as far as the paragraph الفاعل, is wanting. This commentary is ascribed on the fly-leaf to 'Abd al-raḥmân b. 'Alî Makûdî, and this statement proves to be correct. Cf. Ḥ. Kh. i. 409; Casiri, i. 3, no. vi. (according to whom the author died, A.H. 807, at Fâs); Cat. Mus. Brit. 237; and Aumer, Hdss. Münch. 325. It was printed at Cairo, A.H. 1279.

The text is generally introduced by the words ثم قال, or by قوله.., the latter being always in connexion with the preceding comments.

Conclusion: قال المولف خار الله له واطف به قد اتينا على ما اردنا جمعه من الشرح والاعراب واستوفينا[1] ما وعدنا به فى اول الكتاب فجاء شرحا مكمل المقاصد مسهل المعانى والفوائد ينتفع به البادى ويستحسنه الشادى موافقا لما رويته موفيا بما اردت من اختصاره وتصدته فالحمد لله على ما منح من التيسير والتسهيل وفتح من التبصير والتكميل فهو حسبى ونعم الوكيل.

Written in a current hand, the last few foll. different from the rest. The text and the commentary not distinguished in the latter portion. Emended and collated with another MS. A note to the effect, that "Ibn Ḥajar" made this copy from Ramaḍân to 1st Shawwâl, at Makkah, which has been added at the end, at three different times, is hardly trustworthy. It is a correct copy, which was probably made in Arabia, in the ninth or tenth century. It has been in its present fragmentary state for more than two centuries.

Bîj. Libr., A.H. 1026, from Shâh Nawâz Khân.

Cat. 235, v.

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[1] Compare with this Ḥ. Kh., l. 8.

962.

2272. Size 8¼ in. by 6 in.; foll. 206. Fifteen lines in a page.

I. Foll. 1–171. A Commentary (ممزوج) on the *Alfiyah*, entitled البهجة المرضيّة, by Jalâl al-dîn Suyûṭî (d. A.H. 911). Cf. Ḥ. Kh. i. 408 sq.; Cat. Mus. Brit. 237; Cat. St. Petersb. 175.

Well written, with a broad margin, but no notes.

II. Foll. 172–206. A *Persian* treatise, in explanation of the verses quoted in the preceding commentary, by Niẓâm al-dîn b. Aḥmad Ardabîlî.

Begins: چنین گوید افقر العباد نظام الدین . . . که این کلمات چندی است که نوشته میشود در توضیح ابیاتی که در شرح سیوطی است الخ.

Written by the same hand as no. I. Dated A.H. 1223.

"A. Lockett, Isfahan, July 28th, 1811."

[College of Fort William, 1825.]

963.

B 5. Size 9⅝ in. by 6⅝ in.; foll. 118. Thirteen and fifteen lines in a page.

Another Grammar by Ibn Mâlik, being a new edition of his الفوائد النحوية. It is entitled: تسهيل الفوائد وتكميل المقاصد. Cf. Ḥ. Kh. ii. 290, iv. 479; Casiri, i. 16, 33.

Begins: قال الشيخ الامام العالم حجة العرب جمال الدين ابو عبد الله محمد بن عبد الله بن مالك الطائى الجيانى قدس الله روحه ونور ضريحه حامدًا لله ... هذا كتاب فى النحو جعلته بحمد الله مستوفيا لاصوله مستوليا على ابوابه وفصوله الخ.

The work is divided into chapters, the first of which commences as follows: باب يشرح الكلمة والكلام وما يتعلّق به الكلمة لفظ دالّ مستقلّ بالوضع تحقيقًا او تقديرًا الخ.

Beautifully written, with vowel-points added. Of about the eighth century. The first fol. and the last are supplied by a later hand. Both the beginning and end are worm-eaten, and fol. 2 is much injured by damp. The first few pages are covered with notes.

Bîj. Libr., A.H. 992.

Cat. 235, vi.

964.

999. Size 9⅝ in. by 5 in.; foll. 328. From seventeen to twenty-five lines in a page.

A large Commentary (ممزوج) on the preceding work, entitled تعليق الفرائد, by (Badr al-dîn) Muḥammad b. Abu Bakr b. 'Omar Makhdûmî (المخدومى)[1] Damâmînî (d. A.H. 828). Cf. Ḥ. Kh. ii. 292, who gives an extract from the preface.

The author, who was a native of Egypt, wrote this commentary at Cambay, in Gujarât, whither he came A.H. 820, and he dedicated it to Sulṭân Nâṣir al-dîn Abu'l-fatḥ Aḥmad Shâh b. Sulṭân Muḥammad Shâh b. Sulṭân Muẓaffar Shâh (who reigned from A.H. 814 to 846). The work begins with a biographical notice of Ibn Mâlik, جمال الدين ابو عبد الله محمد بن عبد الله بن عبد الله ايضا ابن مالك الطائى الاندلسى الجيّانى. Ibn Mâlik was born at Jaen, A.H. 600; he lived afterwards at Ḥamât, and at Damascus. He died in Sha'bân, 672, and was buried on Mount Ḳâsiyûn.

The authorities who handed down the text of the *Tashîl* to Damâmînî are mentioned by him as follows: قلت وانا اروى كتاب التسهيل هذا عن شيخنا برهان الدين ابرهيم بن احمد بن عبد الواحد الشامى الضرير المقيم بجامع الاقمر من القاهرة المعزّية كان رحمه اخبرنا به اجازةً قال اخبرنا الشيخ اثير الدين ابو حيّان سماعًا عليه قال اخبرنا ابن ابى الفتح البعلبكى اجازةً قال اخبرنا الامام جمال الدين بن مالك اجازةً.

Clearly written in Nasta'lîḳ, by different hands. Dated 16th Jum. I., 1059. Notes at the beginning. Slightly injured by insects. Foll. 5 and 8 should be transposed.

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[1] So the name is spelt in a marginal note derived from the author. Ḥ. Kh. gives the well-known patronymic المخزومى.

965.

1192. Size 8 in. by 5¾ in.; foll. 14. Eleven lines in a page.

كتاب الدرّة البهيّة نظم الاجروميّة لشيخ الاسلام بركة الانام شرف الدين يحيى بن ابى الخير الانصارى العِمْريطى المصْرِ (sic) نفعنا الله ببركته .

A rhymed paraphrase of *Ibn Ajurrûm's* (Muḥammad b. Dâ'ûd Ṣinhâjî, d. A.H. 723) grammatical treatise, المقدمة الاجرومية, by Sharaf al-dîn Yaḥya b. Abu'l-khair Anṣârî 'Imrîṭî, who composed it A.H. 976. See Cat. Mus. 642, for a commentary on this work, and regarding the *Ajurrûmîyah*, Flügel, Hdss. Wien, i. 174, and Cat. St. Petersb. 169.

This versification is in the metre *Rajaz*. The above date is given at the end of the work as follows (fol. 14): وفى جمادى سادس السبعينا * بعد انتهى تسع ماء سنينا.

The author calls himself (*ibid.*): الشرف العمريطى.

Plainly written with vowel-points. Of the twelfth century. [Gaikwar.]

966.

2218. Size 8¼ in. by 6 in.; foll. 443. Seventeen lines in a page.

Ibn Hishâm's (Jamâl al-dîn 'Abdallah b. Yûsuf Anṣârî, d. A.H. 761) مغنى اللبيب. Cf. Ḥ. Kh. v. 656; Aumer, Hdss. Münch. 328 sqq.; De Jong, Cat. Bibl. Acad. 37; Cat. Mus. Brit. 239; etc.

The greater part of the work, as far as fol. 316, is well written; the remainder is executed in an inferior style, by one 'Abd al-bâḳi, who finished his task in Rajab, 1156. Notes in the earlier portion. The first leaf supplied by a modern hand.

[College of Fort William, 1825.]

967.

B7. Size 11½ in. by 7½ in.; foll. 443. At first twenty-one, afterwards from nineteen to twenty-three lines in a page.

A Commentary (by قال . . . اقول) on the preceding work, by Muḥammad b. Abu Bakr Makhdûmî[1] Damâmînî (d. A.H. 828). It is styled in the colophon تحفة الغريب فى الكلام على مغنى اللبيب. The author wrote it A.H. 824, at Nahrwâlah, in Gujarât.

Begins: الحمد لله الذى منح من لسان العرب الايادى الحسنة، وجعله كنز الفصاحة فهو مغنى اللبيب عما سواه من الالسنة.

This seems to be the second of the three commentaries described by Ḥ. Kh. v. 657.

The author's date runs as follows: وكان تاليف هذا الشرح المشتمل على ثلاث مجلّدات بشهر(!) نهروالة من الكجرات الهنديّة فى خمسة اشهر واربعة عشر يوما نجز فيها تاليفه وكتابته فى هذه المبيّضة واوّل هذه المدّة يوم الخميس اوّل يوم من شهر ربيع الاول سنة اربع وعشرين وثمان مائة وآخرها يوم الخميس ايضا الرابع عشر من شعبان المكرّم من هذه السنة.

Plainly written by two hands. Dated Friday, 4th Rabî' I., 849. A lacuna on fol. 2 comprises the greater part of the preface.

Bîj. Libr., A.H. 1026, from Shâh Nawâz Khân. Seal of Maḥmûd Malik al-tujjâr (A.H. 876), and seal of Maḥmûd Khwâjah Jahân, apparently the same person.

Cat. 234 (Nuhow), i. 1.

968.

2322. Size 9 in. by 6¼ in.; foll. 137. Seventeen lines in a page.

A Commentary (ممزوج) on *Ibn Hishâm's* (d. A.H. 761) Grammar, قطر الندا, by Shihâb al-dîn Aḥmad b. Jamâl . . Fâkihî,[1] who wrote it A.H. 924. It is entitled مجيب الندا. Cf. Ḥ. Kh. iv. 563; Aumer, Hdss. Münch. 331 sq.; Cat. Mus. Brit. 692*b*. Printed at Bûlâḳ, A.H. 1253.

The preface begins as in Aumer, no. 742. The commentary commences as follows: الكلمة بفتح الكاف وكسر اللام الخ.

Plainly written. Completed on Sunday, 22nd Dhu'l-

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[1] This MS. has المخزومى; see, however, no. 964.

[1] So the name is given in the inscription which is on the fly-leaf.

ka'dah, 1209, by Ḥâjjî Bakr b. Molla Ḥâjjî Ḥâmid Efendi. Notes.

Muḥammad 'Omar b. al-Ḥâjj Muḥammad Sa'îd Jamîlzâdah bought this book on 20th Dhu'l-ḥijjah, 1215.

"Bagdad, January 18th, 1812. A. Lockett."

[College of Fort William, 1825.]

969.

B 134. Size 8¼ in. by 5½ in.; foll. 15. Nine lines in a page.

The first portion of a treatise in explanation of various verses of puzzling grammatical construction, الالغاز or اللغزيات. No title found. The author calls himself حسين بن (الحسن[1]) الملقب بجمال الابرزى, and dedicates his work to Abu'l-fawâris Shâh Shujâ' (the Muẓaffaride, of Fârs, d. A.H. 788).

Begins: الحمد لله الذى نوّر العالمين بانوار علوم العالِمين..... اما بعد فقد شاع بين (fol. 2) اهل العلم منظومات فيها من جهة الاعراب تشكيكات الخ.

The first verse explained is,

حدثونى أنّ زيدٍ ضاحكا قائلا، فى حبّ هند تُسعف

Well written. Ends abruptly.

Inscribed: منظومه در علم نحو; cf. Catal. 236, xx.

970.

B 3. Size 9 in. by 6 in.; foll. 201. Five and seven lines in a page.

A treatise on Syntax, called الوافى, by MUḤAMMAD B. 'OTHMÂN B. 'OMAR BALKHÎ (who lived at least as early as the eighth century, see no. 972). Cf. Ḥ. Kh. vi. 419. No other copy besides this and the following MS. is known. The name of the author occurs in the preface, and allusion is made in it to the above title, by the words (fol. 5) وكتابى هذا وافٍ بحلّ نفائسه الخ.

The preface begins: الحمد لله الذى بيده تصريف الاحوال[1] ونحو كرمه مقصد ذوى الآمال; and the treatise commences: النحو علم باصول يُعرف بها احوال اللفظ العربى من الاعراب والبناء ليُحترز به عن الخطاء فى التاليف.

[1] Added as a correction (صح).

Boldly written by several hands, with vowel-points. Copious glosses, which are mostly transcribed from kindred works and from commentaries (*e.g.* the undermentioned منهل), are added by (مخدوم) كبير الدين ابن قاصيحةً (sic) كابلى, for whom the copy seems to have been made. A list of the abbreviations used for the said works (علامات كتب كه نقل حواشى ازان كرده شده است) is written on the title-page.

One leaf is missing after fol. 9. Worm-eaten.

Ḳâdirîyah Library, A.H. 1075, from Tâj Muḥammad.

Cat. 235, xvii. 1.

971.

B 2. Size 8¾ in. by 5 in.; foll. 176. Five lines in a page.

Another copy of the same work, with the same glosses as the preceding MS., from which it is apparently transcribed. Well written. Of the tenth century.

Twenty foll. are wanting after fol. 99.

Bîj. Libr., A.H. 1003.

Cat. 235, ix.

972.

B 4. Size 9½ in. by 6½ in.; foll. 336. Nineteen lines in a page.

A copious Commentary (ممزوج) on the preceding work, entitled المنهل الصافى, by Muḥammad b. Abu Bakr b. 'Omar Makhdûmî[1] DAMÂMÎNÎ Mâlikî (d. A.H. 828). See Ḥ. Kh. vi. 419; cf. Stewart's Catal. 127, xxxiv., and above, nos. 964 and 967.

The author wrote this commentary A.H. 825, when he was on the way to Aḥsanâbâd (=Gulbargah), where he intended to present it to Aḥmad Shâh Bahmanî (ابو المغازى شهاب الدنيا والدين احمد شاه)

[1] The MS. has المخذومى in the preface, but المخدومى in the conclusion.

(السلطان). He praises this king accordingly in his preface.

The work is dated as follows: وكان تاليف هذا الكتاب بجزيرة المهائم[1] من بلاد الهند فى مدةٍ اولها اواخر شهر رمضان المعظم سنة خمس وعشرين وثمان مائة وآخرها يوم الاحد الحادى والعشرون من ذى الحجة الحرام من السنة المذكورة وابتدأت نقله الى هذه المبيّضة باحسناباد فى يوم السبت الثالث والعشرين من صفر سنة ست وعشرين ووافق الفراغ من هذا النقل يوم الثلثاء الثامن من جمادى .[2]. سنة ست المذكورة قال ذلك وكتبه مولفه اقل عبيد الله تعالى محمد بن من ابى بكر المخدومى المالكى حامدا الخ.

Well written, the text in a large character. Numerous notes. Colophon: تمت تمام شد بوقت الضحى فى يوم السبت[3] من شهر صفر سنة ثلاث وتسعين وتسعمائة تمت الكتاب بعون الله الملك الوهاب على يد العبد الفقير الى الله الرحيم سيد ابراهيم ابن سلطان الصالحين شاه مصطفى حبيب الله ابن سلطان العا[رفين] شاه عليمحمد معشوق الله الحسينى الاحمدى ابا الحسينى القادرى امّا رضى الله عنهما بوقت الضحى فى يوم السبت اربعة عشر من شهر صفر سنة ثلاث وتسعين وتسعمائة ايضا قابض ومالك هذا الكتاب سيد ابراهيم ابن سيد مصطفى احمدى.

The first fol. is wanting, and the next two foll. are much injured. A defect after fol. 43.

Pagination in Nâgari figures.

Cat. 235, xvii. 2.

973.

2038. Size $10\frac{1}{2}$ in. by 6 in.; foll. 360. Twenty-one lines in a page.

Another copy of the same work.

Plainly written. Numerous notes. Worm-eaten.

Some leaves are mutilated. The beginning and the concluding portion, and several other leaves, are supplied by a later hand.

[College of Fort William, 1825.]

974.

288. Size $8\frac{1}{2}$ in. by $5\frac{1}{4}$ in.; foll. 98. Five lines in a page.

A concise Grammar, entitled الارشاد, by Shihâb (al-dîn Aḥmad) b. Shams (al-dîn) b. 'Omar Zâwulî[1] Daulatâbâdî[2] (or Hindî, flourished about the ninth century). See Ḥ. Kh. i. 255; Cat. Mus. Brit. 242; Cat. Lugd. i. 47 sq.

After the preface, the treatise begins as follows: اعلم ان النحو علم يعرف به كيفية التركيب العربى صحة وسقاما.

Well written, with copious glosses, but incomplete.

This book was the property of Muḥammad b. Shaikh Miyân b. 'Abd al-ghaffâr b. Maulânâ 'Omar Shâh.

[Hastings.]

975.

B30B. Size $7\frac{3}{4}$ in. by $4\frac{1}{2}$ in.; foll. 127. Seven lines in a page.

Another copy of the same work, imperfect both at the beginning and end.

Boldly written, of about the ninth century. Marginal notes. A defect after fol. 2. Worm-eaten at the end.

Begins: الموكدة وما المصدرية (= fol. 7v. in the preceding MS).

Erroneously inscribed: كتاب مختصر ابن حاجب; cf. Catal. 235, xvi.

976.

1525. Size 12 in. by 7 in.; foll. 244. Mostly seventeen lines in a page.

A Commentary (ممزوج) on the preceding work, by Wajîh b. Naṣr Allah b. 'Imâd 'Alawî, who wrote it

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[1] *Sic*; Ḥ. Kh. gives مهابور.

[2] Here is a hole in the paper.

[3] On the margin is added اربعة عشر, as a correction (صح).

[1] This MS. has الزوالى, but the commentary (no. 976) gives الزاولى, *i.e.* a native of Zâwulistân.

[2] Daulatâbâd is, according to the same commentary, بلدة من بلاد جونپور.

during the reign of Maḥmûd Shâh (III.) b. Laṭîf b. Muẓaffar Shâh, of Gujarât (A.H. 944–961). A commentary by Wajîh al-dîn, of Gujarât, is mentioned in the Leyden MS. of the original work (Cat. Lugd. i. 48n.).

The work has no special preface. It begins, after a *Basmalah* and the shortest possible *Ḥamdalah*: بسم الله الرحمن الرحيم الحمد لله افتتح كتابه ببسم الله ثم بالحمد لله تيمّنا بالكتاب العزيز الخ.

The author concludes as follows: تم تاليف الشرح بعون الله الملك الولى للفقير وجيه بن نصر الله بن عماد العلوى وقت الظهر فى الثانى عشر من شهر الربيع الاول شهر مولد النبى صلى الله عليه وعلى آله واصحابه وامته اجمعين فى عهد مولانا السلطان محمود شاه بن لطيف بن مظفر شاه الراحم على الخلق سيما العلماء والفقير آمين.

Clearly written in Nasta'lîḳ, the beginning different from the rest. The colophon runs as follows: كتبت هذا الكتاب فقير احمد باشنده بيران وهار(?).

Notes in the earlier portion. Foll. 107 and 108 should be transposed.

The first six leaves contain various notes and extracts, amongst them the Ḳaṣîdah of Ṭanṭarânî (on which see no. 803, I.).

Fol. 4 should be placed after fol. 1. Worm-eaten.

977.

597. Size 10½ in. by 6⅓ in.; foll. 278. Thirty-five lines in a page.

Jalâl al-dîn 'Abd al-raḥmân b. Abu Bakr Suyûṭî's (d. A.H. 911) الاشباه والنظائر (النحوية). Cf. Ḥ. Kh. i. 313, and Casiri, i. 11.

The author says in his preface that this is a new edition of a work which was written more than ten years previously, but was never published. It is founded on the same principles as certain modern law-books, some of which have the same title; and it follows especially the plan of Tâj al-dîn Subkî's الاشباه والنظائر,[1] and, as regards the first part, of Zarkashî's القواعد.[1] It is divided into seven books (فنّ), each of which has a special title. They are enumerated in Ḥ. Kh., l.c., and are inscribed here as follows: I. (foll. 1–76) القواعد والاصول التى ترد اليها الجزئيات والفروع. This book is arranged according to the alphabetical order of the subjects. II. (foll. 76–104) القواعد الخاصة والضوابط والاستثناءات والتقسيمات, subdivided into chapters. III. (foll. 105–108) بناء المسائل بعضها على بعض. This book is an imitation of Zarkashî's سلاسل الذهب,[2] and is divided into chapters. IV. (foll. 109–128) فى الجمع والفرق, in two parts (قسم): 1. الابواب المتشابهة المفترقة فى كثير من الاحكام; 2. المسائل المتشابهة المفترقة فى الحكم والعلة. V. (foll. 129–140) الالغاز والاحاجى والمطارحات والممتحنات والمعايات. This book is analogous to Isnawî's الالغاز,[3] and has no special arrangement. Books VI. and VII. follow in inversed order: the latter fills foll. 140–142; the former (foll. 143–277) is inscribed as follows: فن المناظرات والمجالسات والمذاكرات والمراجعات والمحاورات والفتاوى والواقعات والمكاتبات والمراسلات.

Carefully written, in a small hand, by al-Mahdî Zain b. Ismâ'îl b. Aḥmad Kurdî Shâfi'î Ṣaḥrâwî, during A.H. 962 and 963. Each book has its own date, viz. I. Saturday, 18th Ṣafar, 962; II. Monday, 19th Rabî' I.; III. Wednesday, 21st Rabî' I.; IV. Wednesday, 12th Rabî' II.; V. Saturday, 29th Rabî' II. (this book was collated by another hand in Ramaḍân, 968, at قرية السلام, near al-Ṭâ'if); VI. (properly VII.) Tuesday, 3rd Jum. I. (collated as the preceding book); and VII. (or VI.) Friday, 21st Muḥarram, 963. The colophon runs as follows (fol. 277): كملت الاشباه والنظائر النحوية والحمد لله ... وكتبت باسم الشيخ الامام العالم العلامة السراجى سراج الدين ابى حفص عمر بن الشيخ الامام العالم العلامة الحبر البحر الفهامة

[1] Ḥ. Kh. i. 313.

[1] Ḥ. Kh. iv. 576. [2] *ibid.* iii. 605. [3] *ibid.* i. 404.

المحقق المدقق الرحلة الشهابى شهاب الدين ابى العباس احمد بن الشيخ الامام العالم العلامة الحبر البحر الفهامة المحقق المدقق الرحلة عبد الحق على يد فقير رحمة ربه المهدى زين الكردى غفر الله له'

وكان الفراغ من نسخها يوم الجمعة حادى عشرين شهر الله المحرم الحرام افتتاح عام سنه ٩٦٣ الموافق لتاسع كيهك القبطى سنه ١٢٧٢ الموافق لسادس كانون الاول الرومى سنه ١٨١٧ الموافق لتاسع اردبهشتماه العبرى (sic) سنه ٩٦٥ الخ.

It is followed (foll. 277*v*.–278) by a short treatise of Suyûṭî, on the grammatical construction of the words of the Prophet, سبحان الله زنة عرشه ورضى نفسه وعدد خلقه ومداد كلماته. It is entitled: رفع السنة فى نصب الزنة. Cf. H. Kh. iii. 474.

Begins: الحمد لله الذى لا تاخذه سِنة ... وبعد فقد كثر السؤال عن وجه النصب فى قوله صلعم سبحان الخ.

Written by the same hand.

A former owner, Aḥmad b. Sulaimân, acquired this MS. at Madînah, A.H. 1084.

978.

1211. Size $7\frac{3}{4}$ in. by $5\frac{1}{4}$ in.; foll. 9. Twenty-five lines in a page.

سواء السبيل الى اعراب حسبنا الله ونعم الوكيل تحرير استاذنا العلامة المحقق الفهامة المدقق السيد السند محمد بن عبد الرسول البرزنجى الشهرزورى ثم المدنى الخ.

A short treatise on the syntax of the words حَسْبُنَا اللّٰهُ وَنِعْمَ الوَكِيلُ (Sû. 3,167), by Muhammad b. 'Abd al-rasûl Barzanjî (d. A.H. 1103[1]) who compiled it, A.H. 1094, at Madînah.

Begins: الحمد لله رب العالمين ... اما بعد فهذا سواء السبيل ... اعلم انهم اختلفوا فى جواز عطف الانشاء على الاخبار وعكسه الخ.

The author concludes: قال مولفه الفقير الملول محمد بن عبد الرسول البرزنجى عفى عنهما تم عشية يوم الاربعاء رابع عشرى ربيع الاول سنة اربع وتسعين والف بظاهر المدينة النبوية الخ, and the colophon runs as follows: وقد فرغ من تبييضه الفقير محمد سعيد ابن حسين القرشى الكوكنى النقشبندى يوم الاربعاء فى المدينة المنورة قبل العصر ثانى ربيع الثانى من السنة المذكورة غفر الله له الخ.

This copy was revised by the author.

[Gaikwar.]

979.

2288. Size $9\frac{1}{4}$ in. by 5 in.; foll. 58. Fifteen lines in a page.

I. Foll. 2–38. Ibn Mâlik's الالفيّة (see no. 958).

Well written, with vowel-points. Completed on 18th Ramaḍân, 1094, by Molla Khwâjah Muḥammad Karbalâ'î b. Yakhshi Beg ماسولئى (sic).

II. Foll. 39–57. كتاب الترصيف فى علم التصريف.

A rhymed treatise on Inflection, by 'Abd al-raḥmân b. 'Îsa[1] (Murshidî Makkî, d. A.H. 1037). Cf. Cat. Mus. Brit. 244, 775.

Written by the same hand as no. I. Dated 27th Ramaḍân, 1094.

Various charms and formulas fill the vacant pages.

[College of Fort William, 1825.]

980.

2219. Size 8 in. by $5\frac{1}{2}$ in.; foll. 185. Twenty and twenty-three lines in a page.

I. Foll. 1–143. الفواكه الجنّية على متمّمة الجرومية للشيخ عبد الله الفاكهى تغمده الله برحمته.

A Commentary (ممزوج) on a treatise on Grammar, which professes to be a supplement to Ibn Ajurrûmî's well-known book. This treatise is the work of Shams al-dîn Muḥammad b. Muḥammad Ru'ainî Makkî Mâlikî, commonly called *al-Ḥaṭṭâb*. The name of the commentator, 'Abdallah Fâkihî, does not occur

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[1] See Ḥ. Kh. vi. 390.

[1] هو (ا)بن عيسى عابد الرحمن, verse 8.

in the text. He completed the first copy (انهاء مؤلفه تبييضا, fol. 143) on Sunday, 10th Rajab, 956.

Begins: احمد الله على نعمه.... وبعد فهذا تعليق لطيف وضعته على المقدمة الموضوعة فى العربية تاليف سيدنا وصاحبنا العالم الورع الزاهد شمس الدين الخ.

The original treatise commences: الحمد لله رب العالمين... وبعد فهذه مقدمة فى علم العربية متممة لمسائل الجرومية يكون (sic) واسطة بينها وبين غيرها (من) المطولات الخ.

Plainly written. Corrections, various readings, and some notes, on the margin.

II. Foll. 143v.–185. A Commentary (ممزوج) on Sa'd al-dîn Mas'ûd b. 'Omar *Taftâzânî's* (d. A.H. 792) Grammar, ارشاد الهادى, by MUḤAMMAD B. SHARÎF ḤUSAINÎ (son of the celebrated Jurjânî), who wrote it A.H. 823. See Ḥ. Kh. i. 254; cf. Flügel, Hdss. Wien, i. 189.

This Commentary is entitled الرشاد فى شرح الارشاد.

Plainly written. Imperfect at the end.

"Purchased in Ispehan, July 25th, 1811."[1]

[College of Fort William, 1825.]

981.

B8. Size 8 in. by 5¼ in.; foll. 114. Eleven and seventeen lines in a page.

I. Foll. 1–14. The treatise on the Grammatical Regents, العوامل, by 'ABD AL-ḲÂHIR JURJÂNÎ (d. A.H. 471 or 474). Cf. the editions of Baillie (Five Books on Arabic Grammar, Calcutta, 1802), and Lockett (Calcutta, 1814).

On the last page begins a *Persian* treatise.

II. Foll. 15–50. The Grammar الهداية. See no. 941.

III. Foll. 51–114. A Commentary (ممزوج) on *Sajâwandî's* grammatical treatise (see no. 889), by an unknown author. Entitled الدرر.

The preface begins: الحمد لله الذى تفرّد بالعظمة والجلال والاكرام. The name of Sajâwandî does not occur. His work is only spoken of as هذا المختصر. The last chapter is omitted.

[1] In the hand-writing of Lockett.

Dated 10th Rajab.

Plainly written by different hands. Of the tenth and eleventh centuries.

Bîj. Libr., A.H. 1064, from Khushḥâl. Seal of Muḥammad 'Âdil Shâh.

Cat. 235, xi.

982.

2971. Size 9½ in. by 7 in.; foll. 60. Seventeen and more lines in a page.

I. Foll. 1–21. A Commentary (ممزوج) on *'Abd al-ḳâhir Jurjânî's* العوامل (see the preceding no.), by MUḤAMMAD ṢÂDIḲ b. Darwîsh Muḥammad. It is entitled جامع القواعد.

Begins: بحمدك يا من جعلت علم النحو ميزان الاعراب والبناء الخ.

Plainly written in Nasta'lîḳ, by Muḥammad Maudûd b. Rafî' al-dîn Ḥusainî, who completed it on 8th Muḥarram, 1090, at Ujain (?—فى بلدة الاجين).

II. Fol. 22. A poem ascribed to IBN ḤÂJIB (d. A.H. 646), in which all the nouns substantives which are feminine by usage are enumerated, القصيدة التى جمع فيها ابن الحاجب المؤنثات السماعية.

Begins:

نفسى الفداء لسائل وافانى   بمسائل فاحت كغصن البان

III. Foll. 23–59. Glosses on *Ibn Ḥâjib's* الكافية (see no. 901), by an unknown author. Imperfect at the end.

Beginning: الحمد لله رب العالمين.... قال الشيخ ابن الحاجب بسم الله الرحمن الرحيم قلت افتتح كتابه تبركا واقتداء بكتاب الله تعالى الخ.

Written by different hands. Ends abruptly.

On the last page begins the مختصر الميزان, a treatise on Logic (see no. 575).

Seal and signature of Charles Boddam, Calcutta, May 1st, 1787.

983.

529. Size 7¾ in. by 4¾ in.; foll. 164. Eleven lines in a page.

I. Foll. 2–4. مایة عامل. A *Persian* versification of *'Abd al-ḳâhir Jurjânî's* العوامل (see no. 981 and no. 984, II.).

Begins:

بعد توحيد خداوند درود مصطفى.

Well written in Nasta'lîk. Dated Rajab, 1171.

II. Foll. 5–30. شرح العوامل. A Commentary on the same work.

III. Foll. 30*v.*–33. العوامل. The text of the same work.

Written in a large plain hand.

IV. Foll. 35–76. الضريرى. The Grammar of Ḍarîrî. See no. 956.

V. Foll. 79–164. The Grammar الهداية. See no. 941.

Well written. The last piece dated 26th Rajab, 1171. [Johnson.]

984.

1881. Size 8¼ in. by 5 in.; foll. 74. Five and seven lines in a page.

I. Foll. 1–60. The Grammar الضريرى (see no. 956), with notes.

II. Foll. 62–68. A *Persian* versification of the مائة عامل, identical with no. 983, I.

Dated 12th Rabî' I., 1194. Marginal notes.

III. Foll. 69–71. A short treatise on the different kinds of sentences. It is termed in the colophon:

جمل درعلم نحو.

Begins: اعلم انّ اصل الجملة على اربعة اوجه.

Marginal notes.

IV. Foll. 71*v.*–74. A short syntactical treatise, styled in the colophon تتمة; probably by 'Abd al-Ḳâhir Jurjânî (d. A.H. 471 or 474). See Cat. Mus. Brit. 472.

Numerous notes.

Plainly written in Nasta'lîk, nos. III. and IV. by the hand of Ra'fat Allah Jaunpûrî. [Johnson.]

985.

524. Size 8 in. by 5⅓ in.; foll. 82. Mostly twelve lines in a page.

I. Foll. 2–24. A *Persian* treatise on Conjugation, inscribed امسله (sic); followed (fol. 7*v.*) by a commentary (شرح امسله).

II. Foll. 25–41. شرح العوامل. A Commentary (ممزوج) on the treatise of *'Abd al-ḳâhir Jurjâni*, before mentioned.

Well written. Dated A.H. 1082.

III. Foll. 42–76. صرف مير. An Arabic Grammar in *Persian*. It was printed at Lakhnau, A.H. 1260. This copy is dated A.H. 1081.

IV. Foll. 76–80. عوامل. The treatise mentioned under no. II.

Ends: وهذه مائة عامل لايستغنى منها الصغير والكبير.

Plainly written. Dated A.H. 1081. Marginal notes.

V. Foll. 81–82. A shorter version of the same treatise.

Well written. Marginal notes. [Johnson.]

986.

2739. Size 8¾ in. by 5⅓ in.; foll. 99. At first five, afterwards from twelve to seventeen lines in a page.

I. Foll. 1–52. The Dîwân of Nâṣir 'Alî, in *Urdu.*

II. Foll. 53–78. Ibn Ḥâjib's الكافية (see no. 901).

Written in a large hand. Ends abruptly.

III. Foll. 79–99. Muṭarrizî's المصباح (see no. 890).

Plainly written. [Bibl. Leydeniana.]

987.

2903. Size 11 in. by 7½ in.; foll. 140. Number of lines varying.

I. Foll. 1–7. Paradigms of the Arabic Verbs, with *Javanese* interlineation, in the Arabic character.

II. Foll. 8–35. 'Izz al-dîn Zanjânî's (d. A.H. 655) كتاب التصريف. See no. 955.

III. Foll. 36–40. 'Abd al-ḳâhir Jurjânî's (d. A.H. 471 or 474) مائة عامل.

IV. Foll. 41–59. Ibn Ajurrûm's (d. A.H. 723) treatise on Grammar, called الاجرومية. Cf. no. 965.

V. Foll. 62-86. A Commentary (ممزوج) on the مائة عامل. The author is not named.

Begins: انّ اولى ما نطقت به السن الانام الخ.

VI. Foll. 89–131. Muṭarrizî's (d. A.H. 610) المصباح. See no. 890.

VII. Foll. 131*v*.–137. Prayers.

Written in various inelegant hands, occasionally with notes and titles in *Javanese*.

The vacant pages are filled with single notes and tracts in *Javanese*, mostly in the Arabic character.

988.

2624. Size 8½ in. by 6 in. Five, seven, and thirteen lines in a page.

I. Foll. 1–14. Paradigms of the Arabic Verbs.

Begins: الحمد لله.... اعلم اسعدك الله تعالى وايانا فى الدارين ان الافعال كلها على اربعة اقسام الخ.

Conclusion: تمت كتاب الميزان.

II. Foll. 15–37. Another treatise on the Verbs.

Begins: الحمد لله.... اعلم اسعدك الله تعالى وايانا فى الدارين ان الفعل من حيث المعنى نوعان لازم ومتعدّى الخ.

Conclusion: تمت الاوزان.

Plainly written. Of the thirteenth century.

The remainder of the volume is in *Persian* and *Urdu*.

[Bibl. Leydeniana.]

989.

1069. Size 8½ in. by 5 in.; foll. 34. Twenty-three lines in a page.

A Commentary (ممزوج) on Abu'l-Ḳâsim Maḥmûd b. 'Omar *Zamakhsharî's* (d. A.H. 538) رسالة التصرفات, or treatise on Particles and the Inflection of Nouns, by Muḥammad 'Iṣmat Allah b. Maḥmûd Ni'mat Allah Bukhârî, who wrote it A.H. 945.

As the author states himself, the treatise commented on is only a portion of Zamakhsharî's المقدّمة, *i.e.* مقدّمة الادب; and it comprises Parts (قسم) III. and IV. of this work. See regarding the latter, Ḥ. Kh. vi. 76; Cat. Bodl. ii. 186; Fleischer, Cat. Lips. 332; etc. The first three parts of it have been edited by Dr. Wetzstein (Samachscharii Lexicon Arabicum Persicum, etc., Lips. 1850, autographed).

The preface begins: حمدا لمن فتح ابواب العلوم على اولى الالباب الخ; and the author concludes as follows: تم ما تصدت جمعه فى هذا الكتاب.... رحم الله لمن دعا لمؤلفه الفقير الراجى الى رحمة الله البارى محمد عصمة الله محمود ابن[1] نعمة الله البخارى اسكنهما الله جوار رحمته والبسهما لباس مغفرته انه قدير باجابة دعاء الفقير فى وقت الظهر من يوم الاحد العاشر للصفر سنة خمس واربعين وتسعمائة من الهجرة الخ.

This MS. appears to have been transcribed from the author's own copy. It is neatly written in Nasta'lîḳ, and has corrections and notes by the author on the margin; the latter conclude invariably with منه عفى عنه, only the first note has منه مدّ ظلّه instead.

Two prayers are added on the title-page by the original hand. Worm-eaten.

[Gaikwar.]

990.

2392. Size 7¼ in. by 4¾ in.; foll. 175. Nineteen lines in a page.

I. Foll. 2–9. Glosses on *Zamakhsharî's* رسالة التصرفات (see the preceding no.), by an unknown author. Imperfect at the end.

Beginning: قوله فصل فى الحروف التى تجر الاسماء فان قلت لم لم يصدر الشيخ رحمة الله عليه هذه الرسالة بالحمد لله الخ.

Written in a small Nasta'lîḳ hand.

II. Foll. 10–49. 'Iṣmat Allah's Commentary on the same treatise, identical with no. 989.

Clearly written in Nasta'lîḳ, by محمد (?) ترسن اندخودى. Corrections and notes by the author on the margin. Injured by damp.

III. Foll. 67*v*.–82. A Commentary (ممزوج) on *Shams al-dîn Miṣrî's* treatise on Conjugation. It is entitled الرسالة البرهانية. The author is not known.

Begins: الحمد لله الذى خلق الاشياء بقدرته ....

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[1] Read بن محمود. Cf. Ḥ. Kh. v. 11.

وبعد فان كتاب الصرف للامام شمس الملة والدين المصرى الخ.

The original treatise commences: الحمد لله على نعمائه...وبعد فهذه جملة من تصريف الافعال الخ.

Written like no. I.

IV. Foll. 83-160. A Commentary (ممزوج) on 'Izz al-dîn 'Abd al-wahhâb *Zanjânî's* (d. A.H. 655) treatise on Conjugation, مختصر التصريف, by (Sa'd al-dîn) Mas'ûd b. 'Omar Taftâzânî (d. A.H. 792). See Ḥ. Kh. iv. 208; Cat. St. Petersb. 150; Cat. Bodl. ii. 186; Aumer, Hdss. Münch. 336. Printed at Constantinople, A.H. 1253. Cf. no. 955, regarding the original work.

Plainly written, by Pîr Muḥammad b. 'Ârif Shaikh Nasafî. Dated Dhu'l-ḥijjah, 973. Corrections and some notes on the margin. Worm-eaten.

Foll. 50-67 and 161-175. *Persian* tracts.

[Sir Charles Wilkins.]

DICTIONARIES.

991.

2457. Size 10 in. by 7 in.; foll. 376. From twenty-two to twenty-four lines in a page.

A concise Dictionary of the Arabic Language, entitled مجمل اللغة, by Abu'l-Ḥusain Aḥmad b. Fâris b. Zakarîyâ Ḳazwînî (d. A.H. 395). See Ḥ. Kh. v. 406; Cat. Mus. Brit. 754; Cat. Lugd. i. 66; Weijers in Orientalia, i. 357; etc.

Beginning: قال ابو الحسين احمد بن فارس بن زكريا رحمه الله اما بعد وليك الله الخ.

Plainly, but not carefully written, by different hands. Of the twelfth century. Rubrics are often omitted. Many leaves are more or less injured. Hence the first portion is in a state of confusion.

[Bibl. Leydeniana.]

992.

832. Size 8 in. by 5½ in.; foll. 297. Twenty-six lines in a page.

كتاب الغريبين فى لغة كلام الله واحاديث رسوله عم للامام الاجل الشريف ابى عبيد احمد بن محمد الهروى رحمة الله عليه الخ.

A Dictionary to the Koran and the Traditions, by Abu 'Ubaid Aḥmad b. Muḥammad Harawî (d. A.H. 401). Cf. Ḥ. Kh. iv. 338, 327, and Ibn Khallikân, ed. Wüstenfeld, no. ٣٥. Copies of this valuable work seem to be rare. The second part of it is to be found in the Rifâ'iyah Collection at Leipzig, no. 69.

Begins: قال الامام ابو عبيد احمد بن محمد الهروى رحمه الله سبحان من له فى[1] كل شئ شاهد بانه اله واحد الخ.

After long praises of God and the Prophet, the author proceeds to say (fol. 2): وبعد فانّ اللغة العربية انما يحتاج اليها لمعرفة غريبى القران واحاديث الرسول صلعم والصحابة والتابعين الخ.

The dictionary is arranged and subdivided according to the first and second letters of the words to be explained, but always the whole passage in which the word occurs is given. The first book begins (fol. 2v.): كتاب الهمزة بسم الله الرحمن الرحيم قلت وبالله التوفيق الالف عند العرب الفان الف مهموزة وهى الهمزة وانما جُعلت صورتها الفا لانّ الهمزة لا تقوم بنفسها الخ.

باب الالف مع الباء قول الله تعالى وفاكهة وابّا قال ابن اليزيدى الابّ المرعى وقال غيره الابّ للبهائم كالفاكهة للناس الخ.

Beautifully written in a very small hand, with most of the vowel-points inserted, on a brownish paper. Dated A.H. 510. The colophon runs as follows: وقع

[1] This word is omitted by Ḥ. Kh. in quoting this passage.

الفراغ من تنميقه لناصر بن احمد بن عبد الكريم بن
على الكاتب الغزنوىّ الارغنديني بولوالج[1] المنتصف من
صفر سنة عشر وخمسمائة والحمد لله رب العالمين
والصلوة على نبيّه سيّد المرسلين محمد وآله الطيّبين
الطاهرين الاخيار كتبه لنفسه متّعه الله به دهرا بمنّه
وسعة فضله.

Revised and collated with another copy.

Damaged by worms, especially in the earlier portion. The first eight leaves supplied by a more modern hand.

According to the seals and notes on the title-page, the book went, after its restoration, through the hands of the following owners: Taḳî al-dîn Bukhârî; his sons Aḥmad Faḍl Allah and Sa'îd; 'Imâd al-dîn Muḥammad (about A.H. 1155); and al-Ḥusain b. al-Ḥasan ... Ḥusainî of Madînah. It has also recently been a وقف. Strongly bound in red leather covers, with gold ornaments.

[Gaikwar.]

993.

B 40. Size 7 in. by 5¼ in.; foll. 139. Seventeen lines in a page.

A Dictionary of Arabic Infinitives, with explanations in *Persian*; by Ḳâḍi Abu 'Alî al-Ḥusain b. Aḥmad Zauzanî[2] (d. A.H. 486). Entitled كتاب المصادر. Cf. Ḥ. Kh. v. 574; Fleischer, Cat. Lips. 331; Tornberg, Codd. Upsal. 9; Cat. Mus. Brit. 755; Flügel, Hdss. Wien, i. 105.

Carefully written, but imperfect at the end. The beginning supplied by a later hand. A defect after fol. 66. The concluding portion is misplaced in binding; it should be arranged as follows: foll. 124, 130–132, 134–139, 125–129, 133.

994.

B 38. Size 11¾ in. by 9½ in.; foll. 327. Seventeen lines in a page.

A larger Dictionary of Infinitives, with explanations in *Persian*, entitled تاج المصادر; by Abu Ja'far Aḥmad b. 'Alî Muḳri' Baihaḳî (nick-named Ja'farak, d. A.H. 544). See Ḥ. Kh. ii. 93; Cat. Bodl. i. 234, ii. 608; and also Stewart's Catal. 134.

As the author states in his preface, this dictionary refers in the first place to the Koran, next to the Traditions, and lastly to ancient poetry. It is arranged in the same manner as the preceding work, and like this without any illustrative quotations.

Boldly written, the Arabic words with vowel-points. Probably of the eighth century. Slightly imperfect at the end and somewhat damaged.

The MS. was carried to Bîjâpûr from Muḥammadâbâd (Bîdar). Seal of Khwâjah Jahân.

995.

B 37. Size 11¼ in. by 7½ in.; foll. 376. Seventeen lines in a page.

Another copy of the preceding work.

Boldly written. A few leaves wanting at the end. The first fol. injured.

Bîj. Libr., A.H. 1029, from Muḥammadâbâd (Bîdar).

Cat. 233 (Loghat), i.

996.

1027. Size 10 in. by 5¾ in.; foll. 353. Seventeen lines in a page.

Another copy of the same work, without the preface.

Begins: باب فَعَلَ يَفْعُلُ من السالم بفتح العين فى
الماضى وضمها فى الغابر ب[1] سوراخ كردن الخ.

Plainly written, in Naskh and Nasta'lîḳ. The colophon runs as follows: تمت الكتابة بعون الله وحسن
توفيقه فى الرابع والثلثون من ذى الحجة فى التاريخ
بيست وهفتم روز چهار شنبه حرره الله بخش[2] ساكن
محله شيخ داؤد قطب.

[Johnson.]

997.

B 36. Size 9¼ in. by 6¼ in.; foll. 92. Eleven lines in a page.

A fragment of what appears to be Abu'l-Faḍl Aḥmad b. Muḥammad Maidânî's (d. A.H. 518) Vocabulary, السامى فى الاسامى. See no. 1027, III., for a complete copy.

Well written in a large hand, but imperfect at the

[1] Walwâlij in Badakhshân.

[2] So the name appears in the preface.

[1] Supply الثَّقْبُ.

[2] This word has no diacritical points.

commencement. It begins (fol. 2) in the chapter on garments, from Part II., which concerns animate beings. There are defects after foll. 27 and 91. The last fol. is in a different hand, and the upper part of it is torn off. It is dated 22nd Sha'bân, 762.

Fol. 1, also in a different hand, does not belong to the same work, but gives the introduction to a selection from it, by an unknown author. It begins: الحمد لله حق حمده ... اما بعد فقد سالنى اخ فى الله ان استخرج له من كتاب السامى فى الاسامى ما لا بدّ له (sic) من الالفاظ العربية المتداولة بين اهل الادب الخ.

The book was already in its present condition, A.H. 1024, when it came into the Bîjâpûr Library.

998.

1436. Size $10\frac{3}{4}$ in. by $6\frac{1}{4}$ in.; foll. 641. Twenty-five lines in a page.

A Dictionary of the Arabic Language, which is an abridgment of a larger work, called شمس العلوم, and is accordingly entitled لوامع النجوم المستضيئة من شمس العلوم. The author is not known.

The larger work in question was composed by *Nashwân b. Sa'îd Himyarî*[1] (d. A.H. 573), whose son, according to H. Kh. iv. 74, also made an abridgment of it, with the title, ضياء الحلوم.

Begins: الحمد لله الذى فضل الانسان على سائر الحيوان الخ.

The author restricts himself to lexicology, اللغات, leaving aside all the literary and descriptive matter of the original work. He says regarding the latter: .. لكن كان محتويا على ذكر ملوك العرب ومشتملا على بعض قواعد علم الادب وعلى كل شىء من منافع الاشجار وطبائع الاحجار وعلى بعض ما يتعلق بالاحاديث والاخبار وعلى تفسير بعض الآيات وتبيين بعض القرآات وغير ذلك الخ.

The alphabetical arrangement is the usual one, only all reduplicated stems stand first in each letter. The nouns are separated from, and precede, the verbs.

The letter *Alif* begins: كتاب الهمزة باب الهمزة وما بعدها من الحروف المضاعف (sic) الاسماء فعل بفتح الفاء وسكون العين ب الابُّ المرعى نَ الاُّ القوة وهو الآد والايد ايضا الخ.

It is in two parts, the first of which ends with the letter ش (fol. 221).

Plainly written. Of the eleventh century. Coloured lines round the pages.

A key to the شمس العلوم and its two abridgments, the ضياء and the present one, is to be found on the first page.

Bought at Lakhnau.

[Johnson.]

999.

1498. Size $13\frac{3}{4}$ in. by $7\frac{1}{2}$ in.; foll. 196. Thirty-three lines in a page.

The latter portion of Ibn al-Athîr Jazarî's (Majd al-dîn Abu'l-sa'âdât Mubârak b. Abu'l-karam, d. A.H. 606) Dictionary to the Traditions, entitled النهاية فى غريب الحديث. See H. Kh. vi. 403, and also, for an extract from it, *ib.* iv. 322 sqq.; Cat. Mus. Brit. 641, 755; Cat. Bodl. i. 229; Stewart, p. 133; Ibn Khallikân, ed. Wüstenfeld, no. ٥١٢. Printed at Teherân, A.H. 1269.[1]

This work is partly founded upon the dictionary of Harawî above mentioned (no. 992).

This part begins: باب الشين مع الطاء شطأ فى حديث انس فى قوله تعالى فأخرج شطأه قال نباته وفروخه الخ.

Well written, but not quite finished. The last paragraph is ينع, in which the MS. ends abruptly. Worm-eaten. Foll. 4 and 5, and also 6 and 7, should be transposed.

Seals of Faid 'Alî Khân (A.H. 1174) and Muhammad Khidr Khân (A.H. 1191).

[Tippu.]

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[1] A copy of this work is in the Wetzstein Collection of the Royal Library at Berlin, i., no. 149.

[1] Cf. Bibl. Sprenger. 971.

1000.

756. Size 10¾ in. by 6 in.; foll. 254. Twenty-three lines in a page.

An abridgment of the preceding work, by Jalâl al-dîn 'Abd al-raḥmân Suyûṭî (d. A.H. 911), who completed it on the عيد الفطر, A.H. 907, and entitled it الدُّرّ النظير. See Ḥ. Kh. iii. 196, iv. 403; Cat. Bodl. ii. 177; Cat. Mus. Brit. 756.

Clearly written, in a current hand. Dated, as it seems, A.H. 969. The colophon runs as follows: وكان الفراغ من كتاب هذه النسخة المباركة فى اليوم الاحدى المبارك ثامن عشر من شهر جمادى الاخرى عام تسع وخمسين ...[1] وستين وتسعمائة من الهجرة النبوية الخ.

The words explained in the dictionary are repeated on the margin in red. Blue lines round the pages. Notes. Injured by insects.

1001.

B35. Size 8 in. by 5 in.; foll. 302. Twenty-one lines in a page.

A Dictionary of unfamiliar words and phrases occurring in books of Traditions and Law, entitled المغرب, by Abu'l-fatḥ Nâṣir b. 'Abd al-saiyid Muṭarrizî (d. A.H. 610). See Ḥ. Kh. v. 648; Weijers in Orientalia, i. 378; Cat. Lugd. i. 82; Cat. Mus. Brit. 229; etc.

Of the grammatical appendix (ذيل) to the work, only the introduction is given. Plainly written, in Sha'bân, 990, by احمد بن ميانجيو شيخ بن عمر..[2]. Blue lines round the pages. Imperfect at the beginning; the first few leaves much injured.

Inscribed (fol. 4) منحل فى حل لغات المغربية; cf. Catal. 233 (Loghut), iv.

1002.

2775. Size 9 in. by 6 in.; foll. 358. Twenty-one lines in a page.

An Arabic Dictionary, entitled المصباح المنير (فى غريب الشرح الكبير), by Shihâb al-dîn Aḥmad b. Muḥammad b. 'Alî Faiyûmî Muḳri' Shâfi'î, who completed it A.H. 734. As the title indicates, this work was originally intended only to explain unusual words occurring in *Râfi'î's* (d. A.H. 623) commentary on Ghazzâlî's digest of Shâfi'ite law, الوجيز. A full account of it is given by Mehren in Zeitschrift der D. M. G. xxvii. 204–210, according to the Bûlâḳ edition of A.H. 1281. Cf. Ḥ. Kh. v. 586; Codd. Hafn. 118; Lane's Arabic Lexicon, i., preface, p. xvi.

Begins: قال العبد الفقير الى الله تعالى احمد بن محمد بن على العمدانى (sic) الفيّومى عفى الله عنه الخ.

At the end is stated, in rather incorrect language, that this MS. was transcribed from a copy which had been written by the author himself, and completed by him near the end of Dhu'l-ḥijjah, A.H. 737.[1]

Legibly written in small Nasta'lîḳ. Dated Thursday, 26th Jum. II., 987. It was copied by حاجى محمد بن ناخدا قاسم خورى (?) ساكن بندر ديو, for the use of Shaikh Shams al-dîn Muḥammad b. al-Najmî..[2] Worm-eaten.

Foll. 121 and 130 should be transposed.

Among the successive owners of the book, whose names are written in it, we remark Faḍâ'il Khân, a servant of 'Âlamgîr, and a "poet-laureate" (ملك الشعرا), named Mîr Ḳamar al-dîn.

1003.

2047. Size 10½ in. by 6½ in.; foll. 303. Twenty-five lines in a page.

Kamâl al-dîn Muḥammad b. Mûsa Damîrî's (d. A.H. 808) Zoological Dictionary, called حياة الحيوان. Cf. Ḥ. Kh. iii. 122; Flügel, Hdss. Wien, iii. 509 sqq.; Cat. Mus. Brit. 215; and the edition of Bûlâḳ, A.H. 1283.

This is the shorter version, in which part of the poetical quotations, and also the whole digression at the word الاوز, are omitted. The preface is the usual one.

Well written. Somewhat injured by damp. Defects

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[1] This word is mutilated, it was وتسعمائة; this and the preceding word should evidently be cancelled, as a mere *lapsus calami*.

[2] The following names are effaced.

[1] The MS. has تسعمائة, but سبعمائة must be read.

[2] The next name is indistinct.

at both ends are supplied by more modern hands, but there is another defect after fol. 208. Fol. 302 should stand after 298.

Seal of Nuṣrat Jang.

[College of Fort William, 1825.]

1004.

867. Size 10 in. by 6¼ in.; foll. 294. Thirty-one and twenty-nine lines in a page.

كتاب حاوى الحِسان مهذب من حياة الحيوان الكبرى تاليف سيدنا ومولانا الشيخ الامام والحبر الهمام العلامة العمدة محمد بن عبد القادر بن محمد الدميرى الشافعى (sic) رحمه الله الخ.

A selection from the حياة الحيوان, arranged in the same manner, by MUHAMMAD B. 'ABD AL-KÂDIR b. Muḥammad Damîrî (?) Ḥanafî.[1] This work is not generally known. Ḥ. Kh., iii. 5, just mentions the title of it.

The preface begins: الحمد لله الذى خلق الانسان وفضله تفضيلا.

The author, after praising the original work (كتاب حياة الحيوان الكبرى), speaks of his present task as follows: فانتخبت من هذا الكتاب غرره والتقطت من بحره درره وجمعت ذلك على حروف المعجم كاصله الخ. His selection comprises the digression at الاوز, and more of the poetical quotations than the preceding MS. It has also an original appendix, which treats of the properties (فضائل) of Sûrah 97.

A good copy, probably made in Egypt, about A.H. 900, but injured by damp, and defective after foll. 150, 229, and 249, and at the end.

[Johnson.]

1005.

2233. Size 11¼ in. by 7½ in.; foll. 676. Twenty-eight lines in a page.

The *Ḳâmûs*, or Arabic Dictionary of Majd al-dîn Abu Ṭâhir Muḥammad b. Ya'ḳûb FÎRÛZÂBÂDÎ (d. A.H. 817). Cf. Cat. St. Petersb. 197 sqq., etc. Printed at Calcutta, 1817, in two vols.

Well written by several hands, with frequent vowel-points. Divided into four parts, according to the partition of the archetype. The first part, which goes as far as وجد (fol. 140), concludes with the date of the author, viz. Dhu'l-ḥijjah, 768, after which comes the date of transcription, Tuesday, 20th Ramaḍân, 955. Part II. ends with ساع (fol. 331), and is dated Friday, 13th Rabî' I., 955. Part III. ends with ضال (fol. 492), and is dated Sunday, 28th Ṣafar, 976. Part IV. is not quite complete.

[College of Fort William, 1825.]

1006.

2031. Size 11 in. by 6¾ in.; foll. 505. Thirty-seven lines in a page.

Another copy of the *Ḳâmûs*.

Neatly written, with frequent vowel-points. Completed on Saturday, 10th Ṣafar, 1033, by Aḥmad b. Muḥammad الاغراسى. Revised throughout and emended. Two ornaments at the beginning. Coloured lines round the pages.

Some verses in praise of this work, and various notes, are on the fly-leaves.

This MS., which apparently was written in Arabia, belonged successively to several Imâms of al-Yaman, such as al-Mutawakkil, al-Mu'aiyad, etc.

"Ex libris A. Lockett. Purchased in Isfehan, 17 August, 1811."

[College of Fort William, 1825.]

1007.

46A. Size 12 in. by 7½ in.; foll. 507. Thirty-three lines in a page.

Another copy of the *Ḳâmûs*.

Well written as far as fol. 54, where an inferior handwriting begins. Dated al-Ṭâ'if, 6th Rajab, 1072. Fol. 432*v*. blank.

An ornament on the first page, red lines round the others.

[1] So in the preface; the preceding name is there effaced: only الدم.. remains.

1008.

565. Size 13½ in. by 7¼ in.; foll. 650. Twenty-seven lines in a page.

Another copy of the *Ḳâmûs*.

Well written. Coloured lines round the pages. Of the eleventh century. At the end is the following "bill," written on the margin: أجرة الجلد والجدول ثلثة واجرة الكاتب مع القرطاس مكعّبه الآ خمسة وآلاف كتابته مكعّب اربعةٍ الآ عشرة.

On the last page is added a poem on the nouns substantive which are feminine by usage (المؤنثات السماعية), the same as no. 982, II.

Foll. 305–312 are misplaced in binding. They should be arranged as follows: 305, 307, 308, 306, 311, 309, 310, 312.

Seal of one Muḥammad . . ,[1] dated A.H. 1086, at the end.

[Hastings.]

1009.

1924. Size 10¼ in. by 5¾ in.; foll. 719. Twenty-seven and twenty-five lines in a page.

Another copy of the *Ḳâmûs*, in three parts, the second of which is not quite complete (see fol. 376).

Well written by two hands. A rich ornament at the beginning; gold and blue lines round the pages. Of the eleventh century.

Foll. 692 and 695 should be transposed.

This MS. belonged to the libraries of 'Âlamgîr (Aurangzîb) and Shâh 'Âlam I.

[Johnson.]

1010.

11A. Size 13 in. by 8 in.; foll. 516. Twenty-nine lines in a page.

An elegant copy of the *Ḳâmûs*, which was made for Molla Muḥammad Sa'îd b. Muḥammad Ṣâliḥ Mâzandarânî, commonly called Ashraf, a court poet of the time of Aurangzîb. According to a note in his own handwriting, this copy was completed at the beginning of Dhu'l-ḳa'dah, 1111, at Dehli (فى منزلى فى الدّهلى تجاه معبد الهنود).

Neatly written, on tinted paper. Titles in gold. A tasteful ornament at the beginning. Gold and blue lines round the pages. Some notes.

A biographical notice of Ashraf, drawn from the سرو آزاد,[1] has been added at the end.

Seal of Saiyid Ḥusain, a servant of 'Âlamgîr. Signature of Richard Johnson, Hyderabad, 1785. Ticketed "Haileybury Library."

1011.

44A. Size 11¼ in. by 6¾ in.; foll. 369. Twenty-five lines in a page.

The first half of the *Ḳâmûs*, as far as ساع. In two parts, the first of which ends with ذيار (fol. 186).

Well written, with occasional vowel-points. Coloured lines round the pages. Of the twelfth century. The MS. being somewhat worm-eaten, the *recto* of every leaf has been covered with oil-paper. Foll. 6 and 7 should be transposed.

In an elegant English binding. "Purchased from the executors of the Marquess of Hastings."

1012.

45A. Size 10½ in. by 5½ in.; foll. 368. Twenty-seven lines in a page.

The continuation of the preceding no., from the letter *Shîn* (شبدع) to the end. Part III. ends on fol. 153.

The greater part, from fol. 100, is supplied from another copy, which is written by various hands. Coloured lines round the pages. Worm-eaten.

Foll. 2 and 3, and also 6 and 7, should be transposed.

Bound like the preceding no. and marked as vol. 2. "Purchased from the executors of the Marquess of Hastings."

1013.

30A. Size 12 in. by 7½ in.; foll. 277. Twenty-nine lines in a page.

The first half of the *Ḳâmûs*, as far as ساع. In two parts, the first of which concludes (fol. 147) with زبر.

A good copy, carefully written, with frequent vowel-points. Emended throughout and collated. Notes. Coloured lines round the pages. Worm-eaten.

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[1] The rest is illegible.

[1] See for this Tazkirah, Sprenger, Catal. Oudh, p. 143.

1014.

31A. Size 12 in. by 7¼ in.; foll. 354. Twenty-seven lines in a page.

The latter half of the *Ḳâmûs*, from اصبع to the end. Part III. concludes on fol. 205, with ضال.

Negligent handwriting. At the end is the following date: تم الاوراق الجديدة يوم الخميس التاسع من ربيع الاول. Coloured lines round the pages.

Bound like the preceding MS.; marked as vol. 2.

1015.

1807. Size 11¼ in. by 6 in.; foll. 405. Twenty-five lines in a page.

A Dictionary of the Arabic Language, with explanations in *Persian*, entitled الصراح, by Abu'l-Faḍl Muḥammad b. 'Omar b. Khâlid, commonly called Jamâl Ḳurashî. It professes to be an extract from *Jauharî's* (d. A.H. 398) الصحاح. Cf. H. Kh. iv. 102; Cat. Lugd. i. 69; Cat. Mus. Brit. 467; Stewart's Cat. 133. Printed at Calcutta, 1812–15, in two vols.

An elegant copy, written, as it seems, A.H. 1013. Colophon: وقد وقع الفراغ فى وقت الضحى فى الشهر ذو القعد فى عام الف بعد ثلثة عشر (sic). The first two pages are richly ornamented and gilt; the others are within blue and gold lines.

[Johnson.]

1016.

34. Size 10¼ in. by 6¼ in.; foll. 236. Twenty-seven lines in a page.

Another copy of the *Ṣurâḥ*.

Well written. Has the following colophon: تمت هذه النسخة المباركة المعظمة من اللغات الدقيقة والصحائف الرقيقة المسمى بالصراح المنتخب من الصحاح فى شهر ربيع الثانى ۴ سنه ۱۰۹۳ موافق سنه ۲۵[1] تحرير يافت.

Coloured lines round the pages.

"Allahabad, 10th November, 1765. Alexander Dow. Price 40 Rupees."

[Johnson.]

[1] *i.e.*, the 25th year of Aurangzîb.

1017.

2419. Size 10 in. by 6 in.; foll. 414. Twenty-one lines in a page.

Another copy of the *Ṣurâḥ*.

Well written in Nasta'lîḳ, the Arabic words with vowel-points. Completed on Monday, 26th Jum. II., 1097, by 'Abd al-wâḥid, at Akbarâbâd.

A key to the work is on the fly-leaf.

Seal of Mîrzâ Muḥammad, a "servant" of Muḥammad Shâh (dated A.H. 1150).

[Sir Charles Wilkins.]

1018.

1918. Size 11 in. by 6¾ in.; foll. 421. Twenty-five lines in a page.

Another copy of the same work.

Well written. Of the eleventh century. Colophon: تم الكتاب المسمى بصراح فى علم التصريح الالفاظ المعانى مرقوم للاستاد اسمه ميان . .[1] الله محمد ابرهيم كاتبه ومتعلمه (sic).

Corrections and notes in the earlier portion. Worm-eaten.

[Johnson.]

1019.

1654. Size 11⅝ in. by 7½ in.; foll. 279. Thirty-one lines in a page.

Another copy of the same work.

Well written. Of the eleventh or twelfth century. Prefixed is an index, by a different hand.

[Johnson.]

1020.

1433. Size 10 in. by 6⅝ in.; foll. 459. Twenty-one lines in a page.

Another copy of the same work.

Plainly written. Of the twelfth century.

[Hastings.]

1021.

2025. Size 10½ in. by 6½ in.; foll. 316. Thirty-one lines in a page.

Another copy of the same work, written in small Nasta'lîḳ.

[1] Erased.

The following is written at the head of the first page: الجزء الاول من صراح اللغة شرعت فی تحریره یوم الخمیس خامس وعشرین رمضان المبارك سنة ۱۲۱۴ ببلدة کالپی.

A key to the work is to be found on the title-page.

Seal of Saiyid 'Alî Riḍa (A.H. 1224).

[College of Fort William.]

1022.

2974. Size 10¼ in. by 6½ in.; foll. 257. Nineteen lines in a page.

The latter portion of the *Ṣurâḥ*, beginning with غ.

Clearly written in two Nasta'lîḳ hands. The upper part of the first fol. is cut off.

1023.

1789. Size 12 in. by 6¾ in.; foll. 894. Twenty-five lines in a page.

كتاب مجمع البحار (r. بحار) الانوار فی غرائب التنزيل ولطائف الاخبار تاليف شيخ الاسلام قطب الزمان سيدنا ومولانا محمد طاهر بن طاهر المحدث النعمة (الحنفی الشامی ثم الكجراتی[1]) الهندی ثم الفتنی الخ.

A large Dictionary to the Koran and the Traditions, by Muḥammad Ṭâhir, a native of Pattan in Gujarât (d. A.H. 986). See Ḥ. Kh. v. 394, and Cat. Mus. Brit. 756.

This work is partly based upon *Ibn al-Athîr's* النهاية, above mentioned (no. 999). It consists of three parts, each of which has its own *Ḥamdalah* and conclusion. The first part (foll. 1–263), which goes as far as رح, is dated Pattan, 20th Ramaḍân (year omitted); the second (foll. 264–539, from رخ to عی), 11th Ramaḍân, 976; the third (foll. 540–867), Ṣafar, 978. The work concludes with a خاتمة (foll. 867v.-894), on various subjects of the science of tradition, which was finished on 12th Rabî' I. (probably also A.H. 978). Then comes the preamble to an appendix (ذیل, mentioned by Ḥ. Kh.), which latter is, however, not given.[2]

[1] Added as a correction (صح).

[2] It is also wanting in the MS. of the British Museum.

Well written in Nasta'lîḳ. In the conclusions of the single parts the author is invariably styled شيخ محمد ابن شيخ طاهر المحدث العلامة الهندی شهرة الكجراتی مطلعا الفتنی مولدا.

Part II. is dated A.H. 1049.

In some places, near both ends, the upper part of the MS. has been destroyed, and restored by another hand. [Johnson.]

1024.

2171. Size 9¼ in. by 6 in.; foll. 369. Fifteen lines in a page.

A Medical Dictionary, entitled بحر الجواهر, by Muḥammad b. Yûsuf, a physician of Harât, who dedicated his work to the Wazîr Ẓahîr al-dîn Muḥammad Amîr Beg. Cf. Stewart's Catal. 116, lvi. Printed at Calcutta, 1830.[1]

Begins: حمدًا لعلّام اجدی ذوی الانهام تحقيق دقائق اللغات العربية.

This work was compiled from various medical books and dictionaries. Twenty of these are enumerated in the preface, amongst them works as late as the *Ḳâmûs* and the *Ṣurâḥ*. Some of the explanations are in *Persian*.

Well written. Dated A.H. 1096.

Fol. 366. The names of the weights and measures, derived from Ibn Sînâ, اسامی الاوزان والاكيال من شيخ الرئيس ابو علی, and a similar list, alphabetically arranged, which is taken from the ترويح الارواح (see no. 794).

[College of Fort William, 1825.]

1025.

1354. Size 8¾ in. by 5 in.; foll. 199. Eighteen lines in a page.

Another copy of the preceding Dictionary.

Written in a small clear hand. Dated 26th Ramaḍân . . (year omitted). Of the eleventh century.

Foll. 88–97 should be placed as follows: 88, 96, 91–94, 89, 95, 90, 97.

[Johnson.]

[1] Cf. Bibl. Sprenger. 995.

1026.

1690. Size 9¼ in. by 6¼ in.; foll. 238. Seventeen lines in a page.

Another copy of the بحر الجواهر. Well written.

Seal of 'Abd al-wahhâb Khân (d. A.H. 1168).

[Tippu.]

1027.

1793. Size 11½ in. by 6½ in.; foll. 625. Twenty-one and twenty-three lines in a page.

I. Foll. 2–31. A classification of the auxiliary parts of speech, الأدوات, with explanations in *Persian*. Entitled الهادى للشادى. The author is Abu'l-Faḍl Aḥmad b. Muḥammad Maidânî (d. A.H. 518). Cf. Ḥ. Kh. vi. 469, and also Cat. Bodl. ii. 607.

The preface begins: اما بعد حمد الله الذى استأثر بالبقاء وتفرّد بالعلاء. The author says that he was requested to write this treatise after completing his السامى فى الاسامى.[1] He dedicates it to Ḳâḍi Abu'l-Ḳâsim Manṣûr b. Aḥmad b. Sa'îd. The treatise comprises not only the particles, but also the adverbs, pronouns, auxiliary verbs and nouns, etc. It is accordingly divided into three parts (قسم): 1. Nouns, in twelve chapters; 2. Verbs, in four chapters; 3. Particles (الحروف), in ten chapters.

Conclusion: تمت كتابة كتاب الهادى للشادى فى الادوات المدعوّة (sic) بالميدانى.

II. Foll. 31*v*.–44. An explanation of the names of God. The author is not mentioned.

Begins: الحمد لله رب العالمين...اما بعد فهذا مختصر فى شرح اسماء الله الحسنى وصفاته العُلى هَو قالوا هو اسم موضوع للاشارة الخ.

Both this piece and the preceding are beautifully written in Nasta'lîḳ, with frequent vowel-points.

III. Foll. 45–131. An Arabic Vocabulary explained in *Persian*, entitled السامى فى الاسامى. The author, who is not mentioned here, is the aforesaid Maidânî. See Ḥ. Kh. iii. 375; Casiri, i. 175; Cat. Lugd. i. 76; and Weijers in Orientalia, i. 368 sqq. Another fragment, no. 997.

The author dedicated his work to Saiyid Abu'l-barakât 'Alî b. Mas'ûd b. Ismâ'îl.

Clearly written in Nasta'lîḳ, the Arabic words with vowel-points. Dated 26th Rajab, 965.

IV. Foll. 132–437. An abridgment of Abu Naṣr Ismâ'îl b. Ḥammâd *Jauharî's* (d. A.H. 398) celebrated Dictionary الصحاح, by Abu'l-karam 'Abd al-raḥîm b. 'Abdallah b. Shâkir b. Ḥâmid Ma'dânî.

The preface begins: الحمد لله على نعمه المتضاعفة ومنحه المترادفة.... اما بعد فان محرّر هذه الاسطر السخيفة مقدّمةً لهذه اللغة الشريفة وهو العبد المعترف بذنبه الراجى عفو ربه ابو الكرم عبد الرحيم بن الامام ابى المناقب عبد الله بن الامام ابى المكارم شاكر بن الامام مجد الائمة ابى المطهر حامد المعدانى رحمه الله يقول الخ.

The author says that, in reading the *Ṣaḥâḥ*, he made an abridgment of it, omitting the poetical quotations (الشواهد), etc.; and that he was induced to publish it by Mu'aiyad al-dîn Abu Ṭâlib Muḥammad, son of[1] Abu 'Alî al-Ḥasan b. Muḥammad b. Abu'l-haijâ.

Well written in Nasta'lîḳ, but imperfect at the end.

V. Foll. 438–623. A Dictionary Arabic and *Persian*, the beginning and end of which are wanting. It is arranged according to the first and second letters. It is preceded by an explanation of the names of God, and concludes with a special chapter (باب فى آخر الكتاب فى اسماء شتى), in which the numbers, the names of the measures and weights, etc., are mentioned in succession.

Written in two good Nasta'lîḳ hands. The last fol. mutilated. Foll. 606–618 reversed.

An index to no. II. is on the fly-leaf.

Seal of Muḥammad Hâdi, a servant of 'Âlamgîr (A.H. 1180).

[Johnson.]

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[1] See below, no. III.

[1] The word بن is omitted, but must necessarily be supplied here.

ENCYCLOPEDIA.

1028.

B 453. Size 7½ in. by 5 in.; foll. 12. Twenty-five and twenty-three lines in a page.

Foll. 5–12. An encyclopedic treatise, by Habîb Allah Mîrzâ Jân Shîrâzî (d. A.H. 994), written for a friend named Muḥammad (سمیّ حبیب الله صلعم).

It gives specimens of nine sciences, with critical remarks on them; viz., 1. البحث الاول من التفسير; 2. المعانى; 3. البيان; 4. الاصول; 5. الكلام; 6. المنطق; 7. العلم الطبيعى; 8. الالهى; 9. الهيئة.

Begins: جل وعلا من تحير عقول العارفين فى كنه جماله.

Written in a good Nasta'lîḳ hand, but without diacritical points. Long notes on the margin. Dated A.H. 1000.

It is preceded by—

Foll. 1–4. A Commentary on the verse of the Koran, Sû. 2, 256; styled in the conclusion الرسالة الشريفة لحضرت حافظ كويكرى (sic).

Begins: الله لا اله الا هو الله اسم عربى الخ.

Legibly written.

1029.

1622. Size 9 in. by 4¾ in.; foll. 50. Eight lines in a page.

A fragment of an encyclopedic treatise on the Muḥammadan Sciences, which, from the headings, appears to be Suyûṭî's (d. A.H. 911) النقاية. See regarding this work, H. Kh. vi. 372; Cat. Mus. Brit. 213; Flügel, Hdss. Wien, i. 22.

Well written, but damaged and in disorder. Both the beginning and end are wanting. Foll. 1–7 are really the last of this fragment, and fol. 8 begins in what would be the first paragraph of the treatise. The last leaf gives the conclusion of a *Persian* tract.

[Johnson.]

MISCELLANIES.

1030.

B 353. Size 10 in. by 6 in.; foll. 254. Twenty-five lines in a page.

I. Foll. 1–99. The beginning and two other fragments of a Gloss on the شرح الوقاية (see no. 221). The author is, according to the modern inscription, Shâh Wajîh al-dîn.

Begins: الحمد لله رب العالمين .. قوله سعد جده والانجم (r. وانجح) جده الجد بالفتح البخت وبالكسر الاجتهاد الخ.

Ends in the كتاب الغصب.

The first fragment inelegantly, the others well written.

Bound with this is—

II. Foll. 100–254. A fragment of a Gloss on *Baiḍâwî's* Commentary on the Koran (see no. 70), which is also ascribed to the aforesaid Shâh Wajîh al-dîn.

It extends from Sû. 2 to Sû. 13, and is imperfect both at the beginning and end. The first words are: كيف تكفرون.

Written like the latter portion of no. I. Defects after foll. 113, 123, and 238.

Much worm-eaten, but carefully mended.

Cat. 227, viii. 3.

1031.

B 85. Size 10 in. by 6 in.; foll. 57. Twenty-three and twenty-nine lines in a page.

I. Foll. 1-41. Advice to Kings, entitled مشكاة الانوار ومرقاة الاخبار ومرآة الاسرار, by MUḤAMMAD b. ʻAfîf al-dîn Muḥammad b. Nûr al-dîn Muḥammad الحسنى الحسينى نسبةً وولادةً الصفوى الزينى القادرى الرفاعى الوفائى بيعةً وارادةً. It is dedicated to a Sultan whose name is not mentioned.

Begins: الحمد لله رب العالمين الرحمن الرحيم مالك يوم الدين الملك العدل العظيم.

It is divided into three parts, each of which is based on about forty traditions from the Prophet (fol. 2, مشتملا على ثلاث اربعينات), as follows: I. (fol. 2v.) الاربعون الاول (sic) فى العدالة التى توجب ازدياد العمر; II. (fol. 24v.) الاربعون الثانية فى الامر بالمعروف والإدالة; III. (fol. 33v.) فى قضاء حاجات والنهى عن المنكر (حوائج) المسلمين ونحوه.

The work comprises various extracts and sentences, and also some poems of the author. He calls Ibn Ḥajar his Shaikh, but it does not appear which of the two authors of that name is meant.

Clearly written. Revised by Zain b. ʻAbdallah Mukaibil, who also wrote the inscription, which begins: كتاب نصيحة الملوك وغيرهم وسمّاه مؤلفه رحمه الله بمشكاة الخ.

II. Foll. 42-57. البرهان فى علامات مهدى (sic) آخر الزمان. An account of the Mahdî and of his coming at the end of time, by ʻAlî b. Ḥusâm al-dîn MUTTAḲÎ (d. A.H. 975).[1]

The author tells us that his work is only a new arrangement of the traditions collected in *Suyûṭî's* (d. A.H. 911) العرف الوردى,[2] to which he added some extracts from the جمع الجوامع of the same author,[3] and from the عقد الدرر فى اخبار المهدى المنتظر (author not mentioned). These extracts are marked with ج and with ع respectively.

The work is divided into thirteen chapters, a detailed account of which is given at the beginning, after the مقدّمة (fol. 43). They are as follows: I. فى الكرامات; II. فى نسبه شخص بها المهدى الخ; III. فى حليته; IV. فى جامع; V. فى احوال تقع قبل خروج المهدى; VI. العلامات; VII. فى كيفية بيعة المهدى الخ; VIII. فى فتح البلدان الخ; اعوان المهدى من الملائكة الخ; IX. فى مدة; X. فى اجتماع المهدى مع عيسى الخ; XI. فى المتفرقات من; XII. فى موت المهدى الخ; ملكه; XIII. الاحاديث وذكر اشخاص طريقهم انهم المهديون; فى شىء من فتاوى علماء العرب (فى شأن المهدى).

The appendix (خاتمة, fol. 54), which is inscribed فى تحقيق مدة الدنيا, comprises the whole treatise of SUYÛṬÎ on this subject, which is entitled الكشف فى مجاوزة هذه الامة الالف.[1]

This piece was written by Zain b. ʻAbdallah Mukaibil himself. It is dated Wednesday, 14th Jum. I., 1095. It was collated with the original copy (الام), and another MS.

[1] A *Persian* treatise by this author, on the same subject, is mentioned in Ḥ. Kh. iii. 447.

[2] Cf. Ḥ. Kh. iv. 197.

[3] Ḥ. Kh. ii. 614 sq.

1032.

B 420A. Size $10\frac{1}{2}$ in. by 6 in.; foll. 58. About thirty lines in a page.

A collection of treatises copied by Zain b. ʻAbdallah Mukaibil for his own use (compare the preceding no.).

I. Foll. 1-35v. JALÂL AL-DÎN DAWWÂNÎ'S (d. A.H. 907) Commentary on *Suhrawardî's* (d. A.H. 587) هياكل النور. See no. 485.

A considerable defect after fol. 8, corresponding to foll. 23-43 of no. 485. The rest complete.

The epilogue of the author begins as follows: اقول وانا الفقير الى عفو ربه الغنى محمد بن اسعد بن محمد المدعو بجلال الدين الصديقى الدوانى هذا ما تيسرلى فى شرح هذه اللمعة فى اثنى (r. اثناء) عوائق شتى

[1] Cf. Ḥ. Kh. v. 211, and Flügel, Hdss. Wien, iii. 97.

وعلائق فوضى مع ما عم الزمان من اختلاف الامن والامان وما تخصصتُ به [من] مهاجرة الاوطان ومفارقة الخلان وملازمة بيت الاحزان الخ.

He also speaks of his intention to write a commentary on Suhrawardi's حكمة) الاشراق).

Corrections and some notes.

II. Foll. 35*v*.-46*v*. هذا كتاب النصوص فى بحر التحقيق وجواهر الفصوص (sic) للفرد الاكمل صدر الدين القونوى رحمه الله الخ.

Theosophic Statutes, by Sadr al-dîn Muḥammad b. Isḥâḳ b. Yûsuf Rûmî Ḳûnawî[1] (d. A.H. 673). See Ḥ. Kh. vi. 349, who, however, gives the title differently, and Cat. Lugd. iii. 365 sq., where the work is merely styled كتاب النصوص, as it is also in the colophon of this copy.

Each of the statutes begins: نص شريف.

Notes by the author and by "Molla As'ad" on the margin.

Dated 2nd Dhu'l-ḳa'dah, 1084.

III. Fol. 46*v*. كتاب مراة العالم تصنيف الامام الهمام خاتمة المحققين السيد السند الجرجانى... وتعريبها للشيخ الكبير قطب دائرة الوجود تاج الدين بن زكرياء الذى ينتهى نسبه الى سيدنا ومولانا ذى النورين عثمان بن عفان الاموى القرشى الخ.

Only the first page of this work. It begins: حمدا بلا عدٍّ وشكرا بلا حدّ لذات صارت وحدتها منشأ الاحدية الخ.

IV. Foll. 47*r*. The end of a mystic treatise, the title and author of which are not mentioned.

The first words are: العلم الحقيقى, and the conclusion begins: فهذا قدرما امكن فى هذه الاوراق الخ.

V. Foll. 47*v*.-51. هذه الرسالة للامام المحقق مرتضى الفريقين محمد شيرين قدس الله سره آمين.

A mystic interpretation of the first Sûrah, فاتحة الكتاب, by Muḥammad Shîrîn (probably the writer mentioned by Ḥ. Kh. iii. 315, who died A.H. 809). The author entitles it مرآة العارفين فى ملتمس زين العابدين, without explaining what he means by the latter words.

The preface begins: الحمد لله الذى اخرج من النون ما ادرج فى القلم الخ.

VI. Foll. 51*v*.–58. 'Abd al-Karîm Jîlî's (d. A.H. 811) مراتب الوجود. See no. 665.

The last page of the MS. is wanting, although the treatise ends with fol. 58. Corrections and notes.

Cat. 232, xx.

[1] So the name is given in the colophon. Cf. Nafaḥât al-uns, ed. Lees, p. ۱۳٥.

1033.

2430. Size 12¼ in. by 8¼ in.; foll. 177. Twenty-one lines in a page.

I. Foll. 6*v*.–62. Muḥammad b. 'Abd al-raḥîm b. Muḥammad 'Omarî Mîlânî's (d. A.H. 811) Commentary (ممزوج) on Aḥmad *Jârabardî's* (d. A.H. 746) Grammar, المغنى. See Ḥ. Kh. v. 655, and Cat. St. Petersb. 179.

Ends: تمت الكتاب المسمى بالشرح المغنى فى يوم الاربع فى وقت الصبح ثبت الله ايمان صاحب (sic).

II. Foll. 64*v*.–167. Abu Shukûr Sâlimî's Principles of the Muḥammadan Faith, entitled التمهيد فى بيان التوحيد, identical with no. 384.

The chapters are here more accurately marked, as follows: 1. (fol. 65) فى العقل والعقلاء; 2. (fol. 72*v*.) فى اثبات الصانع (fol. 80); 3. المحسوس والمعلوم; 4. (fol. 87*v*.) فى اثبات الصفات; 5. (fol. 95) فى الاسماء; 6. (fol. 97*v*.) فى المعرفة; 7. (fol. 112*v*.) فى اثبات الوحى; 8. (fol. 123*v*.) فى شرائط الايمان; 9. (fol. 138) والايمان; 10. (fol. 147) فى الخلافة والامارة; 11. (fol. 154) فى الدين فى السنة والجماعة والرد على البدعة.

Conclusion: تمت الكتاب المسمى بالتمهيد فى شهر الشوال فى هلال الخمسة فى يوم السبت فى وقت الضحى ثبت الله ايمان صاحب هذا الكتاب فى الدنيا والآخرة وطول الله عمر كاتب هذا الكتاب.

III. Foll. 171-177. A fragment of a Commentary (ممزوج) on a short treatise on Religious Duties. This

treatise begins: الحمد لله الذى فرّض علينا تعلّم شرائع الاسلام.

This piece has been reversed in binding.

Plainly written on rice-paper. Occasional interlinear and marginal notes in *Javanese*, written in the Arabic character. All the vacant pages are filled with various extracts, chiefly from books on law.

1034.

2502. Size 8¾ in. by 6 in.; foll. 389. From thirteen to nineteen lines in a page.

I. Foll. 1–10. كتاب الذبح والاصطياد المنتخب من كتب الشيخين ووجوه المتاخرين اهل التحقيق والاجتهاد.

A treatise on Butchering and Hunting, according to the Shâfi'ite rite; probably by Suyûṭî (d. A.H. 911). Begins: الحمد لله الذى احلّ لنا الطيّبات مصطادة وذبيحة.

This treatise was partly compiled from the works of the "two Shaikhs" (Ghazzâlî and Râfi'î?), and of later authorities, such as Nawawî; but most of its materials were taken directly from the تحفة المنهاج (of Sirâj al-dîn 'Omar b. al-Mulakkin, d. A.H. 884).[1]

II. Foll. 11–18. An episode from the legendary history of Muḥammad. The hero of it is Sham'ûn b. Khâlid.

Imperfect at the beginning. The first words are: اخرجنا عنا العطش والجوع.

Dated 12th Jumâda I., 1214.

III. Foll. 19–34. A legendary account of Muḥammad's expeditions to the Syrian frontier, and particularly of the expedition to Tabûk; imperfect at the end.

The narrative, though rather fabulous, begins with quoting old authorities, as follows: وبعد الحمدلة والتصلية قال علماء السير فى اخبارهم منهم محمد بن اسحق وعمّار بن زيد المدنى وغيرهما كلهم يرفعون الحديث الى عبد الله بن مسعود الخ.

[1] Cf. Ḥ. Kh. vi. 205.

IV. Foll. 35–224. كتاب شرح الصدور بشرح حال الموتى والقبور.

An account of the state of the soul between death and the resurrection, drawn from the Traditions, and arranged in chapters, by Suyûṭî. Cf. Ḥ. Kh. iv. 39.

Incomplete at the end. Defects after foll. 134 and 177.

V. Foll. 225–337. كتاب الانوار انوار النبى المختار.

A legendary history of the birth and early life of Muḥammad, concluding with his marriage with Khadîjah (a so-called *Maulid*), by Abu'l-Ḥasan Bakrî. Cf. Ḥ. Kh. i. 483, who gives the work a somewhat different title.

It is imperfect at the commencement, but apparently only a little is wanting. Begins: من ذلك وسارت اليه الركبان وقبائل العربان من كل جانب ومكان.

One leaf is missing before fol. 247; the contents of it are, however, supplied on the margin of that folio.

VI. Foll. 338–389. Some other episodes of the life of Muḥammad, narrated in a legendary or rather romantic style:—his marriage with 'Â'ishah, the wedding of 'Alî and Fâṭimah, etc. They are introduced and followed by a chronological survey of the events of the first eleven years of the Hijrah; and the whole concludes with an account of the death of the Prophet, which, however, ends abruptly on the next fol.

Begins: ذكر بعض الامور المشهورة بعد الهجرة على ترتيب السنين.

Written in various inelegant hands, apparently in Malabar.[1] [Bibl. Leydeniana.]

1035.

B 74. Size 10¼ in. by 7 in.; foll. 56. Twenty-three lines in a page.

I. Foll. 1-3. رسالة فى ابوى النبى. A short treatise in answer to the question, whether the parents of Muḥammad died as unbelievers; by Shams al-dîn Aḥmad b. Sulaimân b. Kamâl, commonly called Ibn Kamâl-pâshâ, or Kamâlpâshâzâdah (d. A.H. 941). See Flügel, Hdss. Wien, i. 381, no. 4.

Dated Sunday, 4th Jumâda I., 974.

[1] A note in Malayalam is on the fly-leaf.

II. Foll. 4-27r. مسالك الحنفاء فى الكلام على ابوى المصطفى.

A more exhaustive treatise on the same subject, by Jalâl al-dîn 'Abd al-raḥmân Suyûṭî (d. A.H. 911). Cf. Ḥ. Kh. v. 507.

Begins, without a preface: مسألة الحكم فى ابوى النبى صلعم انهما ناجيان وليسا فى النار صرح بذلك جمع من العلماء ولهم فى تقرير ذلك مسالك المسلك الاول انهما ماتا قبل البعثة الخ.

The question is answered in three different ways (مسلك), after which follows a خاتمة.

Dated Monday, 17th Rabî' II., 974.

III. Foll. 27v.-30. A tract on the blessings of reciting the *Basmalah*; various questions and riddles, followed by their solutions; and some stories relating to worship and to private life.

Dated Tuesday, 29th Rabî' II., 974.

IV. Foll. 31-46. كتاب الهيئة السَنيّة فى الهيئة السُنيّة.

The Universe as conceived in the Traditions, by Jalâl al-dîn Suyûṭî. Cf. Ḥ. Kh. vi. 506. Extracts from this treatise are to be found in Aumer, Hdss. Münch., no. 133.

It is divided into thirteen sections as follows:—fol. 31v. العرش والكرسىّ; fol. 33v. اللوح والقلم; fol. 34 الشمس والقمر والنجوم; fol. 37 السموات والارضون; fol. 40 الليل والنهار والساعات; fol. 40v. الماء والرياح; fol. 42 السحاب والمطر; fol. 43v. الرعد والبرق والصواعق; fol. 44 المجرّة والقوس; fol. 45 الزلزلة; ib. v. الجبال; ib. البحار; fol. 46 النيل.

Dated Tuesday, 15th Rabî' II., 974.

The last three pieces are written by one hand. The name of the copyist, 'Abd al-jalîl, is to be found at the end of no. II. (fol. 27r.)

V. and VI. Foll. 47-49 and 50-51. Two short chronological sketches of the history of Musalman Egypt, with lists of all the governors and Sultans, as far as Maḥmûd Pâshâ (A.H. 963), under whom the first tract was written. Both are continued, by other hands, down to Sinân Pâshâ (A.H. 976). The first begins: مقدمة فى تاريخ مصر فتحت مصر عام عشرين; and the second commences: هذه نبذة متضمنة ولاية مصر من دولة السادة الصحابة والى (sic) الان الخ.

VII. Foll. 52-56. Definitions of various legal terms.

Begins: الحمد لله.... بيان الحد الحد هو المنع لغة الخ.

Well written.

Library of 'Âlamgîr, A.H. 1079.

1036.

1586. Size 8¾ in. by 4⅝ in.; foll. 255. From fifteen to twenty-three lines in a page.

I. Foll. 3-80. Dawwânî's Commentary on العقائد العضدية (see no. 455), with the date of the author as given in no. 457.

Well written in Nasta'lîḳ, by one 'Abd al-wahhâb, at Dehli. Dated 2nd Jumâda II., 1096. Marginal notes on the first few pages.

II. Foll. 81-96. The Miracles of the early Prophets compared with those of Muḥammad, by an unknown author.

Begins: الحمد لله... هذا كتاب اذكر فيه معجزات الانبياء عليهم الصلوة والسلام معجزات ادم عم سبعة وادريس اثنتان الخ.

Ends: نهذا ما صح عندنا من المعجزات الواردة فى الاخبار بالاسانيد الصحاح من الانبياء صلوات الله وسلامه عليهم اجمعين.

Written in small Nasta'lîḳ.

III. Foll. 97-144. شرح نخبة الفكر. Ibn Ḥajar 'Asḳalânî's (d. A.H. 852) Commentary on his own Manual of the Science of Tradition. See no. 199.

Written by two Nasta'lîḳ hands. Numerous marginal notes. On the title-page is added a chain of the authorities who handed down Bukhârî's *Ṣaḥîḥ*.

IV. Foll. 145-154. A Guide to Prayer, styled زاد الفقير, by Shams al-dîn Abu 'Abdallah Muḥammad b. Shaikh Zain al-dîn 'Abd al-wâḥid, commonly called Ibn al-Humâm (d. A.H. 861). Cf. Ḥ. Kh. iii. 527, who is, however, inaccurate.

Begins: الحمد لله ... قال الشيخ الامام ... سالنى بعض اصدقائى الفقراء من طلبة العلم وانا على جناح سفر ان اكتب له مقدمة على الصلوة وشروطها مسهلة الانقياد واضحة المراد يستفيد منها كل مرتاد فاجبته ... وسميتها زاد الفقير... واوردت فيها من المسائل ما يكثر وقوعه وربما وقع فيها القليل من النوادر انساق القلم اليه الخ.

Written like no. II.

V. Foll. 155-193. 'Abd al-Bâḳi's Commentary (الآداب الباقية) on *Jurjânî's* treatise on Dialectics (الرسالة الشريفة الشريفية), the same version as no. 554.

Written in small Nasta'lîḳ. Some notes.

Foll. 156 and 161 should be transposed.

VI. Foll. 194-206. A treatise on Death and Burial, by Muḥammad Ya'ḳûb Banbânî (البنبانى), entitled كتاب العبور عن دار الغرور.

Begins: سبحانك من تفرد بالقهر والبقاء الخ.

It is divided into chapters, the last of which (فى الرويا) is illustrated by some stories, after which the author concludes as follows (fol. 205*v*.): انتهت الحكايات المنقولة عن احياء العلوم اللهم خلقتنى مجانا ورزقتنى مجانا فاغفرلى مجانا الخ.

Then comes a chapter in *Persian*, inscribed فى كيفية الاسقاط.

Well written. The numbers of the chapters, which were to have been added in red, are omitted.

VII. Foll. 207-255. الموضح الفصيح. A Commentary on the 12th Sûrah of the Koran, compiled by Muḥammad Kâshif Ḥanafî, under the auspices of Aurangzîb, in Dhu'l-ḥijjah, 1101.

Prefixed is a long preface, which begins: الحمد لله مظهر المكنونات عن سرادق العدم الخ. The author says in it, regarding the origin of this work (fol. 218): انى كنت جالسا فى شهر ذى الحجة يوما معى سورة يوسف مع تفسيرها المشهور للعلامة المتين معين الملة والدين وتفسيرها المنقول للامام الزاهد المقبول وتفسيرها الملقب بزهرة الاكمام[1] للامام الهمام الخ.

He also used the *Kashshâf* and Baiḍâwî's Commentary.

Well written.

Prefixed to the volume is a list of contents, which is, however, incomplete.

[Hastings.]

1037.

963. Size 6¼ in. by 4 in.; foll. 119. Nine, thirteen, and fifteen lines in a page.

I. Foll. 1-85. 'Alî Ḳâri's (d. A.H. 1016) Prayer-Book, الحزب الاعظم. See no. 362.

Very well written, with vowel-points. Notes on the use of particular prayers are added on the margin.

II. Foll. 86-94. وهذه التوسلات بالنبى صلعم تاليف مولانا قطب العارفين الحبيب (?) عبد الله بن علوى الحداد نفع الله به آمين تقرأ لكل شدة دنيوية واخروية الخ.

Four addresses to the Prophet in verse, supposed to be great talismans against all evils, and to secure God's special assistance. The author, 'Abdallah b. 'Alawî Ḥaddâd (of Tarîm, who flourished in the eleventh century), is mentioned at some length in no. 717, fol. 166 sqq.

They begin as follows:

1. يا رسول الله يا اهل الوفا
يا عظيم الخلق يا بحر الصفا

2. (fol. 88) نبى الهدى لا تنسنى من شفاعةٍ
انى مسيء مذنب ذو جرائر

3. (fol. 89) يا سيّدى يا رسول الله يا املى
ويا غياثى ويا كهفى ومدّخرى

4. (fol. 90) يا سيّدى يا سندى يا عمدتى
يا عدتى فى يسرتى وعسرتى

They are followed (foll. 91*v*.-92) by a prayer in

[1] *Sic.* Cf. Ḥ. Kh. ii. 367, iii. 550.

prose. It begins: وعن بعض السلف انه كان يدعوا بهذا الدعاء لتفريج الكرب الخ.

Well written.

A note on the value of the above addresses is added in a bad handwriting.

III. Foll. 94–102. A letter of the aforesaid 'Abdallah b. 'Alawî to 'Abd al-raḥmân b. 'Abdallah عباد (?), answering various questions,—*e.g.* about the meaning of a certain dream; whether Ghazzâlî used the terms علم اليقين وعينه وحقه in the same sense as the Ṣûfîs; etc. He also reproduces at the end of it (fol. 98*v.*) the whole of a letter of Abu'l-'Abbâs Aḥmad Zarrûḳ Maghribî Mâlikî (d. A.H. 896 or 899), on the five principles (اصول) of Ṣûfism.

Begins: الحمد لله الرقيب الشاهد الخ.

Inelegantly written.

IV. Foll. 104–113. The same letter, copied, as it seems, from the preceding MS., in a plainer handwriting. Fol. 113 repeats the contents of fol. 108*r*.

V. Foll. 114-115. بيان معرفة شهوة الحرمة, and

VI. Foll. 117-118. معرفة طبائع النسا وهن اربعة اجناس الخ

Two notes on sexual intercourse. Ill-written.

[Tippu.]

1038.

B 459B. Size 10 in. by 5¾ in.; foll. 298. Number of lines varying.

Collectanea of Zain b. 'Abdallah Muḳaibil.

I. Foll. 1–4. A mystic poem, in strophes of five lines (تخميس); beginning:

فتنت بفتّان سبانى بسحره

II. *a*. Foll. 4*v*.–7. Comparative tables of various eras, preceded by an explanation.

Begins: الحمد لله رب العالمين... وبعد فهذه جداول فى معرفة مداخل البروج من التواريخ المشهورة القبطى والرومى والشبامى[1] والنيروز ومعرفة مدخلها بعضها فى بعض فى كل شهر منها وكل يوم بعينه الخ.

[1] This is the era used in Ḥadramaut.

These are four tables, according to the four seasons, the first inscribed فصل الربيع وهو المسمى عند اهل اليمن بالصيف, and so forth.

b. Foll. 8–11. Tables for reducing Hijrah years to those of the aforesaid eras, from A.H. 1012 to 1138.

c. Foll. 12–13. A table showing the entrance of the sun into the successive signs of the Zodiac, from A.H. 1069 to 1089. It was prepared by Aḥmad b. 'Omar Bâ Muzâḥim, a pupil of Muḥammad b. 'Abdallah al-'Aidarûs.

Begins: الحمد لله اكمل الحمد واتمه على كل حال.

These tables are all by one hand, and apparently made in Ḥadramaut.

III. *a*. Fol. 16. هذه قاعدة فى وَلَقَدْ مَكَّنَّاكُمْ. A magic square of the verse Sû. 7, 9.

b. Foll. 16*v*.–17. A special prayer.

c. Foll. 17*v*.–19. Magic tables of the letters of the alphabet.

d. Fol. 19*v*. and

e. Fol. 22. On the drawing of magic squares.

f. Foll. 23–34. A longer treatise on the same subject, inscribed فائدة فى معرفة وضع الوفق الرباعى.

Written in a large hand.

IV. Foll. 37-43. A treatise on Logic, beginning: الحمد لله الذى انطق كل شئ بوجود ذاته القديم... اعلم ان التصور حصول معنى الشئ فى الذهن الخ.

Well written in a large hand.

V. *a*. Fol. 45. Some verses of the Koran.

b. Foll. 45*v*.–46. Shâdhilî's حزب البحر. See no. 373, I.

c. Foll. 47-52. هذه رسالة فى العمل بالربع المجيّب الافاقى لمعرفة اوقات الصلوة وما مر من الساعات ولمعرفة القبلة تلخيص سيدنا الفقيه.. جمال الدين بركة المسلمين محمد بن احمد با فضل السعدى الحضرمى نزيل عدن وفقيهها الخ.

On the use of the quadrant for ascertaining the times for prayer, the direction of the Kiblah, etc., by

Jamâl al-dîn Muḥammad b. Aḥmad Bâ Faḍl Ḥaḍramî, of 'Adan.

Plainly written, by Zain b. 'Abdallah Muḳaibil, at باغ نقر (sic). Dated Tuesday, 22nd Ramaḍân, 1073.

VI. Foll. 55*v*.–57. A critical letter, written in reply to one which was addressed to the author by Saiyid al-Ḥasan b. al-Ḳâsim. It treats chiefly of the righteousness of the companions of the Prophet, and of the Sunnah. The author is Zain b. 'Abdallah b. Shaikh b. 'Abdallah al-'Aidarûs, "who is buried at Tarîm."

Begins: الحمد لله الذى رفع منازل الدين بالائمة الهادين المهتدين الخ.

VII. Foll. 57*v*.-65*v*. ... سيرة النبى صلعم تاليف الشيخ عزالدين ابو عمرو بن جماعة نفع الله به الخ.

A short account of the life of Muḥammad, by 'Izz al-dîn Abu 'Amr Ibn Jamâ'ah, *i.e.* 'Abd al-'azîz b. Badr al-dîn Abu 'Abdallah Muḥammad b. Burhân al-dîn Abu Isḥâḳ Ibrâhîm b. Abu'l-Faḍl Sa'd Allah b. Jamâ'ah Kinânî Shâfi'î (d. A.H. 767, according to Ḥ. Kh. vi. 132).

Begins: قال شيخنا الفقيه ..... اما بعد حمد الله على جزيل افضاله ... فهذا مختصر فى سيرة سيدنا رسول الله صلعم جمعته من كتب فى المغازى والسير الخ.

Dated Friday, 6th Rabî' II., 1076.

VIII. Foll. 65*v*.-66*v*.: القصيدة الموسومة بعنوان الحكم لابى الفتح البستى رحه واورد بعضها الاسنوى فى الطبقات.

A moral Ḳaṣîdah, by Abu'l-fatḥ Bustî ('Alî b. Muḥammad, d. A.H. 430). Begins:

زيادة المرء فى دنياه نقصان
وربحه غير محض الخير خسران

IX. *a*. Foll. 66*v*.–71. An account of the seventy-three Muhammadan sects, taken from Îjî's المواقف (see no. 438).

Begins: هذا تذييل الفرق التى اشار اليها الرسول الخ.

b. Fol. 72. A charm.

X. Foll. 72*v*.–75. The commencement of a curious composition, which, when read in the usual way, is a treatise on law, beginning: الحمد لله ولى الحمد ومستحقه. The first and last letters of each line, and two other perpendicular columns in the middle of the page, are written in red, and offer, when read from above downwards, four different treatises. The first is on Prosody العروض, and begins as follows: امر بتاليف هذا الكتاب وجمعه مولانا السلطان ملك الاشرف اسمعيل بن العباس ادام الله ايامه فهذا الكتاب الفته فى العروض. The second treatise gives an account of the Rasûlî dynasty of al-Yaman. The third is on Grammar; and the fourth on Rhyme, علم القوافى.

According to the first of these treatises, the work was composed by order of al-Malik al-Ashraf Ismâ'îl b. al-'Abbâs, the seventh king of the Rasûlî dynasty of al-Yaman (A.H. 778–803).

It appears from a comparison with a lithographed edition (Lakhnau, A.H. 1272), that this is the عنوان الشرف of Sharaf al-dîn Ibn al-Muḳri' (d. A.H. 837). Cf. Ḥ. Kh. iv. 272.

This MS. ends abruptly, the copyist having apparently become weary of his task.

XI. Foll. 77.-91. *a*. كتاب المنسك الوسيط (sic) تاليف الشيخ الامام حجة الاسلام ابى زكرياء يحيى بن شرف النووى.

A treatise on Pilgrimage, by Nawawî (d. A.H. 676), apparently identical with الايضاح فى المناسك, Ḥ. Kh. i. 508.

As the author mentions in the preface, this is an extract from a larger work of his on the same subject.

Begins: الحمد لله ذى الجلال والاكرام والفضل والطول والمنن العظام .... اما بعد فان الحج احد اركان الدين الخ.

Dated Thursday, 29th Rajab, 1076.

b. هذه قصيدة مشهورة للاديب الاريب الشهير بابن غليف (sic) صاحب حلى رحه وهى وعظية الخ.

A moral Ḳaṣîdah, by "Ibn Ghalîf," *i.e.* probably Ibn al-'Ulaiyif (Shihâb al-dîn Aḥmad b. Ḥusain); see Ḥ. Kh. vii. 1226.

Begins:

اراك وقد اضآء لك النهار عن النهج القويم لك ازورار

XII. Foll. 92*v.*–97. A treatise of Suyûṭî (d. A.H. 911), in refutation of a millenarian doctrine, styled كتاب الكشف عن مجاوزة هذه الامة الالف. Cf. Ḥ. Kh. v. 211 sq., and Cat. Lugd. iv. 273 sq.

Begins: الحمد لله وكفى ... وبعد فقد كثر السوال الخ.

It is followed by two tetrastichs of Abu'l-Fatḥ Bustî (see above, no. VIII.).

XIII. *a.* Foll. 97-104. كتاب نصيحة التلميذ تاليف الشيخ الامام حجة الاسلام ابى حامد محمد بن محمد الغزالى الطوسى نفع الله به الخ.

Ghazzâlî's (d. A.H. 505) celebrated paraenetical treatise ايها الولد. Published in Arabic and German, by Hammer-Purgstall, Wien, 1838. Cf. Ḥ. Kh. i. 519.

Begins: الحمد لله وصلى ... اعلم ان واحدا من تلاميذ الشيخ الخ.

Dated Wednesday, 12th Sha'bân, 1076.

It is followed by the beginning of Nashwân b. Sa'îd Ḥimyarî's (d. A.H. 573) famous Ḳaṣîdah, inscribed: وهذه قصيدة للقاضى نشوان ... فى الزهد فى الدنيا.

b. Fol. 105. A poetical account of the death of Ghazzâlî, by Ḥajjâj b. Ṭarkhân Iskandarî.

Begins: فهده (sic) ذكروفاة الامام الغزالى.

XIV. Foll. 105*v.*–106. Moral advice, given by Shihâb al-dîn Suhrawardî (d. A.H. 632) to his son.

Begins: الحمد لله .... قال الشيخ ... لولده يا بنى اوصيك بتقوى الله الخ.

Cf. Catal. Lugd. iv. 322.

XV. *a.* Foll. 107–110. Copy of a letter of Ghazzâlî, addressed to Abu'l-fatḥ Aḥmad b. Salâmah Dimishḳî.

Begins: لقد بلغنى على لسان من اثق به من حسن سيرة الامام الزاهد الخ.

b. Fol. 110. A tract on Asceticism, by (Shihâb al-dîn) 'Omar b. Muḥammad Suhrawardî (d. A.H. 632).

Begins: قال الشيخ ... العقل الرزين المستايد بتاييد الله يقضى بالزهد فى الدنيا واهلها.

c. Fol. 111. An extract from a work of Nawawî, on the same subject.

d. Fol. 111*v.* A prayer ascribed to Ibn Abu'l-Saif (Muḥammad b. Ismâ'îl Yamanî, d. A.H. 609).

XVI. Foll. 111*v.*–116*v.* كتاب فضائل الاعمال التى تقرب الى الله سبحانه وتعالى وتبعد من سخطه.

An anonymous treatise on the spiritual merit of good actions.[1]

Begins: الحمد لله الذى عرفنا ان العزوالنعمة فى طاعته.

Dated Friday, 21st Sha'bân, 1076.

XVII. Foll. 116*v.*–125. The Tenets of the Naḳshbandî Order, by Tâj al-dîn b. Zakariyâ 'Othmânî Naḳshbandî (b. Sulṭân Hindî, d. A.H. 1050).

Begins: الحمد لله ... اعلم وفقك الله تعالى ان معتقد السادات النقشبندية قدس الله تعالى اسرارهم هو معتقد اهل السنة والجماعة.

It is followed by another short tract of the same author.

XVIII. Foll. 125–143. A treatise by the same author, on the duties of novices, etc.

Begins: اللهم خلصنا عن الاشتغال بالملاهى ... اما بعد فهذه رسالة فى آداب المشيخة والمريدين الطالبين وشرائطها.

XIX. Foll. 143*v.*–179. كتاب رسالة قوانين حكم الاشراق الى كل الصوفية بجميع الآفاق تاليف الشيخ .. شمس الدنيا والدين الشيخ محمد بن احمد بن محمد التونسى الشادلى (sic) الوفائى المالكى المدعو المشهور بابى المواهب نفع الله به آمين.

Mystic Aphorisms, by Shams al-dîn Abu'l-Mawâhib Muḥammad b. Aḥmad b. Muḥammad Tûnisî Shâdhilî Wafâ'î Mâlikî.

This treatise is identical with no. 688, where the author was not ascertained. Cf. no. 669.

Copied on Tuesday, 27th Dhu'l-ḳa'dah, 1076.

XX. Foll. 179*v.*–180. Ibn Duraid's (Abu Bakr Muḥammad b. Ḥasan Azdî, d. A.H. 321) Ḳaṣîdah on

[1] Several treatises with this title are noticed in Ḥ. Kh. iv. 446.

the nouns ending in *a* and *â*, فى معرفة المقصور والممدود, accompanied by a short commentary. Cf. Ḥ. Kh. v. 157; Aumer, Hdss. Münch. 239.

XXI. Foll. 181–202. كتاب المناظر الالهية تاليف الشيخ .... عبد الكريم بن ابرهيم الكيلانى الصوفى.

A mystic treatise by 'Abd al-Karîm b. Ibrâhîm Kîlânî (or Jîlî, d. A.H. 811), the same as no. 666, III.

Dated Sunday, 25th Jum. I., 1075.

XXII. Foll. 203–210. A treatise on Magic and on Talismans, imperfect at the commencement. It begins, after a blank: الارواح جنود مجندة.

On fol. 206 begins the second part, الجزء الثانى فى عمل الطلسمات, where a number of specifics are given.

XXIII. Foll. 211–296. كتاب غنية ارباب السماع فى كشف القناع عن وجوه الاستماع من املاء الشيخ.... عبد الكريم بن ابرهيم الكيلانى.

Contributions to the better understanding of the transcendant language of Ṣûfî liturgy, by 'Abd al-Karîm Kîlânî.

Begins: الحمد لله الذى اقام فى مقام القرب اقدام الرجال. The author says subsequently (fol. 212*v.*): اما بعد فانى لما رايت قصور الفهوم عن اطوار المعانى، ووقوف العلوم من عوام ارباب السماع على ظاهر الفاظ الاغانى، اردت ان افتح بابا لاهل السماع، الى حسن الاستماع، واكشف نقابا لاهل الاغانى، عن مخدرات المغانى، المحجوبة عن عيون العامة بصور الفاظ المعانى، الخ.

The author treats in the introduction (مقدمة) of the different classes of devotees; and, in three chapters, illustrates in their various applications to the said classes, 1. One hundred single words, used in Ṣûfî poetry; 2. Ten entire hymns or Ḳaṣîdahs; 3. Forty technical terms for the various states of the spiritual life.

Dated Tuesday, 13th Dhu'l-ḳa'dah, 1076.

There are added from the author's copy seven verses of his, according to which he was born on 1st Muḥarram, 767, at Calicut كاليكوت, in India, and went afterwards with his father to 'Adan, where he arrived at manhood, and where his father died.

Then follows the date of his death, which had been written by his son 'Omar in a copy of الانسان الكامل; viz., Saturday, 28th Jum. II., 811.

XXIV. Foll. 296*v.*–298. Two extracts (فائدة) from 'Abd al-raḥmân b. Muḥammad بكرين 'Irâḳî's لوائح الوجود فى حضرة الشهود, which is a commentary on his own التسنيم شراب اهل النعيم. The first extract gives a mystic definition of love, المحبة.

All the pieces from no. V. onward, with the exception of some portions of no. XIX. and the greater part of no. XXIII., are written by the above-mentioned Zain himself.

1039.

2820. Size 7¼ in. by 4½ in.; foll. 212. From thirteen to seventeen lines in a page.

I. Foll. 1–24. Badr al-dîn Muḥammad Sibṭ Mârîdînî's (d. A.H. 934) Commentary on a treatise in (*Rajaz*) verse, on the Law of Inheritance, styled المقدمة الرحبية. Cf. Ḥ. Kh. iv. 398 sq., according to whom the treatise is properly entitled بغية الباحث.[1] The author of it is not known. It begins in this MS. as follows:

اوّل ما نستفتح المقالا بذكر ربنا تعالى (sic)
والحمد لله على ما انعما حمدا يجلو عن القلب العمى

The commentary commences: قال الشيخ الامام.... الحمد لله رب العالمين...اما بعد فهذا شرح مختصر على المقدمة الرحبية فى الفرائض.

Dated Saturday, 29th Muḥarram, 1080.

II. Foll. 26–40. A moral treatise, styled انيس المتقين, by 'Abd al-Ṣamad b. Ḥusain b. Muḥammad.

Begins: الحمد لله الذى اقام السموات بغير العماد. It is divided into five chapters, as follows: 1. فى بيان

[1] He did not, however, mention it under this title, as he supposes.

العقل .3) ; العلم والجهل .2 ; الغفلة والتكفر (التفكر .r) والحموقة¹ ;) 4. الفقر والدنيا ; 5. المتوكل والحريص.

Dated 17th Sha'bân.. (year omitted). Transcribed by Shaikh Ibrâhîm كوبره, for his own use. The colophon is introduced by two *Persian* distichs.

A defect after fol. 32.

III. Foll. 41–172. Another work on Morals, probably entitled سراج القلوب. It was compiled from the traditions and various books, by an unknown author.

Begins: الحمد لله على ما اولانا والصلوة... وبعد فهذا سراجُ القلوب وعلاجِ الذنوب اثبتُّ فيه من الاحاديث والآثار والمواعظ المُرقّات والحكايات النافعات الخ.

It consists of a number of sections (فصل), the first of which is inscribed فى المبادرة الى الطاعة. Ghazzâlî, Yâfi'î, Damîrî, and others, are frequently quoted.

Completed on Thursday, 14th Sha'bân, 1055, by Ḥâfiẓ Aḥmad. Notes.

IV. Foll. 173–175. A moral Ḳaṣîdah, beginning:

ايا طالب الرزق الهنى، ونعمة
ومن شر دنيا ثم اخرى سلامة

Cf. no. VI. It has the erroneous superscription تتمة كتاب السنن, which belongs to the next piece.

V. *a*. Fol. 175*v*. The conclusion of Abu Dâ'ûd Sajastânî's (d. A.H. 275) كتاب السنن. Cf. Ḥ. Kh. iii. 622.

b. Foll. 176 and 177. Various extracts.

VI. Foll. 177*v*.–198. A collection of Prayers drawn from the Tradition. Author unknown.

In two parts: 1. Daily prayers, الفصل الاول فيما تكرر للانسان فى اليوم والليلة من حين ايقاظه² من النوم الى نومه بالليل. 2. Prayers for special occasions, الفصل الثانى فى اذكار ودعوات لامور عارضات.

Begins: الحمد لله رب العالمين... وبعد فاعلم ايّها الحريص على محو³ السيّئات، الراغب فى اكتساب الخيرات، ان الاشتغال بما ورد فى الحديث النبوى من الاذكار والدعوات الخ.

Ends (fol. 198*r*.): خاتمة الكتاب فى خصال تورث البركة والوقر وتنفى السوء والفقر ذكرها الامام الوصابى (sic) فى كتاب البركة نفعنا الله به وهى منظومة فى هذه الابيات.

Then follows the beginning of the above-mentioned Ḳaṣîdah (no. IV.), written on the margins of this page and the preceding.

VII. Foll. 198*v*.–200. A short treatise on the properties of every hour in the week. Inscribed: هذا خصال هو الساعات (sic).

Begins: الحمد لله على ما هو اهله... فان فى هذه الورقات خصائص الساعات خصائص ساعات يوم السبت الساعة الاولى لزحل ردية الخ.

It is followed by a list of the companions of the Prophet who knew the Koran by heart.

VIII. Foll. 201–204. A legendary account of the wedding of Fâṭimah.

Begins: هذا قصة تزويج فاطمة رضى الله عنها قال الشيخ ان الله تبارك وتعالى خلق الخلق الخ.

The contents of the first page, which had been lost, have been written on the margin of fol. 201.

IX. Foll. 205–209. A fragment, containing the latter portion of a work on daily prayers.

X. Foll. 210–212. A prayer in verse, inscribed هذا المناجات لقضاء الحوائج من المُجربات.

Begins:

لك الحمد يا ذى الجود والمجد والعلى
تباركت تعطى من تشاء وتمنع

With a *Persian* interlinear translation, also in verse.

It is followed by various alleged sayings of the Prophet.

Written by various hands.

The seal of Ḥâfiẓ Aḥmad (see no. III.) is impressed on most of the tracts.

[Bibl. Leydeniana.]

¹ The beginning of this chapter is lost.
² Correction from the margin; the text has اسقاطه.
³ Margin دفع.

1040.

B 450. Size 7½ in. by 5 in.; foll. 75. Number of lines varying.

I. Foll. 1–3. 'Abd al-ghafûr Lârî's (d. A.H. 912) Glosses on *Jâmî's* preface to his Commentary on the *Kâfiyah* (see no. 928).

Well written. Framed with red lines.

II. Foll. 5–12. Glosses on the passage of *Jâmî's* Commentary which treats of the "specification" التمييز, by Muḥammad Kâshif.

Begins: ان احسن ما يتمسك به فى الوصول الى ذروة الكمال الخ.

Clearly written in Nasta'lîk.

III. Foll. 13–14. Two short treatises on Existence, identical with no. 586, V. and VI.

Written in a minute character.

IV. Fol. 15r. A note on Apprehension, التصورات, by Jalâl al-dîn Dawwânî (d. A.H. 907), identical with that described in Cat. Lugd. iii. 380.

V. Fol. 15v. A note on Necessity, beginning: اعلم ان الضرورة هى استحالة انفكاك نسبة المحمول الى الموضوع الخ.

Incomplete.

VI. Foll. 16–18. Notes on a passage of *Saiyid Sharîf Jurjânî's* Glosses on Ḳutb al-dîn's Commentary on the *Shamsîyah*, identical with no. 585, II. They are ascribed here to Ḥanafî (مولانا حنفى).

At the end is a note, beginning كل مدعى ثابت, ascribed to مولانا احمد جند, *i.e.* Aḥmad Jandî?

VII. Foll. 19–22. A short logical treatise, proving the necessary to be only one. According to the inscription, هذه رسالة لطيفة مجموعة لطفية (!) معنى وحدة الواجب وادلته وبعض المغالطات, the author seems to be Molla Luṭfî (d. A.H. 900).

VIII. Fol. 23. A definition of knowledge, beginning: العلم صفة توجب تميزا لا يحتمل النقيض الخ.

Incomplete.

IX. Fol. 24. A note on the Unity of God, beginning: قد تقرر فى علم الكلام ان المقصد الاقصى والمطلب الاعلى توحيد الحق سبحانه الخ.

Incomplete.

X. Foll. 25v.–26. Glosses on a definition of knowledge, ending abruptly.

XI. Foll. 26v.–27. A note on the square-root (الجذر); written diagonally.

XII. Foll. 27v.–36. A theosophic treatise on the Unity of God, by Dawwânî.

Begins: الحمد لمن تفرد . . . وبعد فهذه مباحث متعلقة بكلمة التوحيد.

Conclusion: تمت الرسالة المنسوبة الى العامة (r. العلامة) الدوانى فى تحقيق كلمة التوحيد.

It is followed (fol. 29v.) by Glosses on it, beginning: قوله من الامور العامة الخ.

XIII. Foll. 37–52. The latter portion of Dawwânî's second treatise on the Divine Essence, رسالة اثبات واجب الوجود الجديد (sic). See no. 468, II.

Begins: الفصل الثالث فى توحيده.

Copied by 'Abd al-raḥmân b. Yâdkâr Muḥammad اوراساى (?).

XIV. Foll. 55–75. Explanation of various idiomatic expressions, verses, etc., occurring in *Jâmî's* Commentary on the *Kâfiyah*. The author, who does not give his name, is, according to the inscription of the title-page, Shams al-dîn Muḥammad Ḳuhistânî.[1] Cf. Ḥ. Kh. vi. 83. The work is dated A.H. 952. The author wrote it in Transoxania.

Begins: الحمد لله الذى رزقنا من العربية رزقا كاملا الخ.

Marginal notes. Copied by Muḥammad شبرغانى, A.H. 996.

1041.

1810. Size 11⅝ in. by 6¼ in.; foll. 299. Twenty-three lines in a page.

I. Foll. 1–97. Ḳuṭb al-dîn's (d. A.H. 766) Commentary on the *Shamsîyah*. See no. 503.

Copious glosses in the latter portion.

II. Foll. 98–162. *Jurjânî's* Glosses on the preceding Commentary (see no. 509).

Marginal notes.

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[1] قوه الستانى (sic).

III. Foll. 164-253. A Commentary (ممزوج) on *Mahmûd b. Muhammad* (sic) *Jaghmînî's* Compendium of Medicine, قانونچه (see no. 791), by Husain b. Muhammad Astarâbâdî, who completed it on Thursday, 17th Ramadân, 831, at Harât, and dedicated it to Amîr Murtada.

Begins: الحمد لله الذى ابدع العناصر والاجزاء... اما بعد فقد دلت البراهين العقلية والشواهق (r. الشواهد) النقلية ان انفس ما يتنفس فيه النفس النفيس الخ.

IV. Foll. 254-299. An introduction to Medicine, called مفتاح الطب, by Abu'l-Faraj 'Alî b. al-Husain[1] b. Hindû, who, according to H. Kh. vi. 15, iii. 252, died either A.H. 410 or A.H. 420.

Begins: (sic) قال الاستاد ابو الفرج على بن الحسن ابن هندو تصفح اخواننا من المسلمين مقالتى الموسومة بالمشوّقة فى المدخل الى علم الفلسفة فشوّقتهم سهولة الماخذ فيها الى مقالة فى الطب على نهجها فاسعفتهم بتصنيفها الخ.

The work is divided into ten chapters, which are inscribed as follows: 1. فى الحث على تعلم الصناعات; 2. فى اثبات صناعة الطب عموما وتعلم الطب خصوصا; 3. فى حد الطب; 4. فى اقسام الطب; 5. فى شرف الطب; 6. فى فرق الطب; 7. فى ذكر الطرق التى بها استنبط صناعة الطب; 8. فى تعديد ما يجب على الطبيب معرفته من العلوم ليكون كاملا فى صناعته; 9. فى كيفية تدريج المتعلم للطب وذكر مراتب الكتب فيه; 10. فى العبارات والحدود الطبية. The last chapter, which is the longest, is subdivided into twelve فصول, according to the branches of the medical science.

Well written. Dated 14th Muharram, 41, apparently A.H. 1141.

[Tippu.]

1042.

1552. Size 9¼ in. by 5½ in.; foll. 100.

I. Foll. 1-18. شرح مائة عامل. A Commentary on *'Abd al-kâhir Jurjânî's* (d. A.H. 474) Hundred Grammatical Regents, published under the same title by Baillie (Calcutta, 1802) and Lockett (*ib.* 1814).

Ends: تم الرسالة المسمى بشرحماية العوامل.

II. Foll. 21-24. A short syntactical treatise, called التتمة, probably also by Jurjânî. See no. 984, iv.

III. Foll. 25-78. Mutarrizi's Grammar المصباح. See no. 890.

Colophon: قد تمت كتاب المصباح فى شهر محرم الحرام يوم الاحد منه سنه يكهزار ودوصد وهشت هجرى فى عسكر الانكريز بمقام چناده كان من شهورهم عند اتمامها اثنى عشرين اگست سنه يكهزار وهفتصد ونود وسه.

These three treatises are written in a bold Nasta'lîk hand.

IV. Foll. 80-87. Abharî's ايساغوجى, on Logic. See no. 497, i.

Well written in Nasta'lîk.

V. Foll. 88-100. ميزان المنطق, a treatise on Logic. See no. 573.

Written in Nasta'lîk.

These two treatises are dated Cawnpore, A.H. 1209. They were written for the purpose of being read by Major Mackenzie (ميجر صاحب ميجر مكنزى) with Maulawî 'Abd al-razzâk.

[Warehouse]

1043.

824. Size 7¾ in. by 5 in.; foll. 250. Seventeen lines in a page.

Collectanea of Molla Ahmad b. Sulaimân; the greater part in Arabic, the remainder in *Persian*. Inscribed: نقل بياض حضرت..[1] احمد بن مولوى سليمان قدس سرهما الله الحنان المنان.

This collection contains complete treatises, extracts, and notes (فائدة), bearing chiefly on mathematical and philosophical subjects. Of longer extracts or more remarkable works, the following may be noticed.

I. Foll. 26-35. مقالة ابى ريحان محمد بن احمد البيرونى فى راشيكات الهند.

[1] Or, al-Hasan, as in this MS.

[1] Two words erased.

A treatise of Bîrûnî (d. A.H. 430), on the rule of proportion, based on the Indian system. The author says (fol. 26v.), referring to the rule of three: والهند يسمونها ترى راشيك[1] اى ذو الثلاثة المواضع وراش[2] هو البرج وراشيك هو الموضع من الصورة فان منجميهم يسمون البيوت الاثنى عشر راشيك.

The treatise begins: النسبة فى ما بين المقادير المتجانسة.

Blanks are left for some diagrams which have never been added.

II. Fol. 36. برهان آخر على الشكل السابع من كتاب بنى موسى, and foll. 37-38 الشكل السابع من كتاب بنى موسى.

A proposition of the Banu Mûsa (cf. no. 734, viii.), on the mensuration of triangles; preceded by a demonstration, which is probably by al-Khâzin (Abu Ja'far).

III. Foll. 50-52. الشكل السادس عشر من كتاب معرفة مساحة الاشكال البسيطة والكرية لبنى موسى محمد والحسن واحمد.

The sixteenth proposition from the book of the Banu Mûsa, on the mensuration of plain and spherical bodies, from which apparently also the preceding no. is taken. This book is to be found in Cat. Bodl. i. 208, *b*.

Begins: نريد ان نجد مقدارين يقعان بين مقدارين مفروضين.

Diagrams omitted.

IV. Fol. 58. A short mathematical treatise by Naṣîr al-dîn Ṭûsî (d. A.H. 672), inscribed للمحقق نصير الدين الطوسى رحمه فى بيان انه لا يمكن ان يجتمع من عددين مربعين فردين عدد مربع.

V. Foll. 76-77. A riddle on قانون; and Foll. 78v.-81, another on كافية; both by Bahâ al-dîn 'Âmulî (d. A.H. 1031).

The first riddle was composed in A.H. 1002, as appears from the chronogram لغز طبيبانه بى عديل (*i.e.* 1116, *minus* 114).

[1] त्रैराशिक. [2] राशि.

VI. Foll. 113v.-123. A treatise on Astronomy, called تشريح الافلاك, by Bahâ al-dîn 'Âmulî. See Cat. Mus. Brit. 244.

It consists of five sections (فصل).

Additional notes by the author on the margin. Diagrams omitted.

VII. Foll. 125-128. رسالة فى اثبات حدوث العالم, by Husain b. Ibrâhîm التنكابنى.

VIII. Foll. 131 and 146.[1] A Kaṣîdah ascribed to the Khalîf Yazîd b. Mu'âwiyah, قصيدة ميمية منسوبة الى يزيد بن معاوية عليه ما يستحقه.

Begins:

ارائك طروبا ذا شجى وترنم

Various readings on the margin.

Dated 20th Jum. II., 1135.

IX. Foll. 140v.-142. An extract from the fifth treatise of the *Ikhwân al-ṣafâ*, on Music.

Begins: فائدة ان الحكماء الموسيقيين انما اقتصروا من اوتار العود على اربعة.

X. Foll. 143-145. A treatise of Archimedes, inscribed كتاب ارشميدس فى قسمة شكل سماه بسيطماشيون (?) باربعة عشر شكلا مناسبة له, identical with that noticed in Cat. Bodl. ii. 603, *ad* CMLX.[2]

Diagram omitted.

XI. Foll. 184-191. A theosophic treatise, by Muḥammad Afḍal al-dîn, a Shî'ite, who wrote it at Mashhad (الروضة الرضية الرضوية), for the use of his pupils.

This treatise has no special title. It is preceded by a long introduction, which begins: اما بعد فتح الكلام بحمد الملك العلام الخ. After this, the first paragraph commences as follows: المسئلة الاولى من الكلام فى توحيده تعالى واجب الوجود. The author quotes Dawwânî, Amîr Fakhr al-dîn Astarâbâdî, Abu'l-Ḥasan Kâshî, and others.

Imperfect at the end.

[1] The latter fol. has been misplaced in binding.

[2] There, however, the name of the figure is written بطماشيون (sic).

XII. Foll. 191-194. مقالة لقسطا بن لوقا فى البرهان على[1] حساب الخطائين وهو الباب الجامع الذى يستخرج به جميع مسائل الحساب التى ليس لها جذور.

A treatise by Ḳusṭa b. Lûḳa (d. about A.H. 311), on the *regula falsi*.

A revised edition of this treatise, by Jâbir b. Ibrâhîm Ṣâbi', seems to be contained in Cat. Lugd. iii. 59.

XIII. Foll. 225-229. An extract from ('Alî b. Aḥmad) Ibn Ḥazm Andalusî Ẓâhirî's (d. A.H. 456) work on Shâfi'ite law المحلى, for which see H. Kh. v. 428.

This extract bears on the law of inheritance. It is accompanied by the glosses of Molla Aḥmad.

Collated on 7th Dhu'l-ḥijjah, 1140.

XIV. Foll. 234-241. A Ḳaṣîdah, called العروس, by Khâlid b. Ṣafwân Faiyâḍ. See Cat. Mus. Brit. 260*b*. The author flourished under the last Omaiyades and the first Abbasides.

The collection concludes with the خاتمة of 'Âmulî's خلاصة الحساب (see no. 758).

This copy belonged to a grandson of the compiler, Muḥammad Riḍa b Ghulâm Muḥammad b. Aḥmad b. Sulaimân. It is dated Dhu'l-ḥijjah, 1134. On the last page is a poem, beginning:

لقد صار قلبى باللواحظ جوّدر (sic)

which was written by the owner on 18th Ramaḍân, 1141, at Sûrat (بالبندر المسمى بسورت).

An extract from Ḳuṭb al-dîn Shîrâzî's نزهة القلوب, about the parentage of Ziyâd b. Abu Sufyân, and a method of divination, both derived from Aḥmad b. Sulaimân, have been prefixed to the original volume by a later hand (foll. 1–3).

[Gaikwar.]

1044.

2807. Size 8 in. by 6 in.; foll. 309. From thirteen to nineteen lines in a page.

I. Foll. 1–60. Notes on select passages of the Koran, in answer to questions, which are put in *Persian*.

Imperfect both at the beginning and end. The first words are: فان قيل قوله تعالى إِنَّ ٱلَّذِينَ كَفَرُوا سَوَآءٌ عَلَيْهِمْ ءَأَنْذَرْتَهُمْ أَمْ لَمْ تُنْذِرْهُمْ لَا يُؤْمِنُونَ[1] اصل كفر در لغت عرب چيست وكفر بچند وجه آيد الجواب اصل الكفر فى اللغه الستر والتغطية الخ.

The author is not ascertained.

II. Foll. 61–62*r*. and foll. 63*v*.–65. Two fragments on moral subjects, the latter being the end of a treatise.

III. Foll. 71–80. The beginning of a general introduction to the sciences, entitled فاتحة العلوم. Author unknown.

The preface begins: الحمد لله الذى بذكره يفتتح كل كتاب.

This treatise consists of seven chapters (باب), of which only the first and the beginning of the second are given in this MS. The former is inscribed فى فضيلة العلم, and the latter, فى تصحيح النيّة فى طلب العلم.

IV. Foll. 81-104. قصة شكروتى فرماض رضه الله عنه.

A fabulous account of the first settlement of the Muḥammadans in Malabar, under king Shakrûtî of كلنكلور (Cranganore), a contemporary of Muḥammad, who was converted to Islam by the miracle of the division of the moon.

Begins: روى محمد بن مالك عن ابيه مالك عن جده حبيب بن مالك رضوان الله عليهم اجمعين الخ.

V. Foll. 111–151. A history of the Muḥammadans of Malabar, entitled تحفة المجاهدين, by Shaikh Zain al-dîn (tenth century). Complete. See no. 714.

Begins: الحمد لله الذى اظهر دين الاسلام على كل الاديان.

VI. Foll. 152–173. A poetical account of the struggles of the Zamorin (السامرى) of Calicut with the Portuguese under Vasco de Gama, A.H. 903. In about five hundred *Rajaz* verses. The author, Muḥammad b. 'Abd al-'Azîz Kâlîkûtî Shâfi'î, was contemporary with the events narrated. He entitled his poem الفتح المبين للسامرى الذى يحب المسلمين.

[1] Here follows in the MS. the word عبل.

[1] Sû. 2, 5.

It begins:

الحمد لله القوىّ القادر * المالكُ المُغْنِى العلىّ القاهر

Verse 7 sqq.

فانّ هٰذى قصّة عجيبه
فى شرح حرب شأنها غريبه
واقعة فى خِطّة المَلَيْبار
ومثلها لم يَجْرِ فى تلكُ الديار
بين محبّ المسلمين السامرى
وبين خصمه الفرنجى الكافر

Indications of the contents are on the margin.

VII. Foll. 173-178. A succession of dates relating to the history of Malabar.

Begins: باب فى وصول الافرنج الملاعين فى مليبار اهلكه (sic) الله بقهره جميعا.

VIII. Foll. 179–180. The story of Tamîm Dârî, the companion of the Prophet, and his return to his wife after thirty years' absence; related on the authority of Ibn 'Abbâs. Cf. Cat. Bodl. i. 185.

Begins: تميم الدارى رضة العجائب والغرائب الخ.

Imperfect at the end.

IX. Foll. 181-209. خبر تودد العالمة ومناظرتها مع العلماء والاطباء والمنجمين بين يدى امير المومنين هارون الرشيد.

The story of the girl *Tawaddud*, from the Thousand and One Nights. Cf. Aumer, Hdss. Münch. 403.

X. Foll. 211–222. A *Maulid*, or legendary account of the birth of Muhammad.

Begins: الحمد لله القوىّ الغالب.

XI. Foll. 225-262. The Loves of the two Cousins, السول and الشمول, a romance, consisting chiefly of poetry.

Begins: ذكروا والله اعلم واحكم' واعزّ واكرم' وارأف وارحم' فيما مضى وتقدم' من احاديث الامم' انّه بعد رسول الله صلعم اخوان الكبير اسمه خطاب الخ.

XII. Foll. 263-271. A legendary account of the death of Muhammad; beginning: فصل فى قصّة وفاة النبى صلعم ذكر اهل السير لمّا دنى فراق النبى صلعم جاء جبريل عم.

XIII. Foll. 272-273. A religious poem, which is commonly called القصيدة المنفرجة. Cf. H. Kh. iv. 551; Cat. Mus. Brit. 86; Cat. Bodl. ii. 88. The author is Abu'l-Faḍl Yûsuf b. Muḥammad Tauzarî, usually named Ibn al-Naḥwî.

XIV. Foll. 274-278. Another poem of the same kind, beginning:

بدات بباسم (sic) الله فى اول السطر
واسمآءه حصن منيع من الضر.

XV. Foll. 279-301. An amplification (تخميس) of the *Burdah*, by Abu Bakr b. Ramaḍân b. Mûk موك, who composed it in A.H. 885. Entitled الوردة الذكيّة فى تخميس البردة الزكيّة.

Prefixed is a preface, which begins: الحمد لله العلى العظيم. The poem commences as follows:

رفقا بنفسك يا من بات ذا الم.

Dated[1] Thursday, 8th Rajab, 937. Transcribed by 'Abd al-sallâm b. 'Abd al-'azîz.

XVI. Foll. 303–309. A *Takhmîs* of *Ka'b b. Zuhair's* Ḳaṣîdah, بانت سعاد, by an unknown author. Begins:

حديث اسر النوى فى شرحه طول.

Plainly written, by various hands, in Malabar.

[Bibl. Leydeniana.]

1045.

2483. Size 9¼ in. by 4¾ in.; foll. 366. Number of lines varying.

Several MSS. bound together.

I. Fol. 2. The ninety-nine names of God.

II. Foll. 2*v*.–10. A description of the personal appearance of the Prophet, attributed to 'Alî (see no. 377, i.).

Well written, with vowel-points.

III. Foll. 11-13. A treatise on Weights and Measures.

Begins: الحمد لله حق حمده... وبعد فهذه رسالة فى معرفة الصاع والمدّ والرطل والاستار والدرهم والدينار الخ.

[1] Viz., the original copy.

IV. Foll. 13*v*.–19. Various extracts bearing on ritual and legal questions.

Begins: امّا فى المحيط والظهيرة (?r. الظهيرية) فى كتاب الايمان رجل حلف ليصلى هذا اليوم خمس صلوات الخ.

The two latter pieces are written in Nasta'lîk, diagonally.

V. Foll. 19*v*.–43. Various extracts in Arabic and *Persian*, such as prayers, charms, legal questions, etc. Irregularly written in Nasta'lîk and Shikastah.

VI. Foll. 43*v*.–148. A Commentary (ممزوج) on *Sirâj al-dîn Sajâwandî's* treatise on the Law of Inheritance, by Saiyid Sharîf Jurjânî. See no. 239.

The date of the composition, as given at the end of this MS., viz. end of Dhu'l-ḥijjah, 811, does not agree with the statement of Ḥ. Kh. iv. 401.

Begins: قال الشيخ الامام سراج الملة والدين ... بعد ما تيمن بالبسملة الحمد لله الخ.

Numerous glosses. Closely written in Nasta'lîk. The copyist calls himself Saiyid Shîr Muḥammad b. Saiyid Ibrâhîm Ḥusainî, a "servant" (خادم) of Shâh Jalâl Bukhârî. He completed this copy on 3rd Jum. I., A. 30 *Julûs*. The corresponding year of the Hijrah is omitted.

VII. Foll. 149–211. A work on various parts of Ḥanafite Law, entitled دستور القضاة. It was compiled by Ṣadr b. Rashîd b. Ṣadr Tabrîzî, commonly called Ḳâḍi Khwâjah.

Begins: الحمد لله الذى اعاننى على جمع هذه المسائل.

It is divided into twenty-two chapters, a list of which is inserted after the preface. They are as follows: 1. الطهارة; 2. الصلوة; 3. الصوم; 4. النكاح; 5. الطلاق; 6. العتاق; 7. البيع; 8. القضايا; 9. الدعوى; 10. الاجارة; 11. الشهادة; 12. الكفالة; 13. الوكالة; 14. الشركة; 15. ما يصير المسلم به كافرا; 16. ما يصير الكافر به مسلما; 17. الحرب; 18. القصاص والتضمين; 19. الزيارة; 20. السماع; 21. الصيد; 22. المتفرقات.

Inelegantly written in Nasta'lîk.

VIII. Foll. 213–230. A *Persian* treatise on the Muḥammadan Faith, by Saiyid Sharîf Jurjânî; followed by various extracts in Arabic and *Persian*.

IX. Foll. 233–252.[1] A *Persian* Commentary on a Ḳaṣîdah in *l*, لامية, in praise of 'Alî. The author of both is Abu'l-ma'âli Muḥammad, commonly called 'Alî b. Abu Ṭâlib (*sic*), b. 'Abdallah b. 'Alî Zâhidî Jîlânî.

The preface begins: لسان حال وترجمان مقال.
The Ḳaṣîdah commences as follows:

يا حادى الوُرْكِ عُجْ بالقرب من طَلَلِ

The commentary consists of short explanations of the words (اللغة) in Arabic, and a general interpretation in *Persian* (الترجمة).

Well written in Nasta'lîk.

X. Foll. 254–366.[1] The Dîwân of Mutanabbi' (see no. 807), arranged chronologically.

Neatly written in Nasta'lîk, often diagonally.

The beginning and end missing.

Begins: وقال ايضا

محبّى قيامى ما لذالكم النصل

Worm-eaten.

The remainder of the volume is in *Persian*.

[Bibl. Leydeniana.]

1046.

2686. Size 10¼ in. by 7½ in.; foll. 222. Fourteen lines in a page.

I. Foll. 1–11. Samarḳandî's Catechism (see nos. 381 and 470, i.).

Ends: تمة الكتاب المسمّى بسمرقندى غفر الله ذنوب من كتب هذا الخ.

II. Foll. 12–32. Aḥmad b. al-'Abbâs's Sixty Questions (see no. 470, ii).

III. Foll. 33–37. Explanation of the confession of faith, identical with Cat. Mus. Brit. 393*b*, no. iv.

IV. Foll. 38–63. Sanûsî's Articles of Faith (see no. 470, vi.).

[1] Originally a separate volume.

V. Foll. 64-78. Elements of Faith, the same as no. 470, iii., but without the commentary.

VI. Foll. 79-99. A mystic treatise on Religious Duties.

Begins: الحمد لله رب العالمين .... فامّا بعد اسعدكم الله تعالى فى الدّرين (sic) دنيا وأخرً (sic) فاعلم ان الامور المشروعة عند اهل السنة والجماعة ثلثة مراتيب (sic) عبادة وعبودية وعبودة الخ.

VII. Foll. 100-118. A short treatise on Prayer.

Begins: اعلم ان الشروع فى الصلوة بالعلم الخ.

VIII. Foll. 119-140. A treatise on Ṣûfism.

Begins: الحمد لله كاشف السر بالاسرار.. قال الشيخ الامام العارف الفقير الضعيف رحمة الله عليه قال يوسف ابن مُكيِّةٍ (sic) قد قدس الله روحه العزيز فى بيان الشريعة الخ.

IX. Foll. 141-169. A tract of the same kind.

Begins: الحمد لله رب العالمين الذى (sic) خلق الله تعالى باهلها واسرارها.... وبعد الاوّل طريق الى الله تعالى ان يعرف ذاته وصفاته الخ.

X. Foll. 170-188. A similar tract.

Begins: الحمد لله رب العالمين... وبعد فالعالم مرآة غير مصقولة الخ.

Ends: تمت كتاب الرسالة المباركة النافعة المسمّاة باب التحيّة (?).[1]

XI. Foll. 189-222. Another mystic treatise, imperfect at the end.

Begins: الحمد لله... اما بعد فاعلم ارشدك الله ان كل تكليف مأمور بمعرفة الله الخ.

All these tracts are accompanied by an interlinear translation in *Javanese*, written in the Arabic character.

Written in a large plain hand, on rice-paper.

[1] The last word is corrupt. It might also be المحبّة.

1047.

2446. Size 9⅝ in. by 7⅜ in.; foll. 120. Fourteen lines in a page.

I. Foll. 4-24. A mystic treatise, called بحر المشاهدة; by Aḥmad b. Aḥmad Samṭarânî السمطرانى.

Begins: الحمد لله الذى كاشف القلب لعباده المصطفى (sic).

In six chapters.

II. Foll. 25-51*r*. A System of Theosophy, entitled بحر اللاهوت, by 'Abdallah al-'Ârifîn (عبد الله العارفين, *sic*).

Begins: الحمد لله الذى خلق نور محمد بقدرته.

The single paragraphs of the work are invariably introduced by اعلم انّ..

The last few leaves are injured.

III. Foll. 51*v*.-60*r*. An anonymous treatise on Prayer and its redeeming powers, etc.

Begins: الحمد لله رب العالمين... قال النبى صلعم اذا قام العبد الى الصلوة الخ.

IV. Foll. 60*v*.-62*r*. Some traditions of various contents.

V. Foll. 62*v*.-103*r*. A treatise without title, on the merits of Ramadân, and on the various religious acts which are to be performed in that month, and also on some other subjects.

Begins: الحمد لله المشكور على الآيات... باب فى فضيلة شهر رمضان.

VI. Foll. 103*v*.-106*r*. A short tract, beginning: وينبغى للمؤمنين (sic) اذا خرج من الدنيا ان يحمل مع نفسه عشر هدّيات.

Terminating abruptly.

VII. Foll. 106*v*.-120. Various moral and mystic aphorisms, attributed to the Prophet.

Begins: الحمد لله المُبْدِء المعيد.... قال النبى صلعم الفناء ثلثة اشياء الخ.

All these treatises are written in a large plain hand, with vowel-points, but rather incorrect. A *Javanese*

translation in the Arabic character is added between the lines.

The rest of the volume is in *Javanese* in the Arabic character.

1048.

2448. Size 9¼ in. by 7½ in.; foll. 126. From nine to eleven lines in a page.

I. Foll. 1–24. A treatise on Muḥammad's Ascent (المعراج).

Begins: سُبْحَانَ ٱللهِ ٱلَّذِى أَسْرَى بِعَبْدِهِ الخ (Sû. 17, 1).

II. Foll. 24*v*.–65. A treatise in *Javanese*, in the Arabic character; which, according to the Arabic conclusion, is on the same subject as the preceding.

III. Foll. 66–70*r*. Another *Javanese* treatise, on the first Sûrah.

IV. Foll. 70*v*.–126. Jazûlî's دلائل الخيرات (see no. 350).

Written in a large hand, apparently in Java.

KARSHUNIC.[1]

1049.

27A. Size 9 in. by 6¼ in.; foll. 192. Twenty lines in a page.

I. Foll. 1–67. A collection of 164 fables, styled in the conclusion كتاب امثال الثعالب, or Fables of Foxes. These fables are of Syrian origin; they were also popular with the Jews (cf. Zeitschrift der D.M.G. xii. 151 sqq.).

The beginning is wanting. The first words are: الخبزة التى فى فمه, from the second fable.

Slight defects after foll. 15, 31, 34, and 54.

II. Foll. 67*v*.–83. Various stories, amongst which are legends (عجوبة) of the Virgin Mary, and also two alleged letters of the same. The second of these letters concludes as follows: خُتمت هذه الرسالة نهار الخميس فى مدينة اورشليم من مريم العذرى السابق اسمها سنة اثنين واربعين من ابنها فى العهد الاول يوم الثالث من شهر حزيران السابع والعشرون من القمر.

III. Foll. 84–147. A treatise, in the form of questions and answers between pupil and master, bearing on various theological subjects. It seems to be identical with the Karshunic MS., Cat. Bodl. i. 18, lxxxii.

It begins as follows: بسم الاب والابن والروح القدس الاله الواحد نبتدى بعون الله وحسن توفيقه ونكتب كتاب الذى فيه المعلم يجوب التلميد ويشرح له كلما يساله من امور العلم وما شاكله ملموم ومجموع من اسحاق تلميد رومية مطران طرابلوس.

The questions and answers are introduced by سوال التلميد and جواب المعلم respectively (abbreviated سَ تَ and جَ مَع).

The first question is preceded by a short introduction, which begins: يا معلمى انا مرمى بين اياديك والآن علمنى وفهمنى علمنى الخ; and it runs as follows: على الله وعلى الملائكة وما ذا فعل الله لما خلق العالم.

IV. Foll. 147*v*.–187*v*. An account of the miracles of the Virgin Mary, entitled عجائب الست السيدة مرتى مريم والدة الله صلاتها تحفظ القارى والسامعين والكاتب آمين.

The first story is inscribed: اولًا عن خبر الراهبة وكيف خلصها مريم العذرى من عذاب المطهر.

The upper part of fol. 164 is torn off. Single leaves are wanting after foll. 163 and 179.

Then follow some astronomical and medical tracts, viz.—

Fol. 187. A list of the planets, the signs of the Zodiac, and the Syrian months.

[1] The Syriac characters of the MSS. have here been transcribed into Arabic for convenience sake.

Fol. 187*v*. قانون مولف من الفلاسفة المنجّمين لاجل حفظ سلامة البدن.

Dietetical rules for every month of the year. There is a defect after fol. 187, just at the beginning of this treatise.

Fol. 192. لاجل تركيب كل انسان على طبعه.

On the four temperaments.

1050.

28A. Size 8½ in. by 6¼ in.; foll. 153. Eighteen lines in a page.

I. Foll. 1-10*v*. An admonitory discourse addressed to priests, translated from the Syriac.

Begins: بسم الاب .... ترجام تاديب وتحظير القسان والشمامسة الذين قد عطيوا الموهبة ليكونوا واسطين بين الله والناس قال مرى افريم ومرى نرسى ومرى لوليانوس صلاتهم وبركاتهم مع جميع المومنين يا ايها روساء الكهنة والقسان والشمامسة اسمعوا وتحظروا وقدسوا انفسكم الخ.

II. Foll. 10*v*.-32. قصة الشاهد الطاهر النفيس والزاهد ربان مار زيعا صلوته تكون مع المؤمنين آمين.

The life of St. Zî'â,[1] son of Simeon and Helena, of Syria, who was born in the year 620 of Alexander, and died 122 years of age.

III. Foll. 33-35*v*. Answers given by a teacher to his pupils on the subject of God's living in the creation.

Begins: ونكتب قليل من قول الابا القديسين كان شيخ بعض المشايخ وكان له تلميده فسالوه الخ.

IV. Foll. 35*v*.-36. Another short dialogue (مسالة) between master and pupil, on asceticism.

V. Some stories, viz.—

a. Foll. 36-37. قصة ثلث رجال.

b. Foll. 37*v*.-40. قصة لطيفة فيها اذكر الشيطان الذى تشبه بزى طفل صغير الخ.

[1] The etymology of this name is given on fol. 13 as follows: .. اسمه زيعا بحيث يوم ولادته تزعزعت الارض الخ.

VI. Foll. 41-61. قصة القديس مرى يوحنا صاحب انجيل الذهب صلاته تحرس جميع المومنين.

The life of St. John, "the owner of the golden Gospel," son of king (!) Therapion (ترافيون) and Theodora, of Rome (روميه).

Begins: يا اخوتى ويا احباى اريد اقص لكم قصة عجيبة تذهل العقول وتحيّر السامعين وهى تشعيت القديس مار يوحنا صاحب انجيل الذهب وكيف تسما (sic) بهذا الاسم الخ.

This "golden Gospel" was given to the boy John by his father, when he went to read the Gospel with a monk.

VII. Foll. 61-73. قصة مار قرياقوس الشهيد الفاضل السعيد وامه يولطى[1] ينفعنا الله بصلاتهم امين.

The martyrdom of the infant saint Cyriacus and his mother Julitta at Tarsus. Translated from the Syriac, in rhymed prose. Cf. Cat. Bodl. i. Syr.-Karsh. 10*a*, and Cat. Mus. Brit. i. 110.

Begins: الحمد لله على نعمته، حمدًا يُعصم به عن نقمته،.

Ends: وكان فى تارخيه (r. تاريخه) المذكورى، فى نصف تموز من الشهورى، قصته اشتهرت سريانى، انتقلت الى لغة العربانى، ... اعرضتها فى حضرة المختارى، نور الهُدا ومطلع الانوارى، الاب مار اليا الضو الاشرقى، الفطرك الجاثليق المشرقى، ونجزت قصة طفل الشهدا، والحمد لله ابدا الخ.

VIII. Foll. 73*v*.-87. قصة الاحد المعظم (sic) التى نزلت من السمآ وما فيها من الوصايا الشريفة فى حفظ يوم الاحد المقدّس وفضائله الذى اختاره الله تعالى وشرفه على باقى الايام الخ.

An epistle said to have been sent down from heaven, for the purpose of enjoining a stricter observation of the Lord's Day. See Cat. Mus. Brit. i. 110; cf. Praetorius, Mazḥafa Tomâr (Leipzig, 1869), p. 5 sq., for other versions of this Apocryphon.

[1] Afterwards يوليطى.

IX. Foll. 87*v*.-104. صيرة (sic) القديس الفاضل الكامل السعيد المبارك الذى ارضى الرب فى اعماله الصالحة مار اليا الحديثى الذى ديره فى دشت مدينة الموصل فى ناحية القبلة درب ساعة عن المدينة صلاته وبركاته تعم جميع المؤمنين.

The life of St. Elias Ḥadîthî.[1]

Begins: سبحان الله المجيد الرحوم لما اراد حتى يصير بين البشر ويهديهم الى الحياة الابدية ارسل ابنه[2] الوحيد الخ.

This piece is written in the Arabic character, in a large plain hand.

On the back of fol. 104 is written, in the opposite direction, an astrological rule, ascribed to Ptolemy; and on fol. 105 is a table of the positions of the planets in the year 600 of the Persians.

X. Foll. 105*v*.-111. عنيات (ܥܢܝܬܐ) رتبت الاشهر. Hymns, translated from the Syriac.

The first of them begins: اللهمّ اصلح الشهر وباركه وكليل السنة بنعمتك احفظه.

They refer to the month or the year. Some have Syriac inscriptions,—

Fol. 106*v*. ܬܘܕܝܬܐ ܕܫܢܝܐ ܠܒܪ ܐܒܪܗܡ ܡܫܠܡܢܐ, with the date of composition, A. Gr. 1837 = A.D. 1526.

Fol. 107*v*. ܬܘܕܝܬܐ ܗܠܟܝܢ ܕܡܪܝ ܝܘܚܢܢ ܒܪ ܐܣܚܘܒ ܕܥܘܡܪܐ ܕܩܪܝܒ ܐܒܘܢ ܒܥܘܡܪܐ ܕܡܪܝ ܐܘܓܝܢ ܩܕܝܫܐ...

Dated A. Gr. 1910 = A.D. 1599.

Fol. 109*v*. ܬܘܕܝܬܐ ܕܡܪܝ ܒܪ ܡܫܘܚ ܕܡܢ ܬܪܥܐ.

[1] His native place is حيرثا, *i.e.* الحِيرة.

[2] This word stood originally; it was afterwards changed into نبيه.

The colophon is in Arabic characters, as follows: كملت على يد قس عبد الاحد وقد قلبها من السريانى الى العرابى فى سنة الفين وثمانية يونانية' ابن المرحوم عسكر الحداد.

XI. Foll. 112-114. تحظير القنكانى (?).

Begins: اولاً يكون القنكانى نصيف وتكون القصعة نصيفة.

XII. Foll. 114*v*.-117. Astronomical notes and tables, on the planets, the stations of the moon, etc.

XIII. Foll. 117*v*.-133. نسخة الاصطرلاب. A treatise on the Astrolabe, and on some operations with it.

Begins: فهذه رسالة مختصرة اذكر فيها اسماء الرسوم المرسومة على الالة المسمة (sic) بالاصطرلاب الكمالى ذات الصفائح وبعض اعمالها.

XIV. Fol. 134. فصل فى معرفة ارتفاع راس البروج فى اى بلد كان. How to find the risings of the signs of the Zodiac.

XV. Foll. 135-141. Prognostications from the lunar eclipses, etc.

Begins: تشرين الاول' ان ينكسف فيه القمر.

XVI. Foll. 141*v*.-142*v*. فصل فى عمل السهام. On auguries.

Begins: السهام دليل مستخرج من دليلين يدل على شئ واحد.

XVII. Foll. 142*v*.-150. Prognostics for the years beginning in the various signs of the Zodiac, in Syriac; followed by various astrological notes and tables, in Arabic.

Plainly written. The latter portion soiled by damp.

A leaf of an old Syriac MS., in the Estrangelo character, has been used for the binding of this volume.

INDEX.

TITLES OF WORKS.

[*The numerals refer to the MSS. as numbered in this Catalogue. The works from which only short extracts are given are marked with the asterisk. Commentaries, glosses, etc., are mentioned with the original works.*]

AUTHORS' NAMES.

THE END.

STEPHEN AUSTIN AND SONS, PRINTERS, HERTFORD.

مركز الخدمات والأبحاث الثقافية

صندوق البريد ٥٠٨٣/١٤

بيروت – لبنان

(٦/٣٣)

سلسلة فهارس المكتبات الخطية النادرة

فهرست المخطوطات العربية بمكتبة المكتب الهندي

من عمل

أوتو لوث

المجلد الاول

لندن ١٨٧٧

PREFACE.

Early in 1870 I was honoured by the Indian Government with the commission to prepare a Catalogue raisonné of the Arabic MSS. in the Library of the India Office. I was engaged on this task, in London, from April 1870 to July 1872. Unfortunately nearly double that time has been spent in carrying the work through the press.

The larger half of the MSS. belong to the great collection of Muhammadan MSS. of the *East India House.* This collection was formed from the libraries of Warren Hastings, Tippu Sultan, Richard Johnson, the Gaikwar, Dr. Leyden, etc. It comprised above 3000 volumes, which were not even classed according to the different languages (Arabic, Persian, Urdu, Malay, etc.). In 1869 the Arabic portion was picked out, for the first time, by Dr. G. Hoffmann (now Professor in Kiel), who also drew up a list, in which the numbers were arranged according to subjects. The original numeration was left unaltered.

With the exception of the library of Tippu,—of which Major Charles Stewart had prepared a catalogue, whilst it was still in the College of Fort William,*—these Arabic MSS. have remained comparatively little known, and only one has, to my knowledge, been used for an edition.†

The remaining MSS. belong to the *Bîjâpûr* collection, which consists almost entirely of Arabic books, only a few being Persian. A full account of the discovery of this collection, and of the transactions connected with its removal from Bîjâpûr, may be found in the *Bombay Government Records, No. XLI., New Series*, pp. 210 sqq. It was once the Royal Library of the 'Âdil-Shâhs, but was subsequently removed to the *Asar Mahall* اثر محل, an ecclesiastical establishment, which owed its name to the possession of some relics of the Prophet. There the library was still to be found in 1849, when the attention of the Government of Bombay was drawn to it by a report of Mr. H. B. E. (now Sir Bartle) Frere (see Bomb. Gov. Rec., l.c., pp. 215 sqq.). This gentleman also prevailed on a learned Muhammadan, named Hamîd al-Dîn Hakîm, to prepare a catalogue in Urdu, which was translated by Mr. Erskine (Bomb. Gov. Rec., l.c., pp. 221 sqq.). After being removed, in

* *A Descriptive Catalogue of the Oriental Library of Tippoo Sultan of Mysore, etc. etc.* Cambridge, 1809. These MSS. are now described partly as MSS. of Tippu, and partly as MSS. of the College of Fort William.

† 1442 Johnson (No. 382 of this Catalogue).

1851, to Satara, the whole collection was finally sent to London in 1853. Here it was examined, and a catalogue of it drawn up, in Arabic, by Mr. Rizkallah Hassoun, in 1869. In order to distinguish these MSS. from those of the old stock, the letter *B* has been prefixed to their numbers.

These Bîjâpûr MSS. were, on the whole, in a sad condition. Damp, vermin, and habitual neglect, had combined to do their work of destruction on the treasures of the *Asar Maḥall.* They were generally deprived of their bindings; most of them were defective and in disorder; some were mere bundles of rubbish. However, I did not spare time and trouble in ascertaining the doubtful fragments, in re-arranging the leaves, and in noting the sometimes numerous defects. Now that they have been duly bound and mended, these MSS. will, I hope, still be considered a valuable portion of the Library.

In most of these MSS. there is a note, stating the dates at which they were incorporated with the Library of Bîjâpûr; to which the names of the former owners are frequently added. I have usually quoted these statements at the foot of the single articles, with the abbreviation *Bij. Libr.* Subsequently to the taking of Bîjâpûr by Aurangzîb, A.H. 1097 (= A.D. 1686), the Library of the *Asar Maḥall* was inspected by an officer of the latter, named Ḳâbil Khân. It was again surveyed, by order of Âṣaf Jâh,—حسب امر صدر فوج حضرت آصفجاه—A.H. 1146 (= A.D. 1733). Identical notes (and seals) to this effect being in most of the books, I have not taken any special notice of them. As to the Catalogue *Ḥakîm-Erskine*, it was easy to identify most of its items, by means of the inscriptions, however inaccurate, which Hakîm himself had given to the fragments. This is the meaning of the abbreviation *Catal.*, or *Cat.*, which will usually be found at the end of the articles.

In the literary notes, I have referred, as far as possible, to Ḥâjjî Khalîfah's Bibliographical Dictionary, as edited by Fluegel (*Ḥ. Kh.*), and to the printed Catalogues of various collections; but I have avoided needless quotations.

A list of *Addenda et Corrigenda* which occurred to me, after the respective sheets were printed, will be found on a subsequent page.

In conclusion, I have to express my best thanks to Dr. Rost, the Librarian of the India Office Library, who first conceived the plan of cataloguing all the collections under his charge; and to Professor Wm. Wright, for his kindness in reading a proof of each sheet as it passed through the press, in order to correct faults of style and idiom. That in doing so he also saved me from some more material errors need scarcely be said.

O. LOTH.

Leipzig,
December 2, 1876.

CONTENTS.

ADDENDA ET CORRIGENDA.

PAGE	LINE	
10*a*.	2,	*for* مطولا *read* مطوّلا.
21*a*.	4,	,, Khûshḥâl ,, Khushḥâl.
23*b*.	12,	,, المبرود ,, المبرور.
37*b*.	8,	,, منار ,, انوار.
,,	20,	,, Mas'ûb ,, Mas'ûd.
38*b*.	27,	,, Yaḥṣubî ,, Yaḥṣabî.
58*b*.	19, 25,	,, Khûshḥâl ,, Khushḥâl.
61*b*.	12,	*omit* commonly called.
65*b*.	20,	*for* 93 *read* 101.
71*a*.	7,	*for* Cf. Ḥ. Kh. iv. 369 *read* It is entitled عيون المسائل المهمة. Cf. Ḥ. Kh. iv. 292 sq., 369.
86*b*.	1,	*omit* probably.
97*b*.	pen.	,, the words: (probably .,. . 950)
98*a*.	8,	*for* فى الا حجر *read* الا حجرفى.
,,	pen.	*omit* Ibn.
122*b*.	7,	*add:* Cf. Ḥ. Kh. v. 517, *v.* مسائل الستين; vi. 82, *v.* مقدمة الزاهد. According to Ḥ. Kh., the name of the author is Aḥmad b. Muḥammad Miṣrî (d. A.H. 818), and the commentary is the work of Aḥmad b. Muḥammad b. 'Abd al-salâm (d. A.H. 931). It is entitled تذكرة العابد.
128*a*.	18,	*add:* See, regarding the author, Zeitschrift der D.M.G. xxix. 676 sq.
134*b*.	25,	*for* ii. *read* iii.
140*b*.	12,	,, Maḥmûd ,, Muḥammad.
155*b*.	6,	The name is more probably, Ilâhdâd.
158*b*.	8,	*for* the same author *read* Bâḳir Dâmâd.
164*a*.	*note*,	The name is more probably النَّفْزى *Nafzî*.
170*b*.	8,	*add:* and also Zeitschrift der D.M.G. vi. 436 sqq.
176*b*.	23,	*for* النصوص *read* الفصوص.
179*b*.	25,	*for* not mentioned *read* Muḥammad Shîrîn. See no. 1032, VI.
,,	26,	*omit* the sentence: A treatise . . . 483.
193*b*.	6,	*for* which is . . . Shâdhilî *read* The author is Abu'l-mawâhib Muḥammad b. Aḥmad Shâdhilî. See no. 1038, xix.
212*b*.	26,	*for* (?) بف *read* ابن.
213*a*.	8,	*for* some kind of burning-glasses *read* parabolic burning-mirrors.
,,	12,	*for* -glasses *read* -mirrors.
220*b*.	15,	*for* 'Âmulî العامُلى *read* 'Âmilî.
,,	22,	*add:* and also Zeitschrift der D.M.G. xxix. 677 sq.
223*b*.	note 2,	*add:* Cf. Intorno al Liber Karastonis, lettera di M. Steinschneider a D. B. Boncompagni, Roma 1863. قرسطون is the Greek χαριστιων.
241*a*.	29,	*for* 'Âmulî *read* 'Âmilî.
272*b*.	31,	,, Ajurrûmî ,, Ajurrûm.
274*b*.	20,	,, *Urdu* ,, *Persian*.
279*a*.	7,	,, النظير ,, النثير.
,,	,,	,, iv. ,, vi.
298*a*.	33,	,, 'Âmulî ,, 'Âmilî.
,, *b*.	2,	,, 'Âmulî ,, 'Âmilî.
299*a*.	19,	,, 'Âmulî ,, 'Âmilî.